

# *HENDIADYS* IN THE HEBREW BIBLE



# *HENDIADYS* IN THE HEBREW BIBLE

An Investigation of the Applications of the Term

ROSMARI LILLAS



UNIVERSITY OF GOTHENBURG  
LITERATURE, HISTORY OF IDEAS, AND RELIGION

Doctoral dissertation in Religious Studies at the University of Gothenburg  
June 1, 2012.

Dissertation edition  
© Rosmari Lillas, 2012

Cover and layout: Rosmari Lillas and Thomas Ekholm  
Printed by Reprocentralen, Faculty of Arts, University of Gothenburg  
Gothenburg, 2012.  
ISBN: 978-91-88348-48-7  
ISSN: 1102-9773

Distributed by  
Department of Literature, History of Ideas, and Religion  
University of Gothenburg  
PO Box 200, SE-405 30 Göteborg, Sweden

*To Warwick*

“Happy are those who study”

Ps 119:2 (Hanson)



# Table of Contents

<b>Table of Contents</b> .....	<b>1</b>
<i>Acknowledgements</i> .....	<b>5</b>
<i>Abbreviations</i> .....	<b>7</b>
<b>Part I</b> .....	<b>13</b>
<b><i>Hendiadys in the Hebrew Bible</i></b> .....	<b>13</b>
<b>Chapter 1. Introduction</b> .....	<b>15</b>
1.1 Background and presentation of the issue.....	15
1.2 Aim and scope .....	20
1.3 Data of enquiry, delimitations, primary and secondary sources.....	20
1.4. Outline of the thesis.....	21
1.5 Terminology, etc. ....	22
<b>Chapter 2. Methodological issues and angles of approach</b> .....	<b>25</b>
2.1. Rhetoric and rhetorical figures .....	25
2.1.1 Figures, <i>tropes</i> and <i>schemes</i> .....	26
2.2 Rhetorical criticism.....	30
2.2.1 Rhetorical criticism in biblical studies .....	31
2.3 Literary and stylistic features, grammatical constructions etc. ....	33
2.4 Angles of approach chosen or discarded.....	35
2.5 <i>Modus operandi</i> .....	38
2.5.1 Investigating usage and identifying phenomena.....	38
2.5.2 Morpho-syntactic analysis.....	40
2.5.3 Semantic relations, pragmatics and discourse analysis .....	41
<b>Chapter 3. Etymology, first users and various subsequent applications</b> .....	<b>47</b>
3.1. Etymology and the earliest examples.....	47
3.1.1 Suggested example of <i>hendiadys</i> in Porphyry's commentary .....	49
3.1.2 Suggested examples of <i>hendiadyses</i> in Servius' commentaries .....	50
3.1.2.1 Categorizations of suggested examples in Servius' commentaries .....	52
3.1.2.2 Summary of the use of the term in Servius' commentaries .....	60
3.1.2.3 Indications of several users .....	62
3.2 Virgil's poetry and technique .....	63
3.3 Remarks on <i>hendiadys</i> in Porphyry's and Servius' commentaries and in Virgil's poetry ...	65
3.3.1 Rhetorical versus grammatical.....	69
3.4 Various definitions, forms and spellings .....	69
3.5 The treatment of <i>hendiadys</i> by scholars of Latin, in grammars and definitions .....	72
3.6 <i>Hendiadys</i> in classical Greek, NT and LXX.....	79
3.7 <i>Hendiadys</i> in Shakespeare's <i>Hamlet</i> .....	82
3.8 Implications of the results above for the study of so-called <i>hendiadys</i> in the HB .....	85
3.9 Summary .....	85
<b>Chapter 4. <i>Hendiadys</i> in the Hebrew Bible</b> .....	<b>87</b>
4.1 <i>Hendiadys</i> in research and in works of reference on the HB and/or biblical Hebrew .....	89
4.1.1 The study of Hebrew, Jewish grammars and Christian Hebraists.....	89
4.1.2 The 17 <sup>th</sup> – 19 <sup>th</sup> centuries.....	92

4.1.3 The 20 <sup>th</sup> – 21 <sup>st</sup> centuries .....	108
4.1.4 <i>Hendiadys</i> in Hebrew lexicons and dictionaries.....	152
4.1.5 <i>Hendiadys</i> in Bible translations with commentaries.....	159
4.2 Treatment of <i>hendiadys</i> in reference literature on other Semitic languages .....	159
4.3 Concluding remarks .....	163
4.4 Summary .....	165
<b>Chapter 5. Phenomena and statistical results .....</b>	<b>167</b>
5.1 Phenomena in the HB labelled <i>hendiadys</i> .....	169
5.1.1 Biblical Hebrew .....	170
5.1.2 Biblical Aramaic .....	181
5.1.3 So-called <i>hendiatrix</i> and <i>hendiatrix</i> .....	183
5.1.3.1 Biblical Hebrew.....	183
5.1.3.2 Biblical Aramaic.....	184
5.2 Remarks on the results .....	184
5.3 Statistical results.....	186
5.3.1 Multifariously ascribed functions.....	191
5.4 Concluding remarks .....	192
5.5 Summary .....	193
<b>Chapter 6. Criteria and indications .....</b>	<b>195</b>
6.1 Suggested indications for identifying <i>hendiadys</i> in the Hebrew Bible .....	195
6.2 Hyphenation .....	196
6.3 Idioms and ‘idiomatic hendiadys’ .....	197
6.3.1 <i>Wāw</i> with <i>qames</i> .....	200
6.4 A literary principle.....	203
6.4.1 Friedman’s investigation and results.....	204
6.4.2 Remarks on Friedman’s results.....	206
6.5 Summary .....	208
<b>Chapter 7. Categories, exegetical deductions and implications .....</b>	<b>209</b>
7.1 The conjunction <i>wāw</i> and related indications and categories.....	210
7.1.1 Epexegetis, apposition, construct relations, presence or absence of <i>wāw</i> .....	211
7.1.1.1 Presence or absence of <i>wāw</i> .....	211
7.1.1.2 Construct relations and apposition .....	212
7.1.1.3 <i>Wāw explicativum</i> .....	214
7.1.2 Remarks on <i>hendiadys</i> as construct relations, apposition and epexegetis .....	216
7.1.3 The conjunction <i>wāw</i> suggested as a <i>hendiadys</i> .....	218
7.2 Antonymic components.....	220
7.3 Components from the same stem.....	223
7.4 Phrases and clauses.....	228
7.5 <i>Crux, hapax legomenon</i> .....	234
7.6 <i>Hendiadys</i> applied to two out of three or more than two components.....	235
7.6.1 <i>Hendiatrix</i> and <i>hendiatrix</i> .....	241
7.7 Semantically closely related components.....	246
7.7.1 Nouns from the same semantic field, including synonym-like nouns .....	246
7.7.2 Semantically closely related verbs.....	250
7.8 Dissimilar components .....	253
7.8.1 Dissimilar verbs .....	253
7.8.1.1 Dissimilar verbs of which one is interpreted as an adverbial modifier .....	254
7.8.1.2 Various verbs and forms.....	256
7.8.1.3 List of verbs.....	257
7.8.1.4 <i>Qatal</i> + <i>weatal</i> or <i>yiqtol</i> + <i>weyiqtol</i> .....	264



7.8.2 Combinations of dissimilar nouns and adjectives.....	265
7.8.2.1 In parallelism and/or with intervening components.....	269
7.8.2.2 'Break-up of stereotype phrases'.....	274
7.9 Concluding remarks .....	277
7.10 Summary.....	278
<b>Chapter 8. Interpretational possibilities .....</b>	<b>279</b>
8.1 Several combinations and interpretations.....	282
8.2 Functions of the conjunction .....	291
8.2.1 <i>Wāw</i> as a genitive indicator .....	292
8.2.2 Pleonastic and emphatic <i>wāw</i> .....	294
8.2.3 <i>Wāw concomitantiae/comitative wāw</i> .....	295
8.2.4 Investigations of <i>wāw</i> as comitative or emphatic in suggested <i>hendiadyses</i> .....	297
8.2.5 Comments on the functions of the conjunction.....	301
8.3 Incongruence/non-agreement .....	303
8.4 <i>Attributive noun syndesis (ANS)</i> .....	306
8.5 Alleged similarities with Latin.....	308
8.6 Diachronic perspectives .....	311
8.7 Akkadian and suggested inalienability .....	314
8.7.1 Inalienability.....	316
8.8 Terminology.....	318
8.9 Summary .....	320
<b>Chapter 9. Noun pairs in context.....</b>	<b>321</b>
9.1 Noun pairs in text types related to direct discourse .....	326
9.1.1 Direct mode of address .....	326
9.1.2 Prayers/songs in prose narratives .....	327
9.1.3 First person speech.....	328
9.1.4 Poetic discourse .....	329
9.1.5 Prophetic discourse.....	330
9.1.6 Internal speech .....	332
9.2 Remarks on the results .....	332
9.3 Occurrence frequency in narrative versus direct discourse.....	333
9.4 Comments on the results.....	334
9.5 Direct discourse in the HB.....	335
9.6 Concluding remarks .....	337
9.7 Summary .....	339
<b>Chapter 10. Concluding assessment, discussion and implications .....</b>	<b>341</b>
10.1 Terminology.....	341
10.2 Historical concerns .....	342
10.3 Various constructions and functions.....	344
10.4 Reasons for usage by biblical scholars .....	345
10.5 Diversity and perplexity .....	346
10.6 Designations and phenomena .....	347
10.7 Objections.....	348
10.8 Rejections and new approaches.....	353
10.8.1 Alternative approach and results .....	353
10.9 Concluding summary .....	354

<b>Part II</b> .....	<b>357</b>
<b><i>Collection of examples</i></b> .....	<b>357</b>
<b>Chapter 1. Introductory remarks to the <i>Collection of examples</i></b> .....	<b>359</b>
1.1 Various perspectives.....	360
1.2 Disposition.....	361
1.3 The Hebrew/Aramaic text and the English translation.....	362
1.4 References .....	362
1.5 Categorizations.....	363
1.6 Combinations of components and references.....	366
1.7 Abbreviations with exemplifications .....	367
<b>Chapter 2. <i>Collection of examples</i></b> .....	<b>371</b>
<b>List of tables</b> .....	<b>609</b>
<b>Bibliography</b> .....	<b>611</b>
1. Primary sources (texts and translations) .....	611
1.1 Bible and Bible translations.....	611
1.2 Ancient authors.....	612
1.2.1 Text and translations, Internet .....	613
2. Reference works .....	613
3. Secondary sources .....	621
3.1 Secondary sources, Internet.....	657

## *Acknowledgements*

First of all I wish to express my warm, sincere and heartfelt gratitude to my two supervisors, Prof. Staffan Olofsson, and Prof. Jan Retsö. To Prof. Staffan Olofsson for his willingness to take on this subject, for his enthusiasm, insightful help, support and ever encouraging words of wisdom, and to Prof. Jan Retsö for his invaluable and insightful comments and advice, his ability to from his profound knowledge in all areas involved supply new angles of approach, and to take a deep and thoughtful interest in all issues in this endeavour. A heartfelt thanks also to Prof. Samuel Byrskog, Lund university, who initially for a short time was appointed assistant supervisor, and who thereafter has continued to show interest in this work.

This endeavour could not have been possible without the opportunity to study modern and biblical Hebrew at the University of Gothenburg for Nava Bergman, B.A. Without the possibility to attend her courses this dissertation would never have come into existence. I am also immensely thankful for her friendship and assistance, and for the opportunity to work with her for several years at the former Department of Oriental and African Languages, University of Gothenburg.

I also wish to thank Lars Branegård, B.A., head of the former Department of Religious Studies, for all help when I started this project, and to Prof. Ingemar Nilsson, head of the Department of Literature, History of Ideas and Religion, for his warm interest, help and generous support with all things needed to complete this thesis.

A most sincere appreciation for interesting discussions and valuable comments with attention to detail goes to all participants and former doctoral students in the doctoral seminars, especially to Dr. Erik Alvstad, Ph.D. candidate Lars Berndes, Dr. Marie Fahlén, Dr. Tobias Hägerland, Dr. Hans Leander, Prof. Göran Larsson, Dr. Gunnar Samuelsson, and Associate Prof. Georg Walser.

Many interesting conversations with participants in the Nordiska semitissymposiet, Kivik, have over the years given input and contributed to this thesis. My warmest thanks goes in particular to Dr. Sven-Olof Dahlberg, Prof. Mats Eskhult, Dr. Jordi Ferrer, Dr. Helene Kammensjö, Prof. Bo Isaksson, Dr. Pernilla Myrne, Prof. Stig Norin, Dr. Maria Persson, Prof. Tetz Rooke, Dr. Sina Tezel, and to Ph.D. candidate Lina Petterson. A heartfelt thanks also to Prof. Folke Josephsson and to his wife Dr. Judith Josephson, for all assistance with linguistic matters and for all inspiring discussions.

I am most grateful for the possibility to have been able to participate in the joint doctoral seminars within the collaboration of the Norwegian School of Theology, Oslo, the School of Mission and Theology, Stavanger, the Centre for Theology and Religious Studies at Lund University and the Department of Literature, History and Religion, University of Gothenburg and for all interesting and helpful comments from the participants. I am also grateful to have been able to attend the exegetical seminar at the Centre for Theology and Religions studies at Lund University and I want especially to thank Prof. emeritus Bo Johnson, Prof. Fredrik Lindström, and Ph.D. candidate Ola Wikander for constructive remarks.

I wish to express my deepest gratitude to Regius Prof. Hugh Williamson, Christ Church College, University of Oxford, for his willingness to come to Gothenburg and serve as the opponent at my pre-disputation and giving me many valuable comments.

I am very grateful to Erna Roos, Lic., for taking time to proofread my Latin and Greek and for many productive conversations giving me beneficial comments. For all help and interesting viewpoints on linguistic matters I would also like to thank Dr Anna Blennow, Prof. Elisabeth Engdal and Prof. Gunhild Vidén. I also want to thank Dr. Frank Thomas Grub, Dr. Serena Sabatini, Dr. Katarina Vajta, and Ph.D. candidate Andreas Romeborn, for their assistance and suggestions.

A special word of thankfulness to Ference Tafferner, who came to the rescue and tried to save the text of the thesis when the files with the entire text collapsed just a few weeks before printing. Without his help it would not have been possible to recollect the text. I am also immensely grateful to Lena Nogah Larsson for her keen interest in this project and for all her help, in taking immeasurable time of meticulous proofreading of the text both before and after it was reconstructed.

I wish to thank Jon van Leuven for correcting my English, to all administrative personnel at the Department of Literature, History of Ideas and Religion, University of Gothenburg, especially Pernilla Josefsson and Marita Öhman, the cooperative and helpful librarians at Göteborg University Library, and finally to Ph.D candidate Thomas Ekholm, for his assistance with all matters concerning layout and preparations for printing of this dissertation.

Generous scholarships have been granted by *Adlerbertska Stipendiestiftelsen*, *Stiftelsen Henrik Ahrenbergs studiefond*, *Stiftelsen Paul och Marie Berghaus Stipendiefond*, and *Kungliga och Hvidfeldska stiftelsen*, which has made it possible to obtain the material needed, to participate in national and international conferences and enabled me to complete this project, for which I am most grateful.

This dissertation is dedicated to my husband, Warwick, who has supported me in every way, and also in loving memory of my mother and father, Brita and Karl-Axel, who both sadly passed away during the writing of this thesis.

Sandared, May 1, 2012  
Rosmari Lillas

# *Abbreviations*

AB	Anchor Bible Commentary Series
ABD	Freedman, D. N., ed. <i>The Anchor Bible Dictionary</i> . 6 vols. New York: Doubleday, 1992
AJP	<i>The American Journal of Philology</i>
AJSL	<i>The American Journal of Semitic Languages and Literatures</i>
ASV	<i>American Standard Version</i>
BA	Biblical Aramaic
<i>BibA</i>	<i>Biblical Archaeologist</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BBG	<i>Bayerische Blätter für das Gymnasialschulwesen</i>
BBR	<i>Bulletin for Biblical Research</i>
BCOT	<i>Baker Commentary on the Old Testament</i>
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>The Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon Press, 1906
BEC	The Bible Exposition Commentary
BH	Biblical Hebrew
BHS	Elliger, K., and W. Rudolph, eds. <i>Biblia Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelgesellschaft, 1984.
<i>Bib</i>	<i>Biblica</i>
BO	<i>Bibliotheca Orientalis</i>
BOS	Berit Olam Series
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CB	Bullinger, E. W., ed. <i>The Companion Bible, Notes and Appendices</i> . Grand Rapids, Michigan: Kregel Publications (1909–1922). Reprint 1999
CBET	Contributions to Biblical Exegesis and Theology
CBCOT	Cambridge Bible Commentaries of the Old Testament
CC	Continental Commentary

<i>CED</i>	Anderson, S., <i>et al.</i> , eds. <i>Collins English Dictionary</i> . 7 <sup>th</sup> ed. Glasgow: Harper Collins, 2005
<i>CODL</i>	Matthews, P. H. The <i>Concise Oxford Dictionary of Linguistics</i> . Oxford: Oxford, University Press, 2007
<i>CQ</i>	<i>The Covenant Quarterly</i>
<i>CR</i>	<i>The Classical Review</i>
<i>CTC</i>	Critical Theological Commentary
<i>CurTL</i>	<i>Current Trends in Linguistics</i> (later <i>Trends in Linguistics</i> )
<i>CW</i>	<i>The Classical Weekly</i>
<i>DS</i>	Servius Danielis
<i>DSD</i>	Dead Sea Discoveries
<i>EB</i>	Haley, W., ed. <i>Encyclopaedia Britannica</i> . 23 vols. Chicago: Encyclopaedia Britannica, Inc. 1969.
<i>EBC</i>	Expositors Bible Commentary, revised edition
<i>EC</i>	<i>Estudios Clásicos</i>
<i>ECA</i>	Egyptian Colloquial Arabic
<i>EDNT</i>	Balz, H. R., and G. Schneider. <i>Exegetical Dictionary of the New Testament</i> . 3 vols. Grand Rapids: Eerdmans, 1990–1993.
<i>EI</i>	<i>Encyclopaedia Iranica</i>
<i>EncJud</i>	Roth, C., ed. <i>Encyclopaedia Judaica</i> . 16 vols. Jerusalem: Keter Publishing House, 1971
<i>EncBib</i>	Sukenik, E. L., ed. <i>Encyclopaedia Biblica</i> [Hebr.]. 7 vols. Jerusalem: Bialik Institute, 1950–1976
<i>EV</i>	Della Corte, F., ed. <i>Enciclopedia Virgiliana</i> . 5 vols. Rome: Istituto della Enciclopedia Italiana, 1984–1991
<i>ExpTim</i>	<i>Expository Times</i>
<i>FOTL</i>	Forms of Old Testament Literature
<i>GKC</i>	Gesenius, W. <i>Gesenius Hebrew Grammar as edited and enlarged by the late E. Kautzsch</i> , 2 <sup>nd</sup> ed. Edited by A. E. Cowley, Oxford: Clarendon Press, 1910. Reprint in 1983
<i>GTJ</i>	<i>Grace Theological Journal</i>
<i>HB</i>	The Hebrew Bible
<i>HS</i>	<i>Hebrew Studies</i>
<i>HALAT</i>	Koehler, L., W. Baumgartner, and J. J. Stamm, eds. <i>Hebräisches und aramäisches Lexikon zum Alten Testament</i> . 5 vols. 3 <sup>rd</sup> ed. Leiden: Brill, 1967–1996
<i>HALOT</i>	Koehler, L., W. Baumgartner, and J. J. Stamm, eds. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . 2 vols. Translated and edited by M. E. J. Richardson, <i>et al.</i> Leiden: Brill, 1994–2000

<i>HAR</i>	<i>Hebrew Annual Review</i>
HCOT	Historical Commentary of the Old Testament
<i>HS</i>	<i>Hebrew Studies</i>
<i>HSCP</i>	<i>Harvard Studies of Classical Philology</i>
<i>HSS</i>	<i>Harvard Semitic Studies</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
ICC	International Critical Commentary
<i>IF</i>	<i>Indogermanische Forschungen</i>
IVPBBC	The IVP Bible Background Commentary
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JANES</i>	<i>Journal of the Ancient Near Eastern Society</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBR</i>	<i>Journal of Bible and Religion</i>
<i>JD</i>	<i>Jian Dao</i>
<i>JDI</i>	<i>Journal of Digital Information</i>
<i>JLA</i>	<i>Jewish Law Annual</i>
<i>JML</i>	<i>Journal of Memory and Language</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
JPS	The Jewish Publication Society
<i>JQR</i>	<i>The Jewish Quarterly Review</i>
<i>JSB</i>	Berlin, A., M. Z. Brettler, and M. A. Fishbane, eds. <i>The Jewish Study Bible</i> . Oxford: Oxford University Press, 2004
<i>JSem</i>	<i>Journal of Semitics</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
JSSsup	Supplements to Journal of Semitic Studies
<i>JTS</i>	<i>Journal of Theological Studies</i>
KJV	King James Version
KNAW	Koninklijke Nederlandse Akademie van Wetenschappen
<i>LA</i>	<i>Liber Annuus</i>
LBH	Late biblical Hebrew
<i>LCL</i>	<i>Loeb Classical Library</i>

LXX	Septuagint
MLA	Modern Language Association
MLN	<i>Modern Language Notes</i>
MSA	Modern Standard Arabic
MT	Masoretic Text
NAB	New American Bible
NASB	New American Standard Bible
NAC	New American Commentary
NCamBC	The New Cambridge Bible Commentary
NCBC	New Century Bible Commentary
NEB	New English Bible
<i>NEncB</i>	Goetz, P. H., ed. <i>The New Encyclopædia Britannica</i> . 15 <sup>th</sup> ed. 32 vols. Chicago: Encyclopædia Britannica, 1990
<i>NET</i>	Harris Hall III, W., ed. <i>The NET Bible: The New English Translation</i> . 2 <sup>nd</sup> ed. Biblical Studies Press, L.L.C., 2003
NIB	New Interpreter's Bible
NICOT	The New International Commentary on the Old Testament
<i>NIDNTT</i>	Brown, C., ed. <i>New International Dictionary of New Testament Theology and Exegesis</i> . 4 vols. Grand Rapids, Michigan: Zondervan, 1975–1986
<i>NIDOTTE</i>	VanGemeren, W., ed. <i>New International Dictionary of Old Testament Theology and Exegesis</i> . 5 vols. Grand Rapids: Paternoster Press, 1997
NIV	New International Version
NOAB	New Oxford Annotated Bible
<i>NODE</i>	<i>The New Oxford Dictionary of English</i>
<i>NovT</i>	<i>Novum Testamentum</i>
NRSV	New Revised Standard Version
<i>NSOED</i>	Brown, L., ed. <i>The New Shorter Oxford English Dictionary on Historical Principles</i> . 2 vols. Oxford: Clarendon Press, Oxford, 1993
OBC	The Oxford Bible Commentary
<i>ODEG</i>	Chalker, S., and E. Weiner. <i>Oxford Dictionary of English Grammar</i> . Oxford: Clarendon, 1994
<i>OED</i>	Simpson, J. A., and E. C. S. Weiner, eds. <i>The Oxford English Dictionary</i> . 20 vols. 2 <sup>nd</sup> ed. Clarendon Press, Oxford, 1989
<i>OEED</i>	Hawkins, J. M., and R. Allen, eds. <i>The Oxford Encyclopedic English Dictionary</i> . Oxford: Clarendon Press, 1991



OTL	Old Testament Library
OTS	<i>Oudtestamentische Studien</i>
OTST	<i>The Old Testament Student</i>
OV	<i>Oceania Vincentian</i>
PMLA	<i>Publications of the Modern Language Association of America</i>
RA	<i>Revue d'Assyriologie et d'Archéologie Orientale.</i>
RE	Pauly, A. <i>Pauly's Real-Encyclopädie der classischen Altertumswissenschaft.</i> 47 vols. Edited by G. Wissowa, Walsee: Alfred Druckenmüller Verlag, 1893–1972
REB	Revised English Bible
RSV	Revised Standard Version
SBH	Standard Biblical Hebrew
SBL	Society of Biblical Literature
SBU	Engnell, I., ed. <i>Svenskt Bibliskt Uppslagsverk.</i> 2 vols. Gävle: Skolförlaget, 1948-1952
SCBO	Scriptorum Classicorum Bibliotheca Oxoniensis
SEÅ	<i>Svensk Exegetisk Årsbok</i>
SH	<i>Scripta Hierosolymitana</i>
SOAS	<i>The School of Oriental and African Studies</i>
SR	<i>Slavistična revija</i>
TDNT	Kittel, G., and G. Friedrich, eds. <i>Theological Dictionary of the New Testament.</i> 10 vols. ( <i>Theologisches Wörterbuch zum Neuen Testament</i> , Stuttgart: Kohlhammer, 1933–1979). Translated and edited G. W. Bromiley, and G. Friedrich. Translation of the Index volume by R. E. Pitken, Grand Rapids, Michigan: Eerdmans, 1972–1979
TDOT	Botterweck, G. J., H. Ringgren, and H–J. Fabry, eds. <i>Theological Dictionary of the Old Testament.</i> ( <i>Theologisches Wörterbuch zum Alten testament.</i> 9 vols. Stuttgart: Kohlhammer, 1973–2000). 15 vols. Translated by J. T. Willis, Grand Rapids, Michigan: Eerdmans, 1977–2006
THAT	Jenni, E., and C. Westermann, eds. <i>Theologisches Handwörterbuch zum Alten Testament.</i> 2 vol. München: Kaiser, 1971–1976
TLG	<i>Thesaurus Linguae Graecae®</i> , Online, 2000
TLOT	Jenni, E., and C. Westermann, eds. <i>Theological Lexicon of the Old Testament.</i> 3 vols. ( <i>Theologisches Handwörterbuch zum Alten Testament.</i> 2 vol. München: Kaiser, 1971–1976), translated by M. E. Biddle, Peabody, Massachusetts: Hendrickson, 1997
TWAT	Botterweck, G. J., H. Ringgren, and H–J., Fabry, eds.

	<i>Theologisches Wörterbuch zum Alten Testament</i> . 9 vols. (vol 1–8, 10), Stuttgart: Kohlhammer, 1973–2000.
<i>TWOT</i>	Harris, R. L, G. L. Archer Jr, and B. K. Waltke, eds. <i>Theological Wordbook of the Old Testament</i> . 2 vols. Chicago: Moody Press, 1980
<i>UF</i>	<i>Ugarit-Forschungen</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Supplements to <i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>ZAH</i>	<i>Zeitschrift für Althebraistik</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>

For abbreviations of grammatical terms and additional abbreviations used in the *Collection of Examples*, see Part II, Chapter 1.7 Abbreviations with exemplifications.

# **Part I**

## ***Hendiadys* in the Hebrew Bible**



# Chapter 1

## Introduction

Regardless of which perspective – linguistic, rhetorical, stylistic, exegetical, etc., – scholars have approached the content and wording of the Hebrew Bible, questions have arisen and controversies emerged due to the complex nature of the text and its languages. Several methods and designations are therefore utilized in explanatory enterprises with the determined aim to elucidate structures in the Hebrew Bible.

Among the designations used in those endeavours one in particular is found extensively in all kinds of literature – dictionaries, lexicons, grammars, as well as commentaries, monographs and articles dealing with biblical Hebrew and/or the Hebrew Bible – and that is the term *hendiadys*. This is discernible in just a hasty inspection and it was conclusively verified in an introductory study for this dissertation.<sup>1</sup>

### 1.1 Background and presentation of the issue

Several scholars consider *hendiadys* important and frequently occurring in the Hebrew Bible. This opinion is evident already in Bullinger's *Figures of Speech in the Bible* (1898), in which over 200 rhetorical and/or stylistic devices are presented. One of the devices mentioned is *hendiadys*, which Bullinger deems "one of the most important in the Bible."<sup>2</sup> Weiss (1967) audaciously remarks, "It has been established that hendiadys is in more frequent use in Biblical Hebrew than in any other language," and Crim (1970) is also of the opinion that "Hendiadys is a prominent feature of Hebrew style."<sup>3</sup> Watson (1984) urgently recommends that "the reader should always be on the look-out for its [*hendiadys*] occurrences in a text," and lately Hadley (2000) likewise expresses the conviction that *hendiadys* was "common amongst the prophets and poets of the Old testament."<sup>4</sup>

---

<sup>1</sup> See Lillas-Schuil, "Survey."

<sup>2</sup> Bullinger, *Figures*, 657.

<sup>3</sup> Weiss, "Pattern," 421; Crim, "Bible," 152.

<sup>4</sup> Watson, *Poetry*, 325; Hadley, *Cult*, 96.

Judging by these and similar comments, it is evidently important to be conscious of and acquainted with *hendiadys*, and also of vital significance to be able to identify examples thereof in order to understand the text of the Hebrew Bible (hereafter HB).

However, at the same time it seems that *hendiadys* has remained virtually unnoticed according to other scholars. Speiser, for example, refers in an article from 1956 to *hendiadys* as “a common Semitic usage which has been all but neglected by our grammarians.”<sup>5</sup> He is confident that *hendiadys* was well known to the biblical writers, but is highly concerned that the failure on our part to acknowledge a *hendiadys* “results in an illogical or distorted rendition.”<sup>6</sup> Brongers (1965) reasons on the same line and, in addition, finds it disturbing “dass man in den modernen Bibelübersetzungen dem Hendiadys nur selten gerecht wird und man sich damit begnügt.”<sup>7</sup>

Van der Merwe/Naudé/Kroeze (1999), on the other hand, consider *hendiadyses* quite rare in the HB, although they acknowledge that *hendiadyses* exist, whereas Quellette (1950) forcefully asserts, “I have been unable to find a clear case of hendiadys in Hebrew. All the examples generally alleged are controversial. That figure of speech is frequent indeed in Latin, rare in Greek and, to my knowledge, very doubtful in Hebrew.”<sup>8</sup>

Hahn contended already in 1910, however, on the presence of *hendiadys* in Latin to which Quellette refers, that “the term hendiadys is a misnomer, and the phenomenon which it is supposed to describe is non-existent,” which on the other hand is a declaration that Sansone (1984) resourcefully rejects in principle by laconically remarking “For demonstrating that a phenomenon has been assigned a name that does not accurately represent its essence scarcely constitutes proof that the phenomenon does not exist.”<sup>9</sup>

The opinions clearly diverge, and research on *hendiadys* in the HB is very scarce.<sup>10</sup> Hence, the frequent use of the term on features in the HB, paired with the opposing views presented above: i.e., that the phenomenon is exceedingly common but entirely overlooked, whereas others consider *hendiadys* practically non-existent, points to a matter in need of investigation,

---

<sup>5</sup> Speiser, “Creation,” 322 n. 1.

<sup>6</sup> Speiser, *Genesis*, lxx.

<sup>7</sup> Brongers, “Merismus,” 110.

<sup>8</sup> Merwe van der /Naudé/Kroeze, *Grammar*, §40.8 c (v), p. 299; Quellette, “Doom,” 391.

<sup>9</sup> Hahn, “Hendiadys,” 197; Sansone, “Hendiadys,” 17.

<sup>10</sup> There are only a few articles, one section in a monograph from 1984, and an unpublished dissertation from 2011 focusing on *verbal hendiadys*. The latter seems to have been inspired at least in part by the article from 2006 by the present author on the use of *hendiadys*. For more on research on the matter, see below 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

and raises the immediate question of which phenomenon biblical scholars have in mind when the term *hendiadys* is deemed appropriate.

The term *hendiadys* is a Latinized form (late or middle Latin) of the Greek ἐν διὰ δυοῖν; ἐν ('one') διὰ ('through') δυοῖν ('two'), 'one through two,' which is in general categorized as a figure of speech/a rhetorical figure or sometimes as a *trope*.<sup>11</sup> Since *hendiadys* is the form and spelling commonly used in English it is therefore employed in general in this presentation.<sup>12</sup>

According to the introductory survey it is evident that the term is utilized as an interpretational device in expositions and exegesis of ordinary combinations of components and linguistic constructions in the HB, but the term is also employed in clarifications of obscure passages and even recommended as instrumental in dealing with *crux interpretum*.

The term is applied to synonym-like nouns like תהוהו וְגִבְהוּ, lit. 'an emptiness/formless and a void' (Gen 1:2), which is a combination of nouns that is viewed as a *hendiadys* by several scholars who propose different translations: 'a formless void'; 'disorder'; 'total chaos,' etc.<sup>13</sup>

However, the term is also employed for combinations of dissimilar nouns, e.g., עִיר וּמְגִדָּה, lit. 'a city and a tower' (Gen 11:4), which according to Seow represent a *hendiadys*, wherefore the second component, according to his view, should be interpreted as an adjective, and the two nouns consequently be rendered "a towering city."<sup>14</sup> Thus it was not a tower, but a city that was built. Speiser also refers to 'a city and a tower' in Gen 11:4 as a *hendiadys*, but interprets the two nouns as "a city crowned by a tower."<sup>15</sup> Wenham also suspects that 'city and tower' "is probably hendiadys," but suggests on the other hand the translation "a city with a tower."<sup>16</sup>

Not only Wenham, but also other scholars, express uncertainty when utilizing the term *hendiadys* for combinations of two nouns, e.g., Wakely who presents two alternatives when commenting on וְאִתָּן וְהִרְפְּיָם, lit. 'and iniquity and idols' (1 Sam 15:23), "The juxtaposition of

---

<sup>11</sup> For more on the historical background, see below 3. Etymology, first users and various subsequent applications. For *hendiadys* as a rhetorical figure/figure of speech, and definitions of the same, see e.g., Baldick, *Dictionary*, 97; Bussmann, *Dictionary*, 205; Fowler, *Usage* (ed. Crystal), 607; Lanham, *Handlist*, 196; Lausberg, *Handbook*, §673, p. 302; *NSOED*, vol. I, 1218; *OED*, vol. VII, 142; *et al.*

<sup>12</sup> *Hendiadys* or slightly different spellings are utilized in other languages, e.g., in German *hendiadys/hendiadyoin*, in French *hendiadys/endiadis*, in Italian *endiadi*, in Spanish *endiadis/endiadis*, and in Portuguese *hendiade*.

<sup>13</sup> For suggestions that these two nouns constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, "a formless void"; Talmon/Fields, "Collocation," 88, "disorder"; Wenham, *Genesis 1-15*, 15, "total chaos." For other interpretations of this combination of nouns, see Part II, Chapter 2, *Collection of examples*.

<sup>14</sup> Seow, *Grammar* (ed. 1987), 239.

<sup>15</sup> Speiser, "Creation," 322 n. 1.

<sup>16</sup> Wenham, *Genesis 1-15*, 239.

these noms. most likely functions as a hendiadys for ‘evil teraphims/idols’ or ‘the evil of idolatry.’”<sup>17</sup> Even if the combination as such is referred to as a *hendiadys* by Wakely, it is obviously not instantly identifiable which of the nouns, the first or the second, possibly should be reinterpreted as a modifier.

Schultz also gives alternatives when commenting on the commonly occurring noun combination *מִשְׁפָּט וְדִין*, lit. ‘judgment/justice and righteousness.’ He argues “judgment/justice and righteousness, are probably best understood as a hendiadys, that is two terms that can be translated as ‘righteous judgment’ or ‘social justice.’”<sup>18</sup> It is evident that not only is the possibility at hand that one of the nouns, the second in this case, is suggested as a modifier in the proposed *hendiadys*, but the mere combination of the two as a suggested *hendiadys* obviously indicates the possibility that they constitute a whole new concept, ‘social justice,’ according to Schultz.<sup>19</sup> However, Reimer infers on the other hand somewhat surprisingly about what could possibly refer to components in general apprehended as *hendiadyses*, but in particular the same noun combination as above, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought.”<sup>20</sup>

The preliminary survey also revealed that not only noun combinations are granted the designation *hendiadys*, but also combinations of verbs. However, the semantic interrelationship between the verbs and the ascribed function of the two verbs combined as potential *hendiadyses* appears to vary.

The term refers at times to two closely related verbs, e.g., *וּמָחַצָה וְחָלְפָה רִגְלוֹ*, lit. ‘and she smote through and she smote/pierced his temple’ (Jud 5:26), which is a combination of verbs that is seen by van der Westhuizen to represent a *hendiadys* and the components semi-synonymous.<sup>21</sup> However, closely related verbs interspersed by several intervening components are also included in the designation *hendiadys*, e.g., *וַיִּדְבֹר ... וַיֹּאמֶר*, lit. ‘and he spoke ... and he said’ (Ex 6:2), which are apprehended by Cook as a “verbal hendiadys, in which both activity verbs refer to the same event.”<sup>22</sup>

---

<sup>17</sup> Wakely, “אֵלִים,” 312.

<sup>18</sup> Schultz, “Theology,” 197.

<sup>19</sup> The last proposal by Schultz is with reference to Weinfeld who considers these nouns combined to be a *hendiadys* and the interpretation of the same to be ‘social justice.’ See Weinfeld, *Justice*, 228.

<sup>20</sup> Reimer continues concerning the noun combination in question, “Rather, together they represent the ideal of social justice.” Reimer, “צֶדֶק,” 750.

<sup>21</sup> Westhuizen van der, “Hendiadys,” 53.

<sup>22</sup> Cook, “Semantics,” 259-260.



None of the verbs in the suggested *hendiadyses* by van der Westhuizen and Cook above are interpreted as a modifier; but in other verb combinations that consist of two dissimilar verbs and are referred to as a *hendiadys/verbal hendiadys* by other scholars, one of the verbs is interpreted as an adverbial modifier.<sup>23</sup> Several scholars and translators render for example the verbs in אָשָׂה וַיִּקַּח אֲבִרָתָם וַיִּקַּח אֶת אִשָּׁה אַחֵרָה, lit. ‘and Abraham added and he took a wife’ (Gen 25:1) as ‘he took another wife,’ and are, in addition, concordant in their understanding of this and other similar constructions consisting of two dissimilar verbs in that one of the verbs is interpreted as an adverbial modifier.<sup>24</sup>

Some examples were found, in addition, in which the term *hendiadys* was used for various other constructions consisting of phrases and clauses or combinations thereof, e.g., וַיִּקַּח פָּעַל, מִלֵּלָהּ וְהֵעֵבֶר רָעָה מִבְּשָׂרָהּ, lit. ‘and remove anger from your heart and put away evil from your flesh’ (Eccl 11:10ba), which Garrett explains, “[is] a hendiadys for, ‘Cast away your grief from yourself [over the human condition].’”<sup>25</sup>

Another example is derived from Gen 31:40, בַּיּוֹם אֶכְלְמִי חָרִב וְקָרָח בַּלַּיְלָהּ, lit. ‘by day consumed me drought, and frost by night,’ which Hausmann interprets as a *hendiadys*, but with uncertainty about the interpretation: “The hendiadys is probably meant to state that Jacob performed his service in all kinds of weather, accepting many privations.”<sup>26</sup>

In Stuart’s list of commonly used exegetical terms, *hendiadys* is defined as “a single concept by two or more words or expressions linked by ‘and,’” with the added information, “In translating accurately you often have to eliminate or subordinate one of the words.” Stuart exemplifies this by e.g., ‘lord and master’ reduced to ‘lord,’ and by the verbs ‘arise and go’ as a *hendiadys* for ‘get going.’<sup>27</sup>

Considering the vast amount of combined nouns and verbs that are endowed with an intervening conjunction in the Hebrew Bible, the prospect that they all constitute *hendiadyses* and that one of the features involved in a *hendiadys* needs to be eliminated or subordinated is intriguing.

<sup>23</sup> See e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148; Hostetter, *Grammar*, 86; Lambdin, *Introduction*, §173, p. 238; Ross, *Hebrew*, 409, et al.

<sup>24</sup> See e.g., Lambdin, *Introduction*, §173, p. 238, “And Abraham took another wife.”

<sup>25</sup> Garrett, *Proverbs*, 340.

<sup>26</sup> Hausmann, “קָרָח,” 163.

<sup>27</sup> Stuart, *Exegesis*, 173. For a brief account for and a discussion of definitions of *hendiadys*, see Lillas-Schuil, “Survey,” 81-83, and for a more extensive exposition, see below 3.4 Various definitions, forms and spellings.

Even though the usage of the term *hendiadys* in the secondary literature constitutes a matter of concern and is in itself an incentive ample enough for clarifications, the core of the matter is not solely the applications of the term. Equally interesting is, of course, the issue of which intrinsic underlying phenomenon in the Hebrew text induces and promotes the use of this designation.

Initial curiosity regarding what *hendiadys* constitutes in the HB has therefore developed into a profound interest in which phenomenon in biblical Hebrew the term *hendiadys* is relevant to denote, and whether this phenomenon is rare, frequent or practically non-existent in the HB, but also which implications an understanding of this feature have for exegetical endeavours and a better understanding of the text of the HB.

Kuntz is convinced that by being attentive to *hendiadys* “we shall be in a better position to fathom the diverse shades of meaning in the play of the text itself,” which makes awareness of *hendiadys* highly desirable.<sup>28</sup> However, the term appears at the same time to constitute an ambiguous exegetical tool in need of clarifications. This investigation hence sets out to deal with the issue and thereby to make a contribution to the comprehension of the ‘diverse shades of meaning’ of the Hebrew Scriptures.

## **1.2 Aim and scope**

The aim of this research is to address the matter of the application of the term *hendiadys* to features in the HB. The intention in the ensuing analysis is to determine which phenomena in the HB are referred to as *hendiadyses*, to assess the use and contribution of the term *hendiadys* and the implications that the applications entail for the study of the HB.

## **1.3 Data of enquiry, delimitations, primary and secondary sources**

The text corpus of this study is the Hebrew Masoretic text as it is represented in the BHS.<sup>29</sup> Since certain vocalizations and diacritical marks at times are used as arguments for the use of

---

<sup>28</sup> Kuntz, “Agent,” 134.

<sup>29</sup> The Hebrew text used here is derived from the electronic version of *Accordance*, version 4.10 of *Biblia Hebraica Stuttgartensia*, edited by K. Elliger, and W. Rudolph, 4<sup>th</sup> corrected edition edited by A. Schenker, Deutsche Bibelgesellschaft, Stuttgart, 1983.

the term *hendiadys* they are, for the sake of consistency, retained in all citations from the HB.<sup>30</sup>

The secondary sources in which suggested or suspected *hendiadyses* derived from the HB are found consist of grammars, lexicons, dictionaries, commentaries, monographs, articles etc., based on or engaged in linguistic or exegetical investigations of the HB and/or biblical Hebrew.<sup>31</sup>

This venture focuses on one designation only and the phenomenon/phenomena in the HB it denotes, and not potential rhetorical, literary and/or stylistic devices in general in the HB. Some comments will be made on passages in Latin texts in which the term *hendiadys* first occurs in antiquity, but extensive examinations of texts in Latin, Indo-European languages or other Semitic languages than biblical Hebrew will not be conducted.

#### 1.4. Outline of the thesis

In Chapter 2 a discussion on methodological issues is carried out together with a description of the morpho-syntactic and semantic categories employed in this investigation.

In Chapter 3 the etymology and historical background of the phrase ἐν διὰ δυοῖν and examples by the first users of the term, according to texts available to us, are presented and discussed. An account of definitions and apprehensions of the term in general is also supplied.

A descriptive account of research on *hendiadys* in the HB and how the term is utilized in reference literature on the HB and/or biblical Hebrew is presented in Chapter 4. A brief overview is also given on *hendiadys* in research and in works of reference on other Semitic languages. In Chapter 5 the outcome of the analysis of collected examples obtained from research on the matter, works of reference and suggested *hendiadyses* by biblical scholars in general, is presented, including statistical results. Suggested indications of how to discover a *hendiadys* in the HB are discussed in Chapter 6.

The result of the analysis of the collected examples serves as a point of departure for an investigation related in Chapter 7 on how the use of the term *hendiadys* contributes to an

---

<sup>30</sup> This choice of text corpus does not, of course, imply that the Masoretic text with its vocalization is seen to represent an original Hebrew text of the HB. The Masoretic text as it is rendered in *BHS* is used because it is the common version used in exegetical studies, the examples presented as potential *hendiadyses* are derived from the Masoretic text of *BHS*, and this investigation is not directed to, focused on and/or involved in comparisons with other text witnesses such as the Septuagint.

<sup>31</sup> For more on methods and the collecting of examples, see below Chapter 2, Methodological issues and angles of approach.

elucidation of the constructions/phenomena to which it is applied. Categories at large as well as specific examples are discussed and implications are pointed out.

In Chapter 8 an exploration and analysis of interpretational possibilities, especially of combinations of dissimilar nouns, is offered, and in Chapter 9, an account of the search for alternative solutions is given. Finally, conclusions of the entire investigation are presented in Chapter 10.

This dissertation also includes a second part, in which all examples gathered are listed together with citations and annotations. Introductory remarks to the *Collection of examples* are given together with clarifying comments on the disposition of the examples and citations as well as explanations of the abbreviations used in the annotations.

### **1.5 Terminology, etc.**

The word ‘component’ is utilized as an overall designation for the various elements that form parts of suggested *hendiadyses*. ‘Component’ thus covers any kind of lexemes (with or without affixes), parts of speech or constructions that comprise any parts in a suggested *hendiadys*. ‘Syntagm’ denotes a series of components that form a syntactic unit. ‘Construction’ is used to denote the components in a suggested *hendiadys* and refers to the morpho-syntactic constructions of sequential linguistic components, including their semantic relation. The term ‘function’ is used for the types of relations in a so-called *hendiadys* that may hold between the components (internal function), and also for the relation of the combined components to a more wide-ranging syntactic context (external function). Other designations such as rhetorical figures, style, text types, genres, etc., will be discussed in the following chapter on methodological issues.<sup>32</sup>

The morpho-syntactic and semantic categories employed are described in *Modus operandi* in Chapter 2, Methodological issues. If not otherwise noted all translations are by the present author.<sup>33</sup> The way Hebrew lexemes are presented in biographical references, footnotes and in the bibliography, with or without diacritical marks, follows in each case the way in which the

---

<sup>32</sup> *Ibid.* (*ibidem*, ‘in the same place’) is here used when a citation is derived from the same page and the same work by a certain author mentioned in an immediate footnote. *Idem* (‘the same’), is used for when a citation is derived from the same work by a scholar mentioned in a preceding footnote, but the latter citation is found on a different page. The designations standard biblical Hebrew (SBH) and late biblical Hebrew (LBH) are employed.

<sup>33</sup> In order to demonstrate as clearly as possible the components involved in so-called *hendiadyses* the aim has been to be as literal and consistent as possible in the translation of any components. This means that either only one or as few translations as possible of roots and lexemes are given unless otherwise required by conjugations, inflections and surrounding components and/or the context(s) in which the components occur.

lexemes are given in the entries in the lexicons from which they are derived and cited.<sup>34</sup> Non-biblical Hebrew names, authors, titles of their monographs and commentaries are rendered below in the way they are transliterated and appear in *EncJud*. For abbreviations of the terminology used in the morpho-syntactic and semantic analyses of the examples in the *Collection of examples*, see Part II, 1.7 Abbreviations with exemplifications.

---

<sup>34</sup> The following consonants, vowels and diacritical marks, will be mentioned and these subsequent forms and spellings will be used: *aleph*, *yod*, *hataf*, *maqef*, *pataḥ furtivum*, *shwa*, *qamez* and *wāw*. For matters of style in general this presentation follows *The Chicago Manual of Style*, whereas abbreviations of biblical books and titles of exegetical journals etc., are derived from *The SBL Handbook of Style*. If there are more than one work by an author the works, or editions of the same, are listed chronologically.



# Chapter 2

## Methodological issues and angles of approach

The subject of this research concerns the designation *hendiadys*, which is often referred to as a rhetorical figure, wherefore this investigation can naturally be positioned within the realm of rhetorical criticism. An overview is therefore given initially of what rhetoric, rhetorical criticism and rhetorical figures represent.

In some cases, however, the features that are labelled *hendiadys* by biblical scholars are designated literary-stylistic or are held to represent inherent linguistic phenomena in biblical Hebrew. Remarks are hence subsequently offered on how differentiations will be made between rhetorical, grammatical and stylistic features, together with a few comments on genres and text types. This is followed by an explanation of why certain angles of approach have been chosen in this investigation and others discarded. Finally the methods used in this thesis are commented on in more detail with exemplifications of categorizations used and abbreviations of the same.

### 2.1. Rhetoric and rhetorical figures

Rhetoric originally referred to skills in speaking, denoting compositional as well as presentational techniques, which in the classical Greco-Roman tradition were utilized in juridical, political and/or ceremonial discourse seeking to persuade and/or impress.<sup>1</sup>

Even though the designation ‘rhetoric’ originally denoted the art of speech to persuade or please, early on it also referred to, and has continued to denote, any disproportionate use of

---

<sup>1</sup> These areas are also designated forensic, deliberative and demonstrative/epideictic and constitute the classical Aristotelian threefold division signifying areas in which techniques of argument and persuasion were requested and created. See e.g., Kennedy, “Genres,” 43; *Rhetoric*, 4-5; “Survey,” 3-4; Lanham, *Handlist*, 164-166.

embellishments and devices in spoken or written discourse, and/or presentations that pretend to be of significance, but are seen to be lacking in meaning and substance.<sup>2</sup>

The Greek practice was instigated in the 5<sup>th</sup> century B.C.E., as we know, and although it was not a simplified unity “The conceptualization of a rhetorical system and the definition of rhetorical terms was an aspect of the general development of Greek thought in the classical period,” according to Kennedy.<sup>3</sup> The principles of rhetoric that were developed, and them as means of education, were eventually adopted by the Romans and are generally referred to as the classical rhetorical tradition. This subject became, in the course of time, a central part of the educational system and the scholarly activities in the Western world.

The rhetorical enterprise in the classical Greco-Roman tradition is traditionally categorized in five parts or canons as I) *inventio*, the gathering and selecting of appropriate material, II) *dispositio*, the structuring of the material chosen, III) *elocutio*, the choice and arrangement of appropriate words and phrases, IV) *memoria*, formulations and/or memorization if spoken, and V) *pronuntiatio/actio*, the actual spoken or written presentation in the form selected and composed by the individual presenter.<sup>4</sup> The rhetorical activity interacted in oral presentations with speaker, speech and audience and/or in a written account in the relation between author, text and readers. The Greco-Roman period and tradition will be referred to below as the classical rhetorical tradition.

### 2.1.1 Figures, *tropes* and *schemes*

The term *hendiadys* is often characterized as a rhetorical figure and/or a *trope*, which are features that in the classical rhetorical tradition constitute part of the third canon *elocutio* or style.<sup>5</sup> The expressions rhetorical figures, figures of speech, figures of rhetoric, or simply

---

<sup>2</sup> Bolgar, “Rhetoric,” 257; Bussman, “Rhetoric,” 407-408; *CED*, “Rhetoric,” 1385; Kennedy, *Rhetoric*, 1-3; *NODE*, “Rhetoric,” 1591; *NSOED*, “Rhetoric,” 2587; *OEED*, “Rhetoric,” 1238. The use of the term rhetoric to denote propaganda or empty speech is evident already in the earlier stages of the history of rhetoric and has continued to be part of how the notion rhetoric is apprehended, according to Kennedy, “Survey,” 3-6. Rhetoric is furthermore used for the study of how oral or written language is used effectively, which sometimes is referred to as meta-rhetoric or simply ‘rhetorics.’

<sup>3</sup> Kennedy, “Survey,” 8. The interest in elaborate speech is, according to Kennedy, found earlier, e.g., in the Egyptian wisdom text ascribed to Ptahhotep, from ca. 2000 B.C.E., in which instructions devoted to “the principle of fine speech” are given. *Idem*, p. 6.

<sup>4</sup> Bussman, *Dictionary*, 407; Lanham, *Handlist*, 164-166; Sonnino, *Handbook*, 243-246; Vickers, *Defence*, 52-54.

<sup>5</sup> For the categorization of *hendiadys* as a rhetorical figure see, e.g., Baldick, *Dictionary*, 97; Fowler, *Usage* (ed. Crystal), 607; Lanham, *Handlist*, 196; Lausberg, *Handbook*, 302, *et al.* For *hendiadys* referred to as a *trope*, see e.g., Fields, *Sodom*, 139 n. 12; Fokkelman, *Poetry*, 226.



figures are at times used practically synonymously as overall designations. Rhetorical figures is the designation chosen in this presentation. Plett refers to rhetorical figures as “the smallest structural units of rhetorical stylistics (*elucotio*)” and “as such they have been constitutive elements in all kinds of texts from antiquity to the present.”<sup>6</sup>

The basic idea, evident in traditional definitions, is that a figure represents “a divergence from ordinary speech or writing,” according to Fowler. Fowler’s explanation of rhetorical figures is that they “are deliberate local manipulations of the phonological, syntactic, semantic, or pragmatic structures of texts, producing ‘extra’ patternings which are not required by the grammatical rules of the language.”<sup>7</sup>

The rhetorical figures were seen to create effect, beauty and variety, and the designation figure “in its most general meaning refers to any device or pattern of language in which meaning is enhanced or changed,” according to Lanham.<sup>8</sup> The effects were brought about by the use of “all kinds of striking or unusual configurations of words and phrases,” which consist of single words or formulations that at times deviate from common grammatical and syntactical rules.<sup>9</sup>

Change of meaning brought about by rhetorical figures, or any literary features, is generally understood as deliberately created by the speaker or writer and interacting with an interpretation, which is made possible through the context in which the rhetorical devices in question appear. Perelman therefore concludes on the importance of rhetorical figures for all kinds of discourses:

Above all, a modern rhetorician would insist that the figures, like all elements of rhetoric, reflect and determine not only the conceptualizing processes of the speaker’s mind but also an audience’s potential response. For all these reasons figures of speech are crucial means of examining the transactional nature of discourse.<sup>10</sup>

---

<sup>6</sup> Plett, “Figures,” 309.

<sup>7</sup> Fowler, “Figures,” 1221-1222.

<sup>8</sup> Lanham, *Handlist*, 178.

<sup>9</sup> Bussmann, *Dictionary*, 164-165. See also Boulton, “Figures,” 257-260; *NEncB*, entry “speech, figure of”; *NSOED*, “Figure [19, ‘figure of speech’],” 946; Rowe, “Style,” 125.

<sup>10</sup> Perelman, “Rhetoric,” 804.

Rhetorical figures originally comprised various phonological, morphological and syntactic features, but eventually became categorized as *τρόπος*, *tropes* and *σχήματα*, *schemes*, the latter or both being referred to as *figura* in Latin.<sup>11</sup>

*Tropes* have come to signify individual components/words that were means by which a variation or change of the ordinary or obvious meaning was effectuated, whereas *schemes* refer to a substitution or transference of an utterance and expression from its principal signification.<sup>12</sup> *Schemes* and *tropes* are at times further described and/or subdivided as figures of thought and figures of word, in which figures of thought are represented by e.g., *allegory*, whereas figures of word are represented by e.g., *paronomasia*.<sup>13</sup> The ways in which these inventive formulations and/or deviations vary are further described as the addition, subtraction, substitution or transferring of components from ordinary and/or expected grammatical rules and conventions.<sup>14</sup>

*Hendiadys* is commonly referred to as a rhetorical figure, but also occasionally as a *trope*. Strauss speaks about “the trope of hendiadys,” and Wright remarks in his award-winning essay on *hendiadys* in Shakespeare’s works, that his treatment of the matter “suggests that *hendiadys* has the force of a trope.”<sup>15</sup> Matthews explains: “Hendiadys is an ancient trope recognized to be common in Biblical Hebrew,” and the same opinion is detectable amongst some biblical scholars, e.g., Kuntz, who speaks of a hendiadys as “a compelling trope of prophetic discourse,” Fokkelman who states “hendiadys: [is a] trope in which one concept is

---

<sup>11</sup> See e.g., Alm-Arvius, *Figures*, 11; Plett, “Figures,” 309; Rowe, “Style,” 125.

<sup>12</sup> *Schemes* are also at times referred to as figures, but with further sub-categorizations. See e.g., Knowles/Moon, *Metaphor*, 123; Plett, “Figures,” 309; Rowe, “Style,” 129. See also the often-cited definition given by Quintilian (*Inst.* 9.1.4-5), the 1<sup>st</sup> century C.E., Roman rhetorician, “The name of *trope* is applied to the transference of expressions from their natural and principal signification to another, with a view to the embellishment of style or, as the majority of grammarians define it, the transference of words and phrases from the place which is strictly theirs to another to which they do not properly belong. A *figure*, on the other hand, as is clear from the name itself, is the term employed when we give our language a conformation other than the obvious and ordinary” (LCL, translation Butler). Quintilian, (*Inst.* 9.1.4-5), “Est igitur tropus sermo a naturali et principali significatione translatus ad aliam ornandae orationis gratia, uel, ut plerique grammatici finiunt, dictio ab eo loco in quo propria est translata in eum, in quo propria non est: ‘figura’, sicut nomine ipso patet, conformatio quaedam orationis remota a communi et primum se offerente ratione.” (SCBO, ed. Winterbottom).

<sup>13</sup> See e.g., Bussman, *Dictionary*; Plett, “Figures,” *et al.*, who use the overall designation figures of speech. The terms *tropes* as well as figures are at times used as overall designations on a par with figures of speech and rhetorical figures. See e.g., Lanham, who in his *Handlist*, uses figures as the overall designation, but divides them into figures of thought and figures of words of which the latter denotes both *tropes* and *schemes*, whereas Rowe, “Style,” 122, 124-125, 129, divides the devices, on p. 122 into the two groups, *tropes* and figures, of which the latter is later on, on p. 129, referred to as *schemes*, and figures/*schemes* is further subdivided into figures of words and figures of thought on p. 129. See also Soskice, “Figures,” 234-235 and Corbett, *Rhetoric*, 424-460.

<sup>14</sup> After the classical rhetorical period further subdivisions were made during the Middle Ages and onwards. Plett defines in his article from 2001 figures of speech according to their so-called semiotic dimensions depending on which linguistic level they are seen to operate at. See Plett, “Figures,” 309-313.

<sup>15</sup> Strauss, *Athens*, 63; Wright, “Hendiadys,” 184 n. 15.

expressed by two words,” or Fields who employs the formulation “the literary trope ‘hendiadys.’”<sup>16</sup>

It is clear that the concepts of rhetorical figures, *tropes* and *schemes* are not coherent. The designations and demarcations of the categories are infected by what Perelman calls “a certain slippage,” and a confusion that Bialostosky designates as a “collapsing distinction,” which he demonstrates by several references and exemplifies in a witty way by referring to an entry: ‘Trope, see figure: figure (or trope).’<sup>17</sup>

Kennedy explains that “many teachers [in antiquity] did not clearly distinguish tropes from figures, and there is often much confusion in the discussions.”<sup>18</sup> The reasons for the various categorizations, according to Lanham, are that:

The Greek rhetorical terminology put on a Latin doubleature, and then in the Renaissance both sets of terms absorbed the numinosity of classical culture itself [...] It is those confusing, conflicting, overlapping Greek and Latin terms that we cling to. Everyone from Quintilian onward, of course, has complained about the imprecision and proliferation, regretting the absence of a clear, brief, and definitive set of terms, a nomenclature fixed once and for all.<sup>19</sup>

We obviously adhere to a variety of terms which were confused from the very beginning referring to diverse concepts. In addition, as Mahanta explains,

... it is very difficult to draw a line between figurative and literal/plain and conventional speech. The difficulty is enhanced by the fact that language itself is symbolic and figurative – we use some abstract symbols or letters to signify real objects that we see or hear about, or some abstract ideas that we cherish. In that sense, every word is a figurative speech.<sup>20</sup>

---

<sup>16</sup> Matthews, “Things,” 207; Kuntz, “Agent,” 114, see also pp. 115, 120, 122, 123; Fokkelman, *Poetry*, 226; Fields, *Sodom*, 139 n. 12.

<sup>17</sup> Perelman, “Rhetoric,” 804. Bialostosky, *Wordsworth*, 219. Note also the awareness by Knowles/Moon on the matter and they discuss and exemplify the difficulties of categorizations, “tropes, or changes or conversions in meaning, and schemes or figures (figures of speech or rhetorical figures).” Knowles/Moon, *Metaphor*, 123.

<sup>18</sup> Kennedy, *History*, 91-92. Kennedy explains on p. 91 that “A trope is a single word used in a novel way, either because the idea to be expressed has no name of its own (no ‘proper’ word) or for the sake of imagery or embellishment.”

<sup>19</sup> Lanham, *Handlist*, 78-79.

<sup>20</sup> Mahanta, “Speech,” 336. Mahanta’s definition of figurative language is “the creative manipulation of the phonological, syntactic, semantic, pragmatic structures of texts, or associations of normal language use, producing ‘extra’ patternings to arrive at vivid expressions and innovative ideas.” *Idem*, 335.

Despite or perhaps even due to the ‘slippage’ and the assortment of classifications, the interest in the structures and functions conveyed by rhetorical figures remained a highly important element in education and academic pursuits.<sup>21</sup> Kennedy even argues “the modern meaning [of rhetoric] developed out of the study of tropes and figures in academic rhetoric from the sixteenth to the eighteenth centuries.”<sup>22</sup>

This previous interest is presumably one of the reasons why the term *hendiadys* was applied to and has continued to be employed for constructions in the HB, even though the concept of rhetorical figures is not straightforward.

## 2.2 Rhetorical criticism

Rhetorical criticism, or what is referred to as rhetorics, in the sense of analyses of expressions of oral and written creativity, including texts from antiquity but also e.g., letters and sermons, were central parts of the educational system and academic activity for centuries. The importance of rhetorical figures was paramount, but eventually went into decline in the nineteenth century together with the interest in rhetoric, as representing both compositional efforts and critical analysis.<sup>23</sup>

At the turn of the twentieth century, however, there was a revival of interest in rhetoric in which scholars, in Kennedy’s words, “rediscovered rhetoric as a systematic discipline that shaped literary composition from classical antiquity to the modern period.”<sup>24</sup> From this rediscovery the modern discipline of rhetorical criticism evolved.

The twentieth century in due course witnessed the rise of the so-called ‘new rhetoric,’ focusing on persuasive aspects and argumentation theory.<sup>25</sup> Rhetoric has, according to Perelman, come to be understood “less as a body of theory or as certain types of artificial techniques and more as an integral component of all human discourse.”<sup>26</sup> Modern rhetorical criticism has hence come to focus not solely on devices, means and effects pertaining to

---

<sup>21</sup> See Lanham, *Handlist*, x-xi; Plett, “Figures,” 310; Rowe, “Style,” 157; Soskice, “Figures,” 234-235.

<sup>22</sup> Kennedy, “Survey,” 6. See also Kiefer Lewalski, *Poetics*, for more on the study of what were considered rhetorical devices and figures of speech in the Bible by Protestant scholars in the seventeenth century.

<sup>23</sup> Bolgar, “Rhetoric,” 259; Kennedy, “Survey,” 5; Perelman, “Rhetoric,” 807; Wuellner, “Criticism,” 174.

<sup>24</sup> Kennedy, “Foreword,” ix. For important contributors for modern rhetorical criticism according, see e.g. D’Angelo, “Criticism,” 604-608.

<sup>25</sup> See Perelman/Olbrechts-Tyteca, *Rhetoric*, 5-8; Kennedy, “Survey,” 5.

<sup>26</sup> Perelman, “Rhetoric,” 804.

suasive aspects, but research on discourses practised in speech communication in general, including creative expressions in modern media as well as non-verbal communication.<sup>27</sup>

This renewed interest has eventually led to a discipline that encompasses directions such as narrative, metaphoric, ideological criticism including the analysis of contemporary topics and expressions of what are seen as acts of symbolism. Foss defines the discipline as “Rhetorical criticism is the process of systematically investigating and explaining symbolic acts and artifacts for the purpose of understanding rhetorical processes. This definition includes three primary dimensions: (1) systematic analysis; (2) symbols as the objects of analysis; and (3) a purpose of understanding the rhetorical processes.”<sup>28</sup>

Rhetorical criticism in general may consequently be described as a pursuit that incorporates not only the study of works by ancient classical authors, treatises on rhetoric, skills used in a public oral presentation or written presentation and analyses of correctness and style, but also an analysis of what more broadly are seen as tokens and/or acts of symbolism in all human discourse.

### **2.2.1 Rhetorical criticism in biblical studies**

The renewed interest in rhetoric in the beginning of the 20<sup>th</sup> century may have affected biblical research at the time, but the birth of rhetorical criticism in biblical studies, regarded as a discipline of its own, is customarily considered to be Muilenburg’s well-known speech “Form Criticism and Beyond” from 1968, in which he formulated his opinion on rhetorical-critical endeavours:

What I am interested in, above all, is in understanding the nature of Hebrew literary composition, in exhibiting the structural patterns that are employed for the fashioning of a literary unit, whether in poetry or in prose, and in discerning the many and various devices by which the predictions are formulated and ordered into a unified whole. Such an enterprise I should describe as rhetoric and the methodology as rhetorical criticism.<sup>29</sup>

Muilenburg also suggests that the means by which to understand the text of the HB is by undertaking “a responsible and proper articulation of the words in their linguistic patterns and

---

<sup>27</sup> See e.g., D’Angelo, “Criticism,” 604-608.

<sup>28</sup> Foss, *Criticism*, 6-7.

<sup>29</sup> Muilenburg, “Criticism,” 8.

in their precise formulations,” which describes some of several possible directions for this study.<sup>30</sup> The impetus for Muilenburg seems to have been what he saw as inadequacies within the area of form criticism due to its emphasis on genre and he concurrently discerned the need for a synchronic analysis of structures and devices in combination with linguistic studies.<sup>31</sup>

The innovation in the 1960s would not seem to be the direction as such, since “there had been many others over the years who had taken the same approach but who had not called themselves rhetorical critics,” according to Howard Jr.<sup>32</sup> The novelty was the designation ‘rhetorical-criticism’ referring to a discipline in biblical studies, together with the subsequently recovered or created angles of approach preferred by various researchers. It therefore seems more appropriate to view Muilenburg’s contribution as the revitalization or perhaps in Wuellner’s words as “the rediscovered, if not reinvented discipline of rhetorical analysis,” in biblical studies.<sup>33</sup> Muilenburg’s work seems in any case to have served as the instigation of the modern discipline and effectuated the application of various methods to the biblical text.

However, critique emerged of what was apprehended as a too narrow focus on structures, and later a call was made for an additional move beyond devices and synchronic descriptions towards investigations of persuasive factors.<sup>34</sup> The critics evidently touched on a somewhat neglected area of research in biblical studies and the discipline appears subsequently to have benefited from the integrated analysis of suasive aspects in rhetorical criticism, which originally was part of the Greco-Roman rhetorical tradition.<sup>35</sup>

Rhetorical criticism in biblical studies has come to embrace, in Soulen/Soulen’s words, “two distinct but interrelated understandings of rhetoric: the art of composition and the art of persuasion.”<sup>36</sup> What we can learn from rhetorical criticism is, according to Koptak, “to comb the [biblical] text for signs of literary-rhetorical artistry” with the endeavour to “to step back

---

<sup>30</sup> *Idem*, 7.

<sup>31</sup> This need for further developments evidently struck a chord in the exegetical community, set off the discipline of contemporary rhetorical criticism and instigated the extensive development which is evident in e.g., Watson/Hauser’s comprehensive bibliography in their *Criticism*.

<sup>32</sup> Howard Jr, “Criticism,” 89.

<sup>33</sup> Wuellner, “Criticism,” *JD*, 73, See also Clifton Black III, “Criticism,” 253; Robbins, “Present,” 338, and McDonald, “Criticism,” 253.

<sup>34</sup> The efforts concentrating on the HB generated numerous contributions. For an overview, see the expositions in e.g., Tribble, *Criticism*, 25-55, Lundbom, *Study*, 1-28, Watson/Hauser’s bibliography, *Criticism*, and the works by e.g., Lundbom, *Jeremiah*: Tribble, *Criticism*, Gitay, *Isaiah*; Holladay, “Statecraft,” *et al.* For other discussions on rhetorical criticism in biblical studies, see also Howard Jr, “Criticism”; Olbricht, “Criticism”; Patrick/Scult, *Rhetoric*, 12; Wuellner, “Criticism”; Dozeman, “Criticism,” 715; Gitay, “Criticism,” 136.

<sup>35</sup> See the works in Watson/Hauser’s bibliography, *Criticism*, by e.g., Barton, *Readings*; Clifford, “Criticism”; Davies, *Israel*; Duke, *Appeal*; Gitay, *Isaiah*; Patrick/Scult, *Rhetoric*, *et al.*

<sup>36</sup> Soulen/Soulen, “Criticism,” 164.

and identify their persuasive function,” and Kennedy explains that rhetorical criticism in biblical studies can “help to fill a void which lies between form criticism on the one hand and literary criticism on the other.”<sup>37</sup>

McDonald sees this development as a change for the better for rhetorical criticism in that the discipline in his opinion thereby “transcends the atomism and antiquarianism of many types of criticism [and] combines close reading with holistic perspectives.”<sup>38</sup> Warner considers an advantage for rhetorical criticism its possibility “to consider the texts ‘synchronically,’ attempting to make sense of them as they stand.”<sup>39</sup>

The conclusions by the scholars cited above are significant for an undertaking in which the focus is the use of a term from the classical rhetorical tradition applied to phenomena in the HB and their occurrences in various discourses. Hence methods used in rhetorical critical enterprises concerning morpho-syntax, semantic relations, discourse analyses etc., will be utilized. However, the interest here is not directed to how rhetorical figures and literary features may serve as tools of persuasion. This study focuses on what is referred to as devices and linguistic features that comprise the kind of phenomena in the HB that the term *hendiadys* is applied to, the implications thereof, how the phenomena involved can be categorized, and what the term could or should denote. Aspects of interpretational possibilities and occurrence frequency of certain combinations of components will also be investigated.

### **2.3 Literary and stylistic features, grammatical constructions etc.**

Since *hendiadys* is referred to e.g., not only as a rhetorical figure or a *trope*, but also as a literary device, a stylistic feature and/or an inherent grammatical construction in biblical Hebrew, a few comments on concepts and various terms used will be given. ‘Rhetorical figures’ will be used below for what seems to be either a conscious deviation from common grammatical conventions and usage, and/or what represents embellishments and enrichments, such as e.g., alliteration, paronomasia, etc.<sup>40</sup>

---

<sup>37</sup> Koptak, “Criticism,” 33; Kennedy, *Interpretation*, 3. Meynet argues, in his *Analysis*, 19-21, that in order to differentiate between the directions and methods, the use of the expression ‘rhetorical analysis’ as opposed to ‘rhetorical criticism’ can be used to denote an analysis of the composition of a text as such, which does not focus on investigations or discussions of the persuasive aspect. That differentiation, however, does not seem to have become a common posture, see Soulen/Soulen, “Analysis,” 163, and is not chosen here.

<sup>38</sup> McDonald, “Criticism,” 600.

<sup>39</sup> Warner, “Introduction,” 4.

<sup>40</sup> See the discussion above.

Rhetorical figures are compared to and/or contrasted with what are considered as established and regular grammatical constructions in biblical Hebrew such as e.g., inflections, conjugations, construct relations, etc. ‘Literary devices’ represent a wider concept, but include a variety of features of structural kinds and will be used below for, e.g. chiasm, inclusio, parallelism etc. All kinds of constructions can of course be used for rhetorical purposes, such as what is deemed e.g., to convey emphasis and/or persuasion.

An ‘idiom’ or an ‘idiomatic expression’ will be used for what can be described as a language-specific expression whose meaning cannot be predicted from the meaning of its parts.<sup>41</sup> It refers to one or more components that due to their arrangement invoke a non-literal meaning and/or a radically new concept that goes beyond the individual meaning of the constituent parts when combined: e.g., *it’s raining cats and dogs*, for ‘it’s pouring down with rain,’ or *he kicked the bucket*, meaning ‘he died.’

By ‘stylistic features’ is meant any kind of traits that are considered present in the HB; features that are possible to identify in biblical Hebrew by their distinctive characteristics and their frequency, be they considered idiomatic, rhetorical, literary or grammatical, etc., and are regarded as typical of various genres and text types, e.g., formulas in prophetic texts, certain forms found in poetry, distinctive features in legal texts, etc.<sup>42</sup>

‘Genre’ will be used below to denote larger categories like prose, poetry, wisdom literature etc., whereas ‘text types’ stands for subcategories consisting of passages and texts of various kinds and lengths of e.g., descriptive, expository or argumentative nature within the genres, in the form of e.g., speeches, lists, letters, etc.<sup>43</sup>

Since there are several classifications in which *hendiadys* is placed – rhetorical, literary, stylistic and/or grammatical – the question is of course in which sphere, or spheres, the phenomenon belongs that is designated *hendiadys*. With full awareness of the difficulties

---

<sup>41</sup> See e.g., Cruse, *Semantics*, 37-48; Crystal, *Dictionary*, on the entry ‘idioms.’ Another explanation of what idioms as complex units stand for is suggested by Everaert/Van der Linden/Schenk/Schreuder, “Introduction,” 3-4, “[idioms/complex units are] syntactic expressions that exhibit lexical co-occurrence restrictions that cannot be explained in terms of regular rule-governed syntactic or semantic restrictions,” or “idioms are fixed expressions that are semantically opaque,” or simply “conventionalized complex expressions.” See also Perlmutter/Soames, *Argumentation*, 106-107. For more on idioms, see below e.g., 6.3 Idioms and ‘idiomatic hendiadys.’

<sup>42</sup> Stylistics focuses on characteristics in various styles or genres, and how the features and the awareness of these vehicles can be utilized in efforts to distinguish between various spoken or written expressions, and contribute to differentiations of specific authors or what are considered to represent different styles or genres, e.g., the language of politics, advertising, elevated language and style, more colloquial expressions, slang, etc. See e.g., Jeffries/MacIntyre, *Stylistics*, 1-3.

<sup>43</sup> On definitions of genre, see e.g., *OED, Dictionary*, (1989), 446, “a particular style or category of works of art; esp. a type of literary work characterized by particular form, style, or purpose.” See also Baldick, *Dictionary*, 140; Klarer, *Introduction*, 4; Lee, “Genres,” 253-254.



involved and an appreciation of the intricacies, demonstrated by the areas related above, the issue will need to be tackled in a variety of ways, wherefore a range of methods have to be employed.

## **2.4 Angles of approach chosen or discarded**

Due to the issues involved and the accordingly necessary angles of approach chosen, it is thus not possible to speak of one single method that meets the needs of implementation, but several manners of analysis are required.

One possible method, when performing a study aimed at what is considered a rhetorical term and the feature/features it denotes, would be to apply an extant definition to examples in a demarcated text. For that procedure a precise, but at the same time delimiting definition is desirable. However, the initial survey showed that there are various definitions of *hendiadys*, which is a fact that subsequently has been further confirmed.<sup>44</sup> Hence, since the definitions vary and themselves seem to represent an area in need of research, it was not considered a rational and adequate option to choose one out of many definitions as the starting point for this undertaking.

Another approach would be to stipulate a novel definition and assess whether there are features that correspond with the framework chosen. However, since it would be presumptuous to proceed from the assumption that all definitions have been inaccurate, but that it would be possible from the outset and without further research to conceive a precise definition, this was not deemed a judicious alternative. Rather than relying on one of many diverse definitions or stipulating a new one, an investigation of the origin of the term, an enquiry into what the term seems to denote in Latin and Greek from which it is derived, and a study of the applications by its initial users in antiquity and by later scholars, have been performed in order to find a consensus and means for an accessible procedure.

In order to obtain a representative depiction of what the *hendiadys* is seen to represent in the HB, it was considered valuable not to dismiss the source that is comprised of the examples of suggested *hendiadyses* that scholars have endeavoured to present. These examples constitute a substantial material to explore, wherefore examples of suggested or suspected

---

<sup>44</sup> For a presentation of the varieties detected in definitions, see Lillas-Schuil, "Survey," 81-83, and below 3.4 Various definitions, forms and spellings.

*hendiadyses* derived from the HB have been identified in and obtained from the secondary literature, collected, listed and analysed.<sup>45</sup>

Since the term *hendiadys* by tradition belongs to the category rhetorical figures, which can denote devices in the form of expressions and formulations that deviate from common or expected grammatical rules and conventions, it indicates not only that the phenomena in the HB granted the label *hendiadys* potentially represent a rhetorical device/devices, but also features that deviate from regular or expected morphological and/or syntactic word order conventions.

In order for a single word or expression to deviate from any grammatical or stylistic rule, presupposes, in Bahti's words, "both a norm of proper meanings and 'ordinary' usage from which ts. [tropes] and fs. [figures] can then diverge."<sup>46</sup> Bahti therefore draws the conclusion "this suggests that ts. [tropes] and fs. [figures] always involve at least the *relating* of other words, meanings and usages to the ones at hand, or the *comparing* of various meanings for words (ts.) or of one arrangement or usage of words for another possible one (fs.)."<sup>47</sup>

Moreover, since a further reason for the use of the term *hendiadys*, on the part of some scholars, is that the term is explicitly said to be used to denote overlooked grammatical constructions in biblical Hebrew, wherefore a comprehensive morpho-syntactic analysis of the components was imperative.<sup>48</sup>

Furthermore, various scholars mention what they see as a particular semantic relation present in a suggested *hendiadys*, and/or a particular advocated function of the combined components, as arguments for the use of the term. In order to differentiate between possible semantic relations and the correlated suggested and possible functions, an analysis of the semantic relations of the components in suggested and suspected *hendiadyses* has consequently been carried out and on a semantic-pragmatic level different interpretational possibilities have also been examined.

Discourse refers in linguistics to a sequential and continuous stretch of components larger than a sentence, but has come to be used in general also for other parameters regarding contents and themes in oral and written sources and is represented in biblical studies by e.g., male, female, political and prophetic discourse present in different genres or text types.

---

<sup>45</sup> See Part II, Chapter 2, *Collection of examples*.

<sup>46</sup> Bahti, "Figure," 409.

<sup>47</sup> *Idem*, 410 (italics Bahti).

<sup>48</sup> See e.g., Schorr, "Les composés," 167, who explicitly declares that what he designates *hendiadys* represents an inherent linguistic construction in biblical Hebrew.

Discourse analysis here denotes an investigation of the presence of certain constructions, expressions and features in various discourses in different genres and text types. This does not focus on reader-response criticism and presumed readers apprehensions and creation of meaning but on form and composition.

It is customary in biblical studies to speak of *Gattungen*, which traditionally involves formal criteria, structures and *Sitz im Leben*.<sup>49</sup> This investigation is, however, not directed towards characterizations or differentiations of *Gattungen*, but towards the kind of constructions that are termed *hendiadys* regardless of in which genre or text type they occur. A discussion of the contexts and text types in which certain suggested *hendiadyses* occur will eventually be carried out as well.

An established area of research on combined components in the HB is devoted specifically to nouns and what are termed word pairs, fixed pairs/phrases/expressions etc. A word pair can theoretically consist of any two components that occur combined only once, but in biblical studies the term word pairs often refers to components that occur more than once in the HB and in different kinds of pairing, in parallelism, and in many cases in other Semitic languages as well, whereas some of the combinations designated *hendiadys* occurs only once.<sup>50</sup>

In addition, even if the term *hendiadys* at times is utilized in that area of research and some proposed *hendiadyses* might fall within those categories, this present research is not principally or solely concerned with what are termed fixed word pairs, collocations, fixed expressions, or stereotype phrases, nor directed primarily towards those areas of research.<sup>51</sup> As Clines points out, “The phenomenon of *fixed* word pairs, which has been a primary focus

---

<sup>49</sup> See e.g., Butler’s explications, “Criticism,” 41-41, and Barton’s definition, in *Reading*, 32, “A *Gattung* or genre is a *conventional pattern, recognizable by certain formal criteria* (style, shape, tone, particular syntactic and even grammatical structures, recurring formulaic patterns), which is *used in a particular society in social contexts which are governed by certain formal conventions*” (italics Barton).

<sup>50</sup> See e.g., Avishur, *Studies*, 1, who uses the designation word pairs in his monograph for “pairs of synonymous, antonymous, or heteronymous words, whose components are found in tandem as a result of mutual affinity; at least twice in one language, or once in two different Semitic languages.” Sometimes combinations are referred to as ‘fixed pairs’ or ‘fixed word pairs.’ See e.g., Orton, *Poetry*, 92, whose definition relates to so-called fixed pairs, “Any two terms having the same grammatical class which occur more than once in parallelism will be considered a fixed pair.” Watson, *Poetry*, 131-135, speaks of word pairs on p. 139, equals formulas with word pairs and employs on p. 138 the phrase “established pairs.” Berlin, *Dynamics*, 76, uses the term word pairs, but differentiates between syntagmatic and paradigmatic pairings, etc.

<sup>51</sup> Collocation is used in certain lexicological traditions for “the habitual co-occurrence of individual LEXICAL ITEMS [...] a type of SYNTAGMATIC lexical relation,” according to Crystal, *Dictionary*, 82, (capital letters Crystal).

of attention in Hebrew poetry especially since the discovery of Ugaritic poetry, is only a subset of the broader category or word pairing.”<sup>52</sup>

The reasons for not solely choosing to venture within that area of research is that (a) suggested *hendiadyses* do not exclusively belong to the categories word pairs, collocations or fixed expressions, but the components involved may occur combined with various components, (b) combinations of components that are labelled *hendiadys* may occur only once in the HB, whereas research on word pairs or fixed phrases often focuses on combinations that occur more than once, (c) when the term is utilized in studies on what are called e.g., word pairs, collocations or fixed expressions, it is applied to combinations with different semantic relations with various interpretational possibilities, and (d) *hendiadys* is applied not only to nouns but other combined components as well, such as verbs, phrases, clauses, etc.<sup>53</sup> An approach consisting of analyses from different angles was therefore deemed essential.

## **2.5 Modus operandi**

The analytical methods employed are different depending on the particular area of research involved, but are ultimately aimed at the same purpose: to address the use of the term *hendiadys*. The various angles of approach and the methods employed will briefly be commented on below.

### **2.5.1 Investigating usage and identifying phenomena**

Due to the fact that the results in the introductory survey indicated that there are various constructions designated *hendiadys*, the perspective adopted initially is from a science-critical perspective, i.e., it is directed to how the term was applied originally but also to how the term is employed by biblical scholars and whether it is possible to ascertain a consensus on the matter.<sup>54</sup>

---

<sup>52</sup> Clines, “Parallelism,” 332.

<sup>53</sup> See e.g., Melamed’s argument against the use of the term *hendiadys* on certain word pairs. Melamed, “Two,” 189. Cf., also the examples of suggested *hendiadyses* by Avishur, that are labelled word pairs, in his *Studies*, 103 n. 1, and pp. 102-111, and that occur more than once, in various forms of pairings and that display various semantic relations.

<sup>54</sup> By a science-critical perspective is of course not meant critique of science, solely an investigation of usage.

In order to ascertain a possible agreement on the structure and function of suggested *hendiadyses* in the HB a large amount of examples have been collected and an investigation of usage has been carried out. Seeing that many varieties were detected in the initial survey, as many occurrences as possible of all kinds of examples from as many sources as possible have been collected, which promotes the ability to identify the phenomenon/phenomena in the Hebrew Bible that are referred to as *hendiadyses* by biblical scholars. The examples collected incorporate all types of combinations according to common usage, and are obtained from various sources; grammars, lexicons, dictionaries, Bible translations, commentaries, monographs and articles dealing with the HB and/or biblical Hebrew.<sup>55</sup>

Some biblical scholars use the term frequently and others more seldom, wherefore the amount of examples presented by individual scholars varies; hence examples proposed by as many scholars as possible have therefore been gathered in order to obtain different perspectives.

Moreover, in the effort to acquire an assessment as wide-ranging as possible, all examples found have been included regardless of from which perspective – linguistic, rhetorical, grammatical, exegetical etc. – the argumentation is based and/or substantiated by the circa 330 scholars found who utilizes the term.

A deliberate effort has also been to assemble examples of suggested or suspected *hendiadyses* derived from the HB, presented by as many scholars as possible that represent various creeds and traditions, and also to integrate in the material suggested examples from as many biblical books, genres and text types as possible.

The aim of the investigation of usage is not in any way to debate, differentiate, and/or contrast individual scholars or traditions against each other. The sole objective is to obtain a comprehensive overview of which phenomenon or phenomena in the HB that have attracted the designation *hendiadys* and to assess whether and how the employment of the term can contribute to elucidations of the text of the HB.

---

<sup>55</sup> The search for examples of *hendiadys* has been carried out by the investigation of searchable commentaries and monographs that belong to as many Bible commentary series as possible. Commentaries investigated belong to the following series: Anchor Bible commentary serie (AB); Cambridge Bible Commentaries of the Old Testament (CBCOT); Hermenia; International Critical Commentary (ICC); New International Commentary on the Old Testament (NICOT); New Interpreter's Bible (NIB); The Bible Exposition Commentary (BEC); The IVP Bible Background Commentary (IVPBBC); The New American Commentary (NAC); The New Cambridge Bible Commentary (NCamBC); The New Century Bible Commentary (NCBC); The Old Testament Library (OTL); The Oxford Bible Commentary (OBC); Word Biblical Commentary (WBC). For an account of the applications of *hendiadys*, see below Chapter 5, Phenomena and statistical results.

### 2.5.2 Morpho-syntactic analysis

Since some scholars argue that hendyadic features in reality comprise inherent natural linguistic constructions in biblical Hebrew, a morpho-syntactic analysis of the components in suggested *hendiadyses* has been carried out in order to arrive at a systematic classification and identification of parts of speech and grammatical features, referred to above as one direction in rhetorical criticism aimed at ‘linguistic patterns.’ The components have been analyzed, categorized and annotated with morpho-syntactic abbreviations according to the following principles:

*Parts of speech.* If the components in a suggested *hendiadys* consist of combinations of singular lexemes they have been categorized according to which part of speech they belong: adverbs (Advb), verbs (V) and nouns (N). An adjective is further specified as ‘adj’, and if verbs their conjugation is given as well.<sup>56</sup> The annotations denote an examination of morphological subcategories: gender and number, but also if the components occur inflected, with or without affixes and/or with a prefixed particle and/or the definitive article.<sup>57</sup>

*Syntactical constructions.* If the components in a suggested *hendiadys* do not consist of combined nouns, verbs or adverbs, but of longer or more multifaceted constructions the components have been categorized according to which syntactical construction they represent and the results are given by means of e.g., the abbreviations ‘Ph’ for phrases and ‘Cla’ for clauses.

*Syndetical versus asyndetical.* If nothing else is indicated the components are combined syndetically, but if the components are combined asyndetically the abbreviation ‘asyn’ is given in the analysis.

*Intervening components.* When the term *hendiadys* is applied to components with intervening components present, such as other nouns, verbs, phrases, etc., but not taken to represent parallelism, it is indicated by ‘int’ in the annotation.

---

<sup>56</sup> The following conventionally and commonly used terms are employed for the sake of convenience: perfect (perf), perfect consecutive (perfc), imperfect (impf) and imperfect consecutive (impfc). However, when the conjunction *wāw* consists of a simple *shwa* and the verbs involved in a suggested *hendiadys/verbal hendiadys* do not seem to have been, nor are apprehended as, the means whereby preterite or futural aspects are conveyed, *qatal*, *weqatal*, *yiqtol* and *weyiqtol* are employed, in order to differentiate between combinations of these latter forms from other combinations of verb forms and the suggested and possible interpretations. For abbreviations, see Part II, Chapter 1.7 Abbreviations with exemplifications.

<sup>57</sup> The following abbreviations are used: a = a noun with a prefixed particle other than *wāw* and/or the definitive article; b = a noun with a plural suffix; c = a noun with a pronominal suffix. These letters are also used combined as ‘a, b’ or ‘a, b, c,’ which denotes when one or more nouns in a suggested *hendiadys* occur with a prefixed particle and/or a plural suffix and/or a pronominal suffix respectively.

### 2.5.3 Semantic relations, pragmatics and discourse analysis

A further reason why certain examples are suggested as *hendiadyses* by scholars is not only the existence of what are deemed to be rhetorical or grammatical constructions, but also the semantic relations present. An investigation of semantic relations has therefore been performed. The results obtained are consequently also used in investigations of interpretational possibilities.

#### *Semantic relations*

Despite the ever-present uncertainties of meanings, denotations and connotations of individual lexemes, roots or lexical units, an analysis of semantic relations has been performed based on accepted translations given of individual lexemes and lexical units in Biblical Hebrew as well as acknowledged categorizations of semantic relations.<sup>58</sup> Here one relies, of course, on the results of previous research as represented in the translations of individual roots, lexemes and lexical units found in lexicons and dictionaries as well as categorizations of semantic relations in linguistic semantics.<sup>59</sup> The results of the analysis of the semantic relations in suggested *hendiadyses* are presented by means of abbreviations denoting the following categories and subcategories:

*Antonyms* ('ant'). The components display an inherently incompatible binary relationship e.g., 'good and evil.'

*Components from the same root* ('sr'). The combined components are from the same root ('sr'), but may in addition belong to various subcategories and consist of either 'identical components' ('iden'), e.g., 'stone and stone'; be of 'different gender' ('dg'); have different forms but be of the same gender ('sg'); be of 'different numbers' ('dn'), or if verbs, belong to 'different conjugations' ('dc').

*Dissimilar components* ('diss'). The components are not closely related and do not exhibit semantic overlap, but consist of combinations of semantically dissimilar components, e.g., 'an end and a hope,' or 'she took and she went out.'

---

<sup>58</sup> The terms denotation and connotation are utilized here in accordance with common usage according to Crystal's definition of these terms in linguistic classifications and semantics, in which denotation is equivalent to referential meaning whereas connotation refers to emotive or other associations. See Crystal, *Dictionary*, 97, 129-130.

<sup>59</sup> This investigation and categorization of the semantic relations in suggested and suspected *hendiadyses* are based on the classifications of semantic relations in Cruse, *Semantics*, 24; Crystal, *Linguistics*, 234-243; Lyons, *Semantics*, 250, and Saeed, *Semantics*, 65-71.

*Hyponymy* ('hyp'). The semantic relation of two components is that of hyponymy, inclusion, i.e., a combination of components in which the first component constitutes a subtype of the concept that the other component represents, e.g., 'horse and animal.'<sup>60</sup>

*Holonymy* ('hol'). The semantic relation of the components is that of holonymy, i.e., a part-whole relationship, e.g., 'chariot and wheel,' in which the second component, 'wheel,' constitutes a part of the first component, 'chariot.'

*Semantic fields* ('semf'). When two components are semantically closely related and exhibit semantic overlap, e.g., 'wicked and sinners' or 'he looked and he looked anxiously,' the components are categorized as belonging to the same semantic field ('semf'). Since lexemes have various lexical denotations, individual components may consequently belong to different semantic fields, which in addition may overlap.<sup>61</sup>

*Synonym-like* ('synl'). When the semantic relation of the components exhibit extensive overlap semantically to the extent that they seem practically interchangeable, e.g., 'joy and gladness,' they are categorized as synonym-like ('synl') rather than synonymous due to the

---

<sup>60</sup> The more general term in this case is 'animal,' which is designated 'superordinate' or a 'hypernym/hyperonym.' See e.g., Saeed, *Semantics*, on hyponymy, pp. 68-70.

<sup>61</sup> Several biblical scholars use the designations 'semantic field,' 'lexical field' and 'semantic domain' interchangeably, e.g., de Blois, *Dictionary*, 4, who explains "each particular word is a member of a larger group of words that have certain aspects in common. Such a group can be called a *semantic field* or a *semantic domain*" (italics de Blois). See also Silva, *Words*, 219, who sees 'lexical field' as "equivalent to *semantic field* or *domain*," and "field, lexical (in this book, equivalent to semantic field or domain)," (italics Silva). It seems, however, that the category 'semantic domain' includes a wider variety of components. Louw, for example, uses 'semantic domain' as an overall designation that includes combinations of synonym-like, contiguous and hierarchical semantic relationships such as hyponymic relations. Louw, "Semantics." See also Louw/Nida, *Lexicon* and *ODEG*, "Field," 150, in which semantic field is explained as "A range of referents that have some aspects of meaning in common. Sometimes called DOMAIN. The theory of semantic field asserts that the meaning of a word depends partly on the other words it is related to in meaning. All such words together constitute a *semantic field* (or lexical field)." See further e.g., Groom, *Analysis*, 104, who is aware that "in biblical studies 'lexical fields,' 'semantic fields' and 'associative fields' are used interchangeably." It seems, however, that 'semantic field,' more often among biblical scholars refers to semantically closely related components that exhibit semantic overlap. See e.g., VanGemeran, "Index," 1, who uses the term 'semantic field' only for closely related components, including combinations of synonym-like components, as does Sawyer who explains "A semantic field contains words and phrases associated with one another at the level of meaning." Sawyer, "Semantic," 617. That is therefore a line of action employed here as well. For more on semantic fields in general, see e.g., Koivisto-Alanko, *Words*, 61-62. For more on the designation semantic fields and employment of the same in biblical studies see also Barr, *Semantics*; Cotterell, "Linguistics," 134-161; De Blois, *Domains*; Louw, "Semantics"; Sawyer, *Semantics*; Silva, *Words*; Walton, "Principles," *et al.* The categorization of components in semantic fields used in this investigation is based on the lists and examples in *NIDOTTE*, the lists in the *Dictionary* by de Blois and the lists of semantic domains in Louw/Nida, *Lexicon*, xxiv-xxv.



difficulty in determining actual synonyms.<sup>62</sup> Combinations of synonym-like components are classified here as a subcategory to components from the same semantic field.<sup>63</sup>

*Theme-related components* ('th'). There are combinations of dissimilar components labelled *hendiadys* that do not exercise semantic overlap, but still share a mutual area of concept, e.g., 'silver and gold,' 'sun and moon,' or 'to eat and to drink' etc. Some combined components in this category are at times referred to as collocations or fixed phrases since they occur frequently combined or in various forms of pairing and/or since similar combinations occur in other Semitic languages. However, since the terms fixed phrase, collocation or word pair do not demonstrate the semantic relation present, the components have therefore first of all been categorized as 'dissimilar' in accordance with the principles used in the analysis of semantic relations here in general; but because the components still share a mutual area of concept the categorization 'th' for 'theme-related' is added. Other criteria for the designation 'theme-related' to be used is when the components represent physical or animate object, as e.g., utensils, plants or animals, which are likely to be different even is sharing a mutual area of concept, and also when none of the combined components seem possible to subordinate to the other.<sup>64</sup>

Combinations of two verbs are in several cases referred to as a *hendiadys/verbal hendiadys*, and in many cases one of the verbs is also interpreted as an adverbial modifier. If one of the verbs in a combination of two or more dissimilar verbs is interpreted as an adverbial modifier, by at least one of the scholars cited in connection with an example, the abbreviation 'advm' is added in the analysis. The verbs suggested as or are considered by scholars to function as adverbial modifiers/auxiliaries etc., in the HB, have, in addition, been compiled and listed.<sup>65</sup>

---

<sup>62</sup> See e.g., Louw/Nida, *Lexicon*, xvi, "The first principle of semantic analysis of lexical items is that there are 'no synonyms,' in the sense that no two lexical items ever have completely the same meanings in all the contexts in which they might occur."

<sup>63</sup> Sometimes it is difficult, of course, to establish if the components are synonym-like and if uncertain the nouns are categorized only as belonging to the same semantic field.

<sup>64</sup> Individual components, which occur together in what in this investigation are called 'theme-related' combinations, may of course occur combined with other more or less semantically closely related components and the two combined may thereby belong to various semantic fields respectively. In some cases, these kinds of combinations are designated 'associative pairs' in semantics, but since it is impossible to determine which associations the biblical writers and redactors might have had when components are combined in the HB, it was not deemed a suitable terminology. For more on associative pairs, associative relations, and lists of associative pairs, see e.g., Ferrand/New, "Priming," 25-26; Tudhope/Alani/Jones, "Relationships," 16; Michel, "Taxonomy," *et al.*

<sup>65</sup> See below 7.8.1 Dissimilar verbs.

### *Semantic-pragmatic approach and discourse analysis*

The use of the term *hendiadys* depends not only on the semantic relations, but according to propositions by various scholars also on the overall prospects in interpretations and translations that the combined components are seen to induce and permit. This is in many cases contingent on not only the semantic relationship between components, but other factors like the presence or absence of intervening components like the conjunction and the function of a particular construction in the context. Investigations from a semantic-pragmatic point of view are therefore carried out, building on the results from the morpho-syntactic analysis.<sup>66</sup>

Van Wolde remarks that when questions are posed on not only how but why certain forms or constructions occur we are more pragmatically oriented.<sup>67</sup> Pragmatics is not primarily or solely focusing on purely morpho-syntax and/or semantics, nor on suasive aspects, but on questions of interpretations of features in communication in general. However, this is not a study directed to all aspects involved in a pragmatic approach, but focuses here on (a) how the absence, presence and possible functions of an intervening conjunction may affect the understanding of combined components, but also on (b) an analysis of the suggested and possible interpretational possibilities of different combinations of components.

An investigation of inalienable relationships between components involved is carried out and a discourse analysis is also conducted in which the occurrence frequencies of some combinations of components in different contexts and text types are explored, which will also include a brief discussion on why certain features occur in certain text types.<sup>68</sup>

Performing a rhetorical critical analysis with the help of a semantic analysis presents several difficulties since the denotations of several lexemes are manifold, uncertain and ambiguous. Furthermore, the term *hendiadys* is in many cases applied to peculiar constructions that are difficult to explain and interpret. Some lexemes involved may of course also be interpreted in various ways in different contexts.

---

<sup>66</sup> For pragmatics, see Huang, "Pragmatics," 341: "pragmatics may be defined as the systematic study of meaning by virtue of, or dependant on, the use of language," and he explains how e.g., morphology, syntax, semantics, and what he refers to as presupposition, speech acts and deixis can be part of pragmatics, and be utilized in the study of language and meaning. See also Fraser, "Research," 710: "[pragmatics is] the study of the system which underlies the ability of language users to interpret utterances." See also Levinson, *Pragmatics*, 9. For pragmatics in biblical studies, see e.g., Miller, "Pragmatics," 165-191 and van Wolde, "Motivation," 21-23, of which the latter discusses e.g., "the question of what motivates the choice of a certain form in a certain text." *Idem*, 22.

<sup>67</sup> Wolde van, "Motivation," 22-23.

<sup>68</sup> For discourse analysis in general, see e.g., Brown/Yule, *Analysis*; Gee, *Introduction*, 116-126, and on the HB see e.g., Bodine, "Analysis," 7-9; Meltzer, "Stylistics," 141; O'Connor, "Discourse," 20-21; Tsumura, *1 Book of Samuel*, 49-50, and for a bibliography see, Lowery, "Discourse."

However, this investigation cannot engage in and does not set out to explain any kinds of more or less peculiar features in the HB that may be labelled *hendiadys*. It must also be pointed out that this investigation is not devoted to semantics or semantic relations in general nor to diachronic semantics, but solely directed to the semantic relations that seem present in proposed *hendiadyses* derived from the HB. The results are, in addition, not intended or used to establish any dogmatic views on semantics or semantic relations between components in the HB in general or of specific lexemes combined.

The analysis carried out of the semantic relations present in suggested *hendiadyses* is, in addition, not a target in itself. The attempt to make a distinction between semantic relations present, as well as functions of the conjunction, inalienable relations, interpretational possibilities and contextual approaches, is in this investigation solely the instruments and the means whereby tendencies can be discovered and differentiated from each other.

The collection of examples does not claim to include every single example in the HB that has ever been designated *hendiadys*, but it does represent the results of a resolute endeavour to be as comprehensive as possible in order to create a foundation for a wide-ranging analysis.<sup>69</sup>

---

<sup>69</sup> It would be impossible to search and read through the immensely large corpus of linguistic and exegetical literature on biblical Hebrew and the HB including all commentaries, lexicons and dictionaries, from hundreds, even thousands of years, to find all suggested *hendiadyses*, especially when these works lack indices, but a deliberate aim has nevertheless been to find as many examples as possible. In many cases the term *hendiadys* and examples thereof are easy to locate e.g., when the term is found in a subject index and/or when the entire text of a scholarly presentation is searchable in a database, available through computer research tools or in the form of an E-Book, but in other cases examples of suggested *hendiadyses* are more difficult to locate. Several examples of *hendiadyses* in non-searchable monographs that lack indices have, however, been possible to retrieve thanks to cross-references in various works.



# Chapter 3

## Etymology, first users and various subsequent applications

When the term *hendiadys* is defined and applied in general as well as by biblical scholars, references are sometimes given to the classical rhetorical tradition and/or to examples and/or citations in Latin. The examples derived from the classical rhetorical tradition therefore presumably display as well as promote opinions of the supposedly appropriate use of the term. An investigation on the etymology of the term and the earliest applications of the term found has for that reason been performed, but also on subsequent opinions on what the term denotes, which will be presented below.

### 3.1. Etymology and the earliest examples

Due to the fact that *hendiadys* originates from the Greek expression ἐν διὰ δυοῖν, ‘one through two,’ one would expect to find the phrase, alleged examples and/or references to ἐν διὰ δυοῖν given by Greek rhetoricians. However, the phrase is not found in preserved Greek texts or used by Greek commentators from antiquity, according to van Möllendorff, Wright, Vickers, and Sansone, nor is the term ἐν διὰ δυοῖν or Latinized spellings of the same found in lists of rhetorical figures, schemes or tropes in antiquity.<sup>1</sup> There are, in addition, no instances found of ἐν διὰ δυοῖν on the *TLG* disc.<sup>2</sup> There is, furthermore, no evidence that the term ἐν διὰ δυοῖν, the designation *hendiadys* or other Latinized forms or spellings were used during antiquity in commentaries of Hebrew texts or of phenomena therein.<sup>3</sup>

---

<sup>1</sup> See van Möllendorff, “Hendiadyoin,” 1345; Sansone, “Hendiadys,” 18; Vickers, *Counterfeiting*, 167; Wright, “Hendiadys,” 169. For more on lists of figures in antiquity, see also Murphy, *History*, 34-35, 184-185, 188-189.

<sup>2</sup> *TLG* disc stands for the material in *Thesaurus Linguae Graecae*®, Online, 2000. The latest search on the Greek phrase ἐν διὰ δυοῖν or variants thereof in the *TLG* disc was performed in January 2012.

<sup>3</sup> By classical antiquity is meant what is commonly regarded as a broad time span from approximately the time of Homer to the 4<sup>th</sup> century C.E., and by late antiquity from the 4<sup>th</sup> to 6<sup>th</sup> century C.E. The expression ‘classical rhetorical tradition’ refers to the time from the sophists ca. 450 B.C. E. to the end of the 5<sup>th</sup> century C.E.

The earliest occurrence of the term is found in the commentary by Pomponius Porphyry, dating to around the late 2<sup>nd</sup> or 3<sup>rd</sup> century C.E., of Horace's *Carmina*.<sup>4</sup> Several examples are also found in commentaries by Servius, which date to the late 4<sup>th</sup> century and early 5<sup>th</sup> century C.E., of Virgil's poetry from the 1<sup>st</sup> century B.C.E.<sup>5</sup> The term is not mentioned in texts from antiquity in *Patrologia Latina* nor is it found in the texts in *Perseus Digital Library*, apart from in the commentaries by Servius.

Van Möllendorff does however point out that a phrasing in Greek similar to that of ἐν διὰ δυοῖν, albeit not the term as such, is found in a scholion to *Iliad* 24.499b; εἴρυτο δὲ ἄστν καὶ αὐτούς, 'he preserved/rescued the city and its selves/[its inhabitants],' which is interpreted καὶ ἐν πρῶγμα δυσὶ περικοπαίς πέφρασται, 'and [is] one notion expressed by two concepts.'<sup>6</sup> It is of course difficult to ascertain what this unknown scholiast may have had in mind and/or whether the expression καὶ ἐν πρῶγμα δυσὶ περικοπαίς πέφρασται, 'one notion expressed by two concepts,' indeed reflects the Greek phrase ἐν διὰ δυοῖν, albeit in disguise.<sup>7</sup>

More interesting for this enquiry than the actual occurrences as such in antiquity is of course to which construction the term was applied. The illustrations by both commentators, Porphyry and Servius, which include examples referred to by biblical researchers, will therefore be presented and discussed below.

*Hendiadys* is the form and spelling employed in general in this presentation, but in citations of certain editions the Greek phrase ἐν διὰ δυοῖν or variants thereof will be used and in some cases comments will also be given on other Greek or Latinized forms used in different manuscripts and editions.

---

<sup>4</sup> Pomponius Porphyry was a Latin scholar and grammarian who lived in the 2<sup>nd</sup> century, possibly 3<sup>rd</sup> century C.E., and is known for his commentary on Horace's poetry. See, e.g., Helm, "Pomponius," 2412-2416; Kaster, "Pomponius," 1218; Schmidt, "Pomponius," 259-261. Quintus Horatius Flaccus was a Roman poet who lived between 65 and 8 B.C.E. See, e.g., Conte, *Literature*, 292-320.

<sup>5</sup> Maurus Servius Honoratus was a Roman scholar and grammarian who lived in the late 4<sup>th</sup> to the early 5<sup>th</sup> century C.E., known especially for his commentary on Virgil's poetry. See e.g., Conte, *Literature*, 627-629; Fowler, "Commentaries," 73-38; Hackemann, *Servius*; Kaster, "Guardians," 169-197; 356-359. Publius Vergilius Maro was a prolific Roman poet who lived between 70 and 19 B.C.E. See e.g., Conte, *Literature*, 262-291; Horsfall, "Life," 1-25.

<sup>6</sup> Möllendorff van, "Hendiadyoin," 1345. See also Erbse, *Scholia*, vol. V, 603. There is, according to the text-critical apparatus in van Thiel's edition of the *Iliad*, *Homeri Ilias*, a variant in a manuscript: αὐτός, instead of αὐτούς. Richardson remarks in his commentary on the *Iliad*, "The variant καὶ αὐτός would mean 'by himself,' but after οἶος this would hardly be necessary." See Richardson, *Iliad*, 326.

<sup>7</sup> For more comments on *hendiadys* in Greek, see below 3.7 *Hendiadys* in classical Greek, NT and LXX.

### 3.1.1 Suggested example of *hendiadys* in Porphyry's commentary

The earliest occurrence in preserved texts of the phrase ἐν διὰ δυοῖν, alias *hendiadys*, is by Pomponius Porphyry, well known for the oldest and most important commentary on Horace's poetry.<sup>8</sup> The phrase is found in Porphyry's comments on Horace's *Carmina* II, 15, 18-20: "[...] leges sinebant, oppida publico / sumptu iubentes et deorum / templa novo decorare saxo," on which Porphyry comments "Est ergo hic [figura] schema, quod ἐν διὰ δυοῖν dicimus [unum in duobus, quia unum in duo sensus diuisit], oppida enim et deorum templa pro eo, quod est 'oppidorum templa.'<sup>9</sup> This is the oldest occurrence of the phrase and the only use of the term by Porphyry in preserved texts available to us.<sup>10</sup>

The noun *oppida* 'towns' together with the genitive construction *et deorum templa* 'the temples of God,' seem to have been apprehended by Porphyry to derive from an original but hypothetic genitive construction *oppidorum templa* 'the city temples [of God(s)].' The employment of the phrase in Porphyry's commentary therefore indicates an understanding of the phrase as characterizing a structure where a division in two elements of one original notion/construction is assumed to have taken place. Nisbet/Hubbard, however, wholly rejects Porphyry's interpretation:

... city walls were the most conspicuous monumental constructions of primitive walls [...] Porphyrio was therefore wrong to take *oppida et templa* as a hendiadys for *oppidorum templa*; Italy had little enough to set beside the wide range of public constructions that the Greek orators mention in similar contexts, and Horace is unlikely to have underplayed the most obvious.<sup>11</sup>

The clarifying word 'figura' is not given in brackets in the Havthall edition from 1864-66, but occurs in brackets in both the Meyer edition (1874) and the Holder edition (1894).<sup>12</sup> The part of the definition above that is formulated 'unum in duo sensus diuisit' does not appear in

---

<sup>8</sup> Conte, *Literature*, 579. Hofmann/Szantyr, *Syntax*, 782; Van Möllendorff, "Hendiadyoin," 1345; Panagl, "Hendiadyoin," 877.

<sup>9</sup> Horace: "the laws allow that towns and the temples of Gods should be renovated/beautified at public expense with fresh-cut stone." Horace, *Opera* (ed. Shackleton Bailey), 59. Porphyry: "here is the figure called ἐν διὰ δυοῖν [en dia dyein], that is, one through two, as it is one notion divided in two, 'cities' and 'the temples' stand for 'the city temples.'" See Porphyry, *Pomponii*, 67, (ed. Meyer); Holder (ed.), *Scholiam*, 76.

<sup>10</sup> The spelling is ἐν διὰ δυοῖν. There is, according to the text-critical apparatus on p. 67 in Meyer's edition from 1874, a slightly different spelling in one of the manuscripts: "endia dye in M."

<sup>11</sup> Nisbet/Hubbard, *Horace*, 252.

<sup>12</sup> Porphyry, *Pomponii*, 67, (ed. Meyer); Holder (ed.), *Scholiam*, 76. Havthall (ed.), *Acron*, 216. It is Meyer's addition according to Holder, but is retained in Holder's edition.

brackets in the Havthall or Meyer editions, only in the Holder edition (1894) together with a reference to Petschenig by Holder.<sup>13</sup>

In many works of reference, Porphyry's commentary is dated to the 3<sup>rd</sup> century C.E., but in certain entries on Porphyry a slight uncertainty regarding the age of the text is evident.<sup>14</sup> Latin grammarians generally refer to the example by Porphyry above, but biblical scholars do not commonly mention this example.<sup>15</sup>

### 3.1.2 Suggested examples of *hendiadyses* in Servius' commentaries

There are several exemplifications of *hendiadys* in Servius' commentaries of Virgil's poetry, primarily the *Aeneid*, and a number of Greek as well as Latinized variants of ἔν διὰ δυοῖν in the manuscripts, e.g., *εν δια δυιυ*, *ENDOAdyin*, *en dyad dyin*, *Endi a dyin*, *endiadun*, *en dia diin*, *endyin*, *andyandin*, *endyi adyn*, etc.<sup>16</sup>

The commentaries ascribed to Servius have come down to us in two versions, a shorter one (S), explicitly in Servius' name and considered to be oldest, i.e., from the late 4<sup>th</sup> and early 5<sup>th</sup> century C.E., and a longer version, the so-called Servius Auctus/Servius Danielis (hereafter DS). DS is considered to be a combination by the hand of a scholar, perhaps in the 7<sup>th</sup> or 8<sup>th</sup> century, of the shorter version S and other commentaries, primarily the work by Aelius Donatus, another 4<sup>th</sup>-century Virgil commentator, who is considered to have been Servius' teacher, according to Conte and Horsfall, and whom Servius refers to as well as refutes.<sup>17</sup>

---

<sup>13</sup> Holder (ed.), *Scholia*, 76. Holder does not give a more specific reference to Petschenig, who edited e.g., Q. *Horatii Flacci Carmina selecta* published in 1888.

<sup>14</sup> See e.g., Conte, *Literature*, 579, "[Porphyry's commentary] has come down to us in its original form, a genuine school commentary of the third century A.D.," but cf. Tarrant, "Receptions," 282, "late third century?" and Kaster, "Pomponius," 1218, "... a redaction dating to the 5<sup>th</sup>(?) cent." See also Helm, "Pomponius," 2412-2416 and Schmidt, "Pomponius," 259-261.

<sup>15</sup> See e.g., Hofman-Szantyr, van Möllendorff, and Panagl who all refer to Porphyry's example as the oldest occurrence of the term *hendiadys*. Previous to the article from 2006 by the present author, in which Porphyry's example is mentioned, see Lillas-Schuil, "Survey," 84-85, Porphyry is not mentioned by biblical scholars.

<sup>16</sup> See the text-critical apparatus in the Thilo/Hagen and Harvard editions of the commentaries by Servius in which the variant spellings in different manuscripts are given. Apart from the above-mentioned there are other variants such as e.g., *endiadyin*, *endiadyn*, *endoadyin*, *enniadin*, *endiadin*, *endiadiin*, *endiadin*, *εν δια δυοιν*, *εNΔIα ΔYεN*, *endiadi*, *endiado*, *endiadin*, *endiadim*, *endyadyin*, *δυο δι ενος*, *endyi adyn*, *en dia diin*, *endi a dyin*, *en dia duoin*, *endiain* etc. Thilo/Hagen's edition covers all of Servius' commentaries. Volume II of the Harvard edition from 1946 (Rand/Harvard), covers books 1-2, and volume III from 1965 (Stocker/Harvard) covers books 3-5.

<sup>17</sup> Pierre Daniel published Servius Auctus/Servius Danielis in 1600. Other Virgil-commentators besides Servius and Aelius Donatus were Macrobius, Tiberius Claudius Donatus, and the *Scholia Veronensia*, all from the late 4<sup>th</sup> or early 5<sup>th</sup> century C.E. See Conte, *Literature*, 628; Horsfall, "Life," 3. See also Harrison, *Vergil*, xxxvi-xl and Murgia, "Notes", 311-312.



Some biblical researchers refer to examples derived from Servius' commentaries for *hendiadyses par excellence*.<sup>18</sup> One of the examples referred to is *pateris libamus et auro*, 'we are making libations from [libation-] bowls and gold,' which is found in Virgil's *Georgics* 2.192 (G 2.192), and the second example is *molemque et montes* 'a mass and mountains' derived from the *Aeneid* 1.61 (A 1.61). The noun *auro*, 'gold,' in *pateris libamus et auro*, 'we are making libations from [libation-] bowls and gold,' in G 2.192, was interpreted as an adjectival attribute by Servius, giving *pateris aureis*, 'golden libation bowls.'<sup>19</sup> In addition, when Servius uses the term *hendiadys* for *pateris libamus et auro*, he refers to the phrase *molemque et montes* 'a mass and mountains,' in A 1.61, which was interpreted as *molem montis*, 'the mass of a mountain,' by Servius.

Servius gives a definition in his comment to A 1.61, but without using the term *hendiadys*. The definition reads "et est figura, ut una res in duas dividatur, metri causa interposita coniunctione, ut alio loco *pateris libamus et auro*, id est *pateris aureis*."<sup>20</sup> Apart from explaining that this refers to 'one notion divided into two,' Servius also mentions a conjunction, 'with an inserted conjunction,' and what he saw as the motive on Virgil's part for the construction, 'due to metrics.'

It would seem that Servius considers the definition in A 1.61 applicable to *molemque et montes* as well as *pateris libamus et auro* despite the fact that one of the phrases is interpreted as an adjective construction and the other as a genitive construction.

However, there are other instances in Servius' commentaries in which the term *hendiadys* is used. According to the list in the index by Mountford/Schultz (1930), there are 21 instances of *hendiadyses* given by Servius, whereas according to the edition by Lion (1826) of Servius commentaries there are only 12 instances of *hendiadys*.<sup>21</sup>

When examining Servius' commentaries it is evident that the term *hendiadys* in various Latinized variants is found only in 11 of the 12 examples referred to by Lion.<sup>22</sup> However, the

<sup>18</sup> See e.g., Kuntz, "Agent," 117; Melamed, "Two," *et al.*

<sup>19</sup> Servius, *Grammatici*, 238 (ed. Thilo/Hagen). Servius' comment to G 2.192 reads "*pateris et auro pateris aureis: ἐν δὲ τοῖς δύοῖν, ut molemque et montes.*"

<sup>20</sup> Servius, *Grammatici*, 50, 'this is a figure, when one notion is divided into two, with an added/interspersed conjunction for the sake of metrics, as in another place *we are making libations from [libation-] bowls and gold*, that is *golden libation bowls*.'

<sup>21</sup> Servius, *Commentarii*, 428 (ed. Lion). Mountford/Schultz, *Index*, 76, lists G 2.192, A 1.61, 1.111, 1.311, 1.648, 2.627, 3.148, 3.223, 3.467, 4.33, 5.259, 5.410, 5.431, 7.15, 7.142, 8.52, 9.601, 9.704, 10.754, 11.22 and 11.571. Lion lists the following: G 2.192, A 1.61, A 2.627, A 3.148, A 3.467, A 4.33, A 5.410, A 7.15, A 9.604 (601 in the Thilo/Hagen edition), A 10.754, A 11.22, A 11.571.

<sup>22</sup> The term *hendiadys* occurs in Servius' commentaries to the following 11 examples: G 2.192, A 2.627, A 3.148, A 3.467, A 4.33, A 5.410, A 7.15, A 9.601, A 10.754, A 11.22, A 11.571.

reason why Lion included the twelfth reference, i.e., to A 1.61, even if the term as such is not used in that comment, is presumably because that is where Servius' definition is found, together with a reference to G 2.192 where the term *hendiadys* is used.

Moreover, in the additional 9 examples incorporated in the list by Mountford/Schultz, but in which the term as such is not used, Servius refers in one case explicitly to A 1.61 (in A 5.431), and in 3 cases (in A 1.111; A 1.311; 1.648) he refers to the phrase *molemque et montes* in A 1.61 even though not giving the actual verse reference A 1.61.<sup>23</sup>

We may conclude that there are (a) 11 instances in the commentaries by Servius in which *hendiadys* is explicitly mentioned, (b) in A 1.61 a definition is given together with a reference to G 2.192 in which the term is used, and (c) in an additional 4 instances, even if the term as such is not mentioned, references are given by Servius either to A 1.61, A 3.467 and/or G 2.192 where the term is used. This gives all in all, not 21, as in Mountford/Schultz's list, nor 12 as in Lion's edition, but a total of 16 examples in Servius' commentaries that are directly (11 examples) or indirectly (5 examples) stated to be examples of *hendiadys*.<sup>24</sup> In 4 of the 16 examples the term occurs only in DS.<sup>25</sup>

However, more importantly for this enquiry than only to ascertain the actual occurrences as such is to establish whether the term is used for one and the same kind of construction in all the 16 examples.

### 3.1.2.1 Categorizations of suggested examples in Servius' commentaries

The 16 examples that are directly or indirectly designated *hendiadys* in Servius' commentaries can be divided into 6 categories, depending on the structure and/or suggested

---

<sup>23</sup> In A 1.61 he refers to G 2.192 and in G 2.192 he refers back to A 1.61. In some cases, even if the term is already used, he refers to other examples: in Servius' comments to 10.754, he refers to A 3.467 and to A 1.61 as well. In his comment to A 9.601, in which the term is already used he refers to A 3.467 where the term is also mentioned.

<sup>24</sup> The additional examples, which are included in the Mountford/Schultz's list, but in which Servius does not use the term *hendiadys* or found in DS, are: A 3.223 Virgil: *in partem praedamque*, Servius: *in partem praedamque in partem scilicet praedae*; A 5.259 Virgil: *hamis consertam auroque trilicem*; Servius: *hamis auroque hamis aureis*; A 7.142 Virgil: *radiisque ardentem lucis et auro*, Servius: *radiis et auro radiis aureis*; A 8.52 Virgil: *qui regem Euandrum comites, qui signa secuti*, Servius (only in DS): *Qui regem Euandrum qui signa id est qui regis Euandri signa sunt secuti, ut (II 116) sanguine placastis ventos et virgine caesa pro 'sanguine virginis caesae'*; A 9.704 Virgil: *duplici squama lorica fidelis et auro*, Servius: *duplici squama et auro id est duplicibus squamis aureis*.

<sup>25</sup> This refers to the comments to A 2.627, A 4.33, A 11.22 and A 11.571, and according to Mountford/Schultz also to A 3.148. According to the Thilo/Hagen edition, the phrase is used in DS to the comment to A 3.148, but according to the Stocker/Harvard edition in S.

function(s) of the components referred to. The citations from Virgil's text and the comments on the same in Servius' commentaries will be given below.<sup>26</sup>

*I. Two independent nouns with the intervening conjunction et, and one of the components is interpreted as a genitival attribute (3 examples)*

There are 3 examples that are denoted *hendiadys* directly or by reference and that consist of two consecutive nouns with an intervening conjunction.

**A 1.61** Virgil: *molemque et montis insuper altos / imposuit*

Servius: *molemque et montes* id est, molem montis. Et est figura, ut [cum in the Harvard edition] una res in duas dividatur, metri causa interposita coniunctione, ut alio loco *pateris libamus et auro*, id est, pateris aureis.<sup>27</sup>

**A 1.111** Virgil: *in brevia et syrtis urget*

Servius: *in brevia et syrtes*, id est in brevia syrtium, quo modo *molemque et montes*. 'brevia' autem vadosa dicit, per quae possumus vadere. *Et syrtes syrtium sinus duo sunt pares natura, in pares magnitudine*, ut Sallustius dicit.<sup>28</sup>

---

<sup>26</sup> The text of Virgil is derived from Mynor, (ed.), *Vergilii*, (SCBO), 1969. The text from Servius' commentaries is derived from the Thilo/Hagen and Harvard editions. The different renderings of *u* and *v* are normalized according to common standard.

<sup>27</sup> A 1.161 Virgil: *and placed thereupon a mass and high mountains*; Servius: *a mass and high mountains* is 'the mass of a mountain' this is a figure, when one notion is divided into two, with an inserted conjunction for the sake of metrics, as in another place *we pour libations from [libation-] bowls and gold*, which is 'golden [libation-] bowls.'

<sup>28</sup> A 1.111 Virgil: *forces into the shallows and sandbanks*; Servius: *into the shallows and sandbanks*, that is 'in the shallows of the sandbanks,' in the same way/manner as *a mass and high mountains*. But he says 'shallows' for 'full of fordable places,' through which we are able to pass, *and sandbanks* [is] 'of the sandbanks' "there are two hollows of equal nature, but of unequal size," as Sallustius says. (The two hollows probably refer especially to two sandbanks, the Syrtes, on the coast of North Africa.)

**A 5.431** Virgil: *hic membris et mole valens*

Servius: *membris et mole* hoc est mole membrorum, ut (I 61)  
*molemque et montes*.<sup>29</sup>

In all three examples above one of the two independent components in the suggested *hendiadyses* is interpreted as a genitival attribute by Servius.<sup>30</sup>

*II. The components consist of two nouns in sequence, the second has the suffixed –que and is interpreted as an adjectival attribute (2 examples).*

In both examples in category II below the second of the two components has a suffixed –*que* and is interpreted as an adjectival attribute by Servius.

**A 1.648** Virgil: *pallam signis auroque rigentem*

Servius: *signis auroque* signis aureis, ut *molemque et montes*.<sup>31</sup>

**A 3.467** Virgil: *loricam consertam hamis auroque trilicem*

Servius: *hamis auroque* hamis aureis, ἔν δὲ διὰ δύοῶν *hamis* autem catenis [DS: vel ‘circulis’] significat.<sup>32</sup>

*III. Two independent components (nouns or phrases) with one or more intervening components other than the conjunctions et, –que or atque, and one of the selected components is interpreted as genitival- or adjectival attribute respectively (4 examples).*

In 1 of the 4 examples in category III below there are in S indirect references to *hendiadys*, but the term *hendiadys* occurs only in DS.<sup>33</sup>

---

<sup>29</sup> A 5.431 Virgil: *this one powerful through limbs and mass*; Servius: *through limbs and mass* which is/means ‘through the mass of the limbs’ like 1.61 *a mass and high mountains*.

<sup>30</sup> Servius refers in A 1.61 to G 2.192 and in A 5.431 to A 1.61. Traditional terminology, ‘genitive attribute,’ is used.

<sup>31</sup> A 1.648 Virgil: *a mantle stiff with signs and gold*; Servius: *signs and gold* means ‘golden signs,’ like *a mass and mountains*.

<sup>32</sup> A 3.467 Virgil: *cuirass fastened together with rings and triple-plaited with gold*. Servius: *with rings and gold* is ‘rings of gold.’ DS: *rings* however denotes chains or circles. The DS version is given in italics in the Thilo/Hagen edition, whereas in the Harvard edition the two versions are printed side by side and DS is placed on the left side on the page. See also Murgia, *Prolegomina*, 1 n. 1.

<sup>33</sup> This pertains to A 11.22.

A 1.311 Virgil: *arboribus clausam circum atque horrentibus umbris*

Servius: *arboribus atque horrentibus umbris umbris arborum, quo modo molemque et montes, aut certe arboribus et umbris speluncae.*<sup>34</sup>

In his comment to A 1.311 above Servius gives two possible interpretations and in both cases he suggests genitive constructions; either that (a) the first noun in the first phrase, *arboribus*, ‘trees,’ together with the last noun in the second phrase, *umbris*, ‘shadows,’ should be viewed as ‘by shadows of trees,’ or (b) that the last nouns in the second phrase, *umbris*, ‘shadows,’ and the noun *speluncae*, ‘cave,’ which does not occur in the passages cited by Servius but earlier in Virgil’s text, form the phrase ‘by trees and by shadows of a cave.’

The latter suggested alternative is possibly due to that the second phrase is not seen by Servius to refer to *arboribus*, ‘trees’ in the first phrase, but to *rupe cavata* ‘by a hollowed rock’ in the preceding passage, which however, is not cited by Servius. Or possibly that the connective *atque* is understood epexegetically ‘and also.’

It is obvious in any case that the two components chosen by Servius in the example above, in both the suggested alternative interpretations, occur in Virgil’s text interspersed by several intervening components.

A 9.601 Virgil: *gelu duramus et undis*

Servius A. 904: *gelu duramus et undis undis gelidis: et est ἐν διὰ δύοῖν ut (III 467), hamis auroque trilicem, nam nemo quod plus est prius dicit; si enim duo essent, ante aquam diceret, sic gelu.*<sup>35</sup>

In the example A 9.601/4 above *gelu* ‘by cold’ in the phrase *gelu duramus* ‘by cold we are hardened,’ is selected by Servius and combined with *undis* ‘waves,’ which together are interpreted *undis gelidis*, ‘cold waves,’ i.e., reinterpreted as an adjective construction.

---

<sup>34</sup> A 1.311 Virgil: *encircled all around by trees and by terrifying shades*. Servius: *By trees [...] and by terrifying shades [is] ‘by shadows of trees,’ in the same manner as a mass and high mountains, or certainly/indeed ‘by trees and by shadows of a cave.’*

<sup>35</sup> A 9.601 Virgil: *by cold we are hardened and by waves*; Servius: *by cold we are hardened and by waves ‘by cold waves,’ and that is ἐν διὰ δύοῖν like III.467, with rings and triple plaid with gold, for no one says first that which is more; for if they were two, before ‘water’ one would have said ‘by cold.’*

**A 11.22** Virgil: *interea socios inhumataque corpora terrae / mandemus.*

Servius: *interea socios* donec tempus obsidionis adveniat. et ‘*interea socios inhumataque corpora terrae*’ ἐν διὰ δυοῖν pro ‘*corpora sociorum.*’<sup>36</sup>

In the comment to A 11.22 above *hendiadys* occurs only in DS according to the Thilo/Hagen edition. The noun *socios* ‘comrades’ in the first phrase and *corpora* ‘bodies’ in the second phrase are selected and together interpreted as the genitive construction ‘bodies of comrades.’

**G 2.192** Virgil: *pateris libamus et auro.*

Servius: *pateris et auro pateris aureis:* ἐν διὰ δυοῖν ut *molemque et montes.*<sup>37</sup>

The example from G 2.192 above consists of two non-consecutive nouns interspersed by a verb and the second noun is interpreted as an adjectival attribute.

*IV. The components consist of a noun + an already existing genitive construction that together are reinterpreted as an adjective construction (1 example).*

**A 7.15** Virgil: *hinc exaudiri gemitus iraeque leonum.*

Servius: *gemitus iraque gemitus irascentium leonum,*’ ἐν διὰ δυοῖν.<sup>38</sup>

In the phrase ‘growls, and anger of lions’ in A 7.15, Servius interprets the noun ‘anger’ as an adjective ‘angry/angered,’ which together with the noun ‘growls’ in genitive are interpreted as an adjective construction; ‘growls of angered lions.’

---

<sup>36</sup> A 11.22 Virgil: *meanwhile let us consign comrades and unburied bodies to earth.* Servius/DS: *meanwhile comrades* until the time of the siege comes, and *comrades and unburied bodies to earth* ἐν διὰ δυοῖν for ‘bodies of comrades.’

<sup>37</sup> G 2.192 Virgil: *we are making libations from [libation-]bowls and gold;* Servius: *from [libation-]bowls and gold* ‘from golden libation bowls,’ like *a mass and high mountains.*

<sup>38</sup> A 7.15 Virgil: *from here were heard growls and anger of lions.* Servius: *growls and anger* ‘growls of angered lions,’ ἐν διὰ δυοῖν.

Servius' interpretation forms an adjective attributive construction, but it is not derived from a combination of two nouns interspersed by a conjoining conjunction as could be expected from the definition in A 1.61.

V. *The components consist of a noun + an already existing adjective construction that are together interpreted as a genitive construction, by the reinterpretation of a noun as a verbal noun (1 example).*

**A 10.754** Virgil: *iaculo et longe fallente sagitta.*

Servius: *iaculo et longe fallente sagitta* iactu longe fallentis sagittae:

nam ἔν διὰ δυοῖν dixit, ut (III 467) *hamis auroque tralicem*, item (I 61) *molemque et montes* [DS; insuper altos, an longe valde?]<sup>39</sup>

In the phrase 'the far-reaching elusive arrow' in A 10.754, the noun *iaculo* 'javelin' is reinterpreted by Servius as *iactu*, 'the throwing,' and the verb *fallente*, 'elusive,' that stands in ablative, is interpreted by Servius as *fallentis*, 'elusive,' in genitive, which together gives the genitive construction 'the far-reaching throwing of the elusive arrow,' as the suggested *hendiadys* by Servius.

VI. *Combinations of components and/or phrases, but none of the components are interpreted as an attribute. One component or both in combinations of components could possibly have been seen to represent e.g., synonyms, tautology, euphemism, parallelism or epexegetis respectively (5 examples).*

Of the 5 examples in category VI there are 4 examples in which the term occur in S according to both the Thilo/Hagen and the Harvard edition, and 1 example that occur in DS according to Thilo/Hagen.<sup>40</sup>

---

<sup>39</sup> A 10.754 Virgil: *remarkable by the javelin and by the far-reaching elusive arrow.* Servius: *by the javelin and the far-reaching elusive arrow* 'the far-reaching throwing of the elusive arrow,' for he says ἔν διὰ δυοῖν, as (III 467) *by rings and triple plaid by gold*, also (I 61) *a mass and high mountains upon*, [DS; or very 'far reaching'?]

<sup>40</sup> The volumes published in the Harvard editions do not cover the latter example, A 11.571.

A 2.627 Virgil: *ornum cum ferro accisam crebrisque bipennibus*

Servius: *ferro et bipennibus* tautologia est [DS; *ferro et bipennibus* ἐν  
διὰ δυοῖν]<sup>41</sup>

According to the edition by Thilo/Hagen (1881-1902) as well as the Harvard edition (1946) of Servius' commentaries, the suggestion *tautologia* occurs in S whereas *hendiadys* appears in DS.<sup>42</sup>

None of the components are interpreted as an attribute, but the noun *ferro*, 'iron,' in the first phrase and the noun *bipennibus*, 'double axes,' in the second phrase, are selected and together interpreted as a *hendiadys* in DS, but as *tautology* in S.<sup>43</sup> No suggested translation is given in S, nor together with the term *hendiadys* in DS, but the two nouns selected are semantically closely related and could possibly have been seen to represent synonyms, parallelism or epexegetis when labelled *hendiadys*.

A 3.148 Virgil: *effigies sacrae divum Phrygiique Penates*

Servius: *effigies sacrae* et reliqua ἐν διὰ δυοῖν.<sup>44</sup>

In A 3.148 above the first phrase, 'the holy images of gods,' together with the second phrase, 'the Phrygian Penates,' are labelled *hendiadys*.<sup>45</sup> No alternative translation is given.

It would seem that the two phrases are possibly apprehended to represent parallelism or that they are seen to refer to the same notion or that the second phrase is apprehended as explanatory.

A 4.33 Virgil: *nec dulcis natos Veneris nec praemia noris*.

Servius: *veneris nec praemia* id est voluptates, ut Homerus τά τε δῶρ'  
'αφροδίτης.<sup>46</sup> et volunt quidam ἐν διὰ δυοῖν esse.<sup>47</sup>

---

<sup>41</sup> A 2.627 Virgil: *ash tree cut off with iron and with repeated/fast hacking double axes*. Servius: *iron and double axes* is a tautology. [SD; *iron and double axes*, ἐν διὰ δυοῖν].

<sup>42</sup> Servius, *Commentarii* (ed. Thilo/Hagen), 311; Servius, *Commentarii* (Rand/Harvard), 474. The DS version is given in italics in the Thilo/Hagen edition, whereas in the Harvard editions the two versions are printed side by side and DS is placed on the left side on the page. See also Murgia, *Prolegomena*, 1 n. 1.

<sup>43</sup> Servius' comment to this example in the edition by Lion (1826) reads "ferro et bipennibus ἐν διὰ δυοῖν *vel tautologia*" (italics added). Servius, *Commentarii* (ed. Lion), 165.

<sup>44</sup> A 3.148 Virgil: *the holy images of gods and the Phrygian Penates* [which refers to household gods]. Servius: *holy images* and the rest ἐν διὰ δυοῖν.

<sup>45</sup> According to Thilo/Hagen and Stocker/Harvard only in DS.

<sup>46</sup> *Iliad* 3.54.



In A 4.33 above none of the nouns are interpreted as an attribute, and no alternative translation is given.

It is difficult to interpret the comment, but it is possible that the components chosen are both seen to represent ‘children’ and that they therefore are apprehended to represent parallelism and that the second noun/phrase symbolizes a metaphor or euphemism for sexual activity.

The comment *et volunt quidam* ἐν διὰ δυοῖν *esse*, ‘and some want this to be an ἐν διὰ δυοῖν,’ indicates that the term was used by others than Servius on this particular combination of components, and possibly even derived from earlier or contemporary unnamed Virgil-commentators. According to both editions the comment is found in DS, which then could also indicate users later than Servius.

**A 5.410** Virgil: *‘quid, si quis caestus ipsius et Herculis arma / vidisset*

Servius: *caestus et arma, ἐν διὰ δυοῖν arma id est caestus.*<sup>48</sup>

In A 5.410 above none of the nouns are interpreted as an attribute by Servius, but his comment seems to indicate that the two phrases assigned *hendiadys* represent the same notion and/or that the selected components are possibly seen as near synonyms. The second noun could also have been apprehended as explanatory.

**A 11.571** Virgil: *armentalis equae mammis et lacte ferino*

Servius: *equae autem mammis et lacte ferino ἐν διὰ δυοῖν.*<sup>49</sup>

In A 11.571 above the term occurs in DS according to the Thilo/Hagen edition, and appears to refer to parallel nouns/phrases or possibly to epexegetis due to the explanation given, since the phrase *equae mammis et lacte ferino* ‘breasts and wild [animals] milk’ seems to have been viewed as referring to the noun *equae* ‘mare’s.’

---

<sup>47</sup> A 4.33 Virgil: *you will have known neither sweet children nor rewards of Venus*. Servius: *nor rewards of Venus*, that is ‘pleasures’; as Homer’s “and Aphrodite’s gifts.” And some want this to be an ἐν διὰ δυοῖν.

<sup>48</sup> A 5.410 Virgil: *What if someone would have seen his gauntlet and Hercules weapons*; Servius: *gauntlet and weapons*, ἐν διὰ δυοῖν, *weapons* that is *the gauntlet*.

<sup>49</sup> A 11.571 Virgil: *with a herd horse mare’s breasts and with wild animals milk*. Servius: however, *horse mare’s breasts and wild [animals] milk [is] ἐν διὰ δυοῖν*.

### 3.1.2.2 Summary of the use of the term in Servius' commentaries

It is evident that the term *hendiadys* is used to denote various constructions in S as well as in DS, and there does not seem to be an indisputably common denominator for all examples other than the term itself. The examples can be divided and distributed in the categories I-VI as follows;

I. The components consist of two nouns with the intervening conjunction *et* and one of the nouns is interpreted as a genitival attribute; 3 examples.

II. The components consist of two nouns, the second component has the suffixed *-que* and is interpreted as an adjectival attribute; 2 examples.

III. The components consist of two selected nouns with one or more intervening components other than a conjunction and one of the components is interpreted as an attribute; 4 examples.<sup>50</sup>

IV. The components consist of a noun + a genitive construction that together are interpreted as an adjective construction; 1 example.

V. The components consist of a noun + a noun + a adjective construction that together are interpreted as a genitive construction, by the reinterpretation of the first noun as a verbal noun; 1 example.

VI. The examples consist of selected components, but none of the them are interpreted as an attribute, but one or both of the components are possibly seen to represent synonyms, tautology, euphemism, epexegetis and/or parallelism; 5 examples.<sup>51</sup>

One must of course also note that the suggested explanations in Servius commentaries are not the only interpretational possibilities of Virgil's phrases, which in many cases may be discussed.

#### *Structures*

Contrary to Servius' definition and exemplification in A 1.61, most of the examples labelled *hendiadys* do not consist of two combined components with only an intervening conjunction as in the example in the definition (A 1.61), but consist of selected nouns and/or phrases with

---

<sup>50</sup> In 1 example in category III, A 11.22, the term *hendiadys* occurs only in DS according to the Thilo/Hagen edition.

<sup>51</sup> In 4 examples in category IV the term *hendiadys* in S and the example in A 11.571 only in DS, according to the Thilo/Hagen edition.

other intervening components than a conjunction, or examples consisting of selected nouns/phrases in which the term *hendiadys* seems to refer to e.g., parallelism or epexegetis.

As already pointed out, Servius mentions a conjunction in his definition and comment to A 1.61, “metri causa interposita coniunctione.”<sup>52</sup> However, *et*, *-que*, or *atque* appear only in A 1.61 and in 7 of the 11 examples in which *hendiadys* is explicitly mentioned, yet does, on the other hand, occur in the 4 examples in which *hendiadys* is not mentioned, but in which a reference to *molemque et montes* in A 1.61 is given. In A 4.33 the phrases are joined by *nec*.<sup>53</sup>

Even though a conjunction occurs in 5 of the remaining 6 examples, the conjunction is not directly conjoined to the actual components selected in the proposed *hendiadyses* and in A 4.33 the phrases the intervening component is *nec*.<sup>54</sup>

There are 12 suggested *hendiadyses* in S and 3 of them consist of two consecutive nouns with an intervening conjunction and in 2 examples the second component of two have the suffixed *-que*. However, the remaining 7 examples in S do not consist of consecutive nouns with only an intervening conjunction, but of several intervening components. In 3 examples in S the term seems to refer to parallelism or possibly epexegetical constructions.

There are 4 examples in which the term is mentioned only in DS, yet none of the examples in DS consist of two consecutive nouns with only an intervening conjunction, but instead with several intervening components.

Noteworthy is that there are no references in the definition in A 1.61 to supposedly existent examples of *hendiadyses* in the verses in which *hendiadys* is found in DS, nor to other instances in the commentaries in which the term is used. It is evident, in any case, that the term *hendiadys* is used for various constructions in both S and DS.

### *Functions*

In category I the 3 examples are derived from S, and in all three of them one of two consecutive nouns with an intervening *et* is interpreted as a genitival attribute, whereas in the

---

<sup>52</sup> Servius, *Grammatici*, 370, ‘due to metrics an added/interspersed conjunction.’

<sup>53</sup> The conjunctions *et*, *atque* or *-que* occur in the following 7 examples in which the term *hendiadys* is used: G 2.192; A 3.148; A 3.467; A 5.431; A 7.15; A 9.601/604; A 11.571. The conjunctions occur in A 1.61 and in the 4 examples in which *hendiadys* is not mentioned, but in which a reference is given to A 1.61 by Servius: A 1.111; A 1.311; A 1.648; A 5.431. The conjunctions do occur in A 11.22, A 2.627, A 5.410, A 10.754, A 11.751 between phrases but not directly conjoined to the actual components selected in the *hendiadyses*.

<sup>54</sup> A conjunction is found in 2 examples, A 2.627 and A 11.571, of the 4 examples in which the term occurs only in DS but not in connection with the actual components selected in a proposed *hendiadys*.

2 examples in category II a noun with the suffixed *-que* is in each example interpreted as an adjectival attribute.

In category III, one of the selected components of two with several intervening components, is in 3 examples interpreted as an adjectival attribute and in 3 examples as a genitival attribute.

Moreover, in category IV a genitive construction is reinterpreted as an adjectival construction, whereas in category V an adjectival construction is reinterpreted as a genitival construction. However, in category VI none of the components in the 5 suggested *hendiadyses* are interpreted as an attribute. Only in 1 of the 4 examples in DS is a component interpreted as an attribute (a genitival attribute).

When Servius adapts a phrase from Greek he remarks that “et est Graeca Figura/Gr. fig. est/fig. Gr. est” etc. according to Moore (1891), but these comments do not appear in connection with *hendiadys*.<sup>55</sup>

Servius utilizes in like manner, according to Moore, the phrase “epexegegesis est” or a similar expression for what he seems to apprehend as epexegetical constructions. However, “epexegegesis est” does not occur in connection with the term *hendiadys* even if the interpretation in some cases indicates that a noun or a phrase is seen as explanatory.<sup>56</sup>

It is evident that the term *hendiadys* is applied in both S and DS to constructions with different apprehended functions: genitive or adjective attributive constructions, possibly tautology, parallelism or epexegegesis, etc.

### 3.1.2.3 Indications of several users

The use of the term *hendiadys* in antiquity is by scholars usually ascribed by scholars to Servius, and it is evident that the term *hendiadys* is used in Servius’ commentaries on various constructions with diverse functions. However, it seems, in addition, according to the results of this investigation, that in Servius’ commentaries there are indications of several users of the term *hendiadys*, given that we have not only (a) 12 examples in which the term occurs in S that is attributed to Servius, but also (b) 3 examples in which the term occurs only in DS, in which the extra material is thought to derive from the hand of Aelius Donatus, and even (c)

---

<sup>55</sup> See Moore, “Tropes,” 277-278 for the instances in which the phrase ‘et est Graeca Figura’ occurs in Servius’ commentaries.

<sup>56</sup> *Idem*, 286-287, for the instances in which the phrase ‘epexegegesis est’ occurs in Servius’ commentaries.

the comment in A 4.33, ‘some want this to be an *en dia dyoin*,’ which indicates that the term was used by others, at least presumably concerning the features in A 4.33, and was possibly even derived from other sources.

The material in DS, apart from the material ascribed to Servius, is considered to be derived from the lost Virgil-commentary by Aelius Donatus, but as for the comment in A 4.33 it is impossible to say whom it is derived from or refers to, due to lack of references. However, we know that other Virgil-commentators than Servius and Aelius Donatus expounded on the *Aeneid*, and we also know that part of Servius’ material in S is derived from his contemporaries.<sup>57</sup>

If Servius and/or Aelius Donatus incorporated the term from earlier or contemporary Virgil commentators they might have echoed their predecessors’ terminology as well as their opinions on the matter in certain cases, but it is impossible to know for certain due to the lack of preserved texts.<sup>58</sup>

Judging by the variety of combinations and constructions included in the term *hendiadys*, Conington may be right when he remarks, “The word hendiadys indeed amounts to no more than a statement of the fact that two words are used to express one thing.”<sup>59</sup> However, since the term in Servius commentaries denotes phrases in some cases one might add ‘words *and* phrases,’ but in which way these nouns or phrases are indeed ‘one’ is not clear.

In addition, given that the term *hendiadys* is used for various constructions in DS and we have the further commentary in A 4.33 attributing the use of the term to other non-cited sources, it indicates that more commentators than Servius used the term and evidently also for various constructions.

### 3.2 Virgil’s poetry and technique

This investigation on *hendiadys* in antiquity touches on the use of the term by Porphyry and Servius as well as other Virgil-commentators, but also on Virgil’s techniques and

---

<sup>57</sup> Conte, *Literature*, 628, “Much of this material [in S and DS] is drawn more or less explicitly from older grammarians and Vergilian commentators.” See e.g., Browning, “Learning,” 786, “His [Servius’] material is largely drawn from the older commentators on Virgil”; Grant, *Authors*, 390; Hackemann, *Servius*, 3-4; Marshall, *Servius*; McDonough/Prior/Stansbury, *Commentary*, xiii-xv. In some cases Servius refers to his predecessors, but not when using the term *hendiadys*, and there are no preserved texts by Servius’ predecessors in which the term is found.

<sup>58</sup> It could even be a comment by a later redactor.

<sup>59</sup> Conington, *Vergili*, vol. I, 236, in his comment to G. 2.192.

formulations. Virgil is considered to be one of the most proliferate Latin poets and his education was most certainly devoted to classical Greek language and literature, as Lyons points out:

It is a matter of common knowledge that in every sphere of Roman scholarship, art and literature, Greek influence was supreme. From the second century B.C., and in some cases earlier, the Roman aristocracy enthusiastically adopted Greek culture and Greek methods of education. Their children were brought up to speak, read and write Greek as well as Latin, and frequently went to complete their education in one of the great Hellenistic centres of philosophy and rhetoric. It is hardly surprising therefore to find that the Latin grammarians were almost wholly dependent on their Greek models.<sup>60</sup>

The two aims on Virgil's part for creating the *Aeneid* were, according to Servius, to imitate Homer and to give praise to Augustus through his ancestors.<sup>61</sup> Williams also explains that "the most important model for Virgil was the epic poetry of Homer," and Camps finds "numerous echoes in the *Aeneid* of situations and phrasing from the *Iliad* and *Odyssey* of Homer."<sup>62</sup> Homer, according to Eden, not only employs "tautologous doublets [...] but also coordinates two or more verbs when the relationship is not purely connective."<sup>63</sup>

Others than Homer, however, influenced Virgil, according to Williams: "The *Aeneid* is filled with echoes of the language and ideas of Virgil's predecessors."<sup>64</sup> Gransden is of the same opinion: "The intertextuality of the *Aeneid* depends not only upon its structural and thematic recension of Homer, but also on an elaborate and complex system of allusion, correspondence and parallelism, drawing on Homer but also on Greek tragedy and philosophy, Hellenistic poetry, and earlier Latin writers."<sup>65</sup>

Eden explicates Virgil's compositional techniques: "Virgil takes apart the various aspects of a complex notion and links them together with coordinate verbs, each reflecting a different side of the same situation. One clause therefore is often a restatement in different terms of the one which preceded."<sup>66</sup> This technique is, according to Eden, employed by Virgil for verbs as

---

<sup>60</sup> Lyons, *Linguistics*, 13. See also Clausen, *Aeneid*, 4-5.

<sup>61</sup> See the preface by Servius to the *Aeneid*, "*intentio Vergilii haec est, Homerium imitari et Augustum laudare a parentibus*." Thilo/Hagen edition, p. 4. See also McDonough/Prior/Stansbury, *Commentary*, xviii-xix.

<sup>62</sup> Williams, *Aeneid*, 11; Camps, *Introduction*, 9.

<sup>63</sup> Eden, *Commentary*, 70.

<sup>64</sup> Williams, *Technique*, 82.

<sup>65</sup> Gransden, *Virgil*, 43.

<sup>66</sup> Eden, *Commentary*, 9.

well as nouns: “The mannerism of connecting two or more statements (verbs) referring to the same idea is obviously closely allied to the same connection with nouns.”<sup>67</sup>

Quinn depicts one aspect of Virgil’s style as “an odd fondness for repeating himself,” by the use of a statement which seems completed at the end of a line but follows on again in the next: “The word or phrase may be simply repeated; or a phrase may be followed by a variation of it (to give the idea amplitude, dignity, or pathos – or poetic beauty).”<sup>68</sup> This kind of syntactic structuring is dubbed ‘theme and variation’ by Quinn and “In the simplest form of theme and variation two words only are involved [...] The traditional grammatical label for this phenomenon is *hendiadys*,” according to Quinn.<sup>69</sup>

Influences from Greek language and literature are obviously evident in Virgil’s writings and he employed techniques that incorporate parallelistic constructions, repetition, and what is dubbed ‘theme with variation,’ i.e., restating one notion in slightly different words, which is labelled *hendiadys* by Quinn, at least when the constructions in question consist of only two words. To summarize, it would seem that Virgil’s technique in general is replete with constructions that appear in some of the suggested *hendiadyses* in Servius’ commentaries.

### **3.3 Remarks on *hendiadys* in Porphyry’s and Servius’ commentaries and in Virgil’s poetry**

It is obvious, first of all, that the definitions of *hendiadys*, and the constructions which the term was used to denote in the commentaries ascribed to Porphyry and Servius, are not identical and the term is, in addition, used in Servius’ commentaries for more than one kind of construction.

There is a slight difference in wording in the definitions by Porphyry and Servius; *sensus* is used in the definition by Porphyry whereas Servius employs *res*. However, it is doubtful if the choice of wording, *sensus* vs *res*, in the two definitions respectively, is decisive in understanding the different applications of the term *hendiadys* by Porphyry versus Servius and in DS.

Servius seems to have been of the opinion, judging by his remark *metri causa* in the comment to A 1.61, that the underlying motive for Virgil’s choice of wording in a so-called

---

<sup>67</sup> *Idem*, 70.

<sup>68</sup> Quinn, *Aeneid*, 423-424.

<sup>69</sup> *Ibid.* Italics Quinn.

*hendiadys* was Virgil's need to adapt the phrasing to the rule of metrics.<sup>70</sup> The hypothetically, and syntactically more correct wording would therefore presumably, according to Servius' view, alter the metric configuration. Hofmann/Szantyr, like Servius, also considers the reason for Virgil's predilection for paratactic constructions, to be an attempt to adapt his wording to the laws of metrics.<sup>71</sup>

Virgil was, according to several scholars, fond of coordinated constructions, which he used in short as well as long syntactical passages.<sup>72</sup> Conte remarks on Virgil's adaptation to hexameter, "The placement of the words is not merely artificial but also rigidly fixed (hexameters formed by two adjective-noun pairs symmetrically placed are typical) and the rhythmic unity of the verse rejects clear sense-pauses within the line, with a resulting effect of almost unbending rigidity."<sup>73</sup>

Sánchez observes that in several cases, at least in the examples of what Sánchez considers as *hendiadyses* and derived from Virgil's texts, the second of two components involved seems to be placed by Virgil partly or entirely within the fifth or sixth foot in the hexameter, which Sánchez apprehends as a positioning of elements that conflates the rhythmical and the prosodic elements in the stanzas.<sup>74</sup>

Sánchez's observation could point to an attempt by Virgil to let two accentuations coincide; the accentuation in spoken Latin pronunciation and that of the hexameter. One needs to note, however, that Sánchez's conclusions are not based solely on the 16 examples of suggested *hendiadyses* in Servius' commentaries, but are built on Sánchez's own collection of proposed *hendiadyses* derived from Virgil's texts. Sánchez's conclusions therefore do not testify primarily to Servius' understanding of the term *hendiadys* or explain the remark *metri causa*, but could of course indicate a possible aim on Virgil's part. Nonetheless, it seems, judging by Servius' comments and suggested interpretations, that such a theory was probably not Servius' view on the reason for the suggested *hendiadyses* in Virgil's text.

Duckworth (1962) even asserts that the reason for the choice of certain constructions by Virgil was at times due to mathematical considerations in an effort to adapt poems to the rules

---

<sup>70</sup> This refers at least to the example in A 1.61 where that remark is found and presumably also to other examples in which a reference to A 1.61 is given.

<sup>71</sup> Hofmann/Szantyr, *Syntax*, 782, "seiner Vorliebe für Parataxe."

<sup>72</sup> Eden, *Commentary*, 9, "He [Virgil] prefers parataxis." See also Quinn, *Aeneid*, 423-428.

<sup>73</sup> Conte, *Literature*, 281.

<sup>74</sup> Sánchez, "Hendíadis," 45-47.



of metrics. This was, according to Duckworth, not an unusual tradition and even customary in poetic theory amongst Roman poets at the time.<sup>75</sup>

During (1905), however, does not find it convincing that Virgil would have been compelled by metrical reasons to create the constructions that Servius labelled *hendiadys*. He believes that Virgil used so-called hendyadic constructions in order to explicate further, often the materia of something, or to create a shortened formulation in order to escape reiteration. This means that what Servius calls *hendiadys* denotes for During epexegetis or a shortening of formulations rather than the dividing in two of a notion.<sup>76</sup> During is convinced that Virgil would have been able to express the same idea within the confines of hexameter. The rationale for During's argumentation is that he observed that e.g., a noun like *auro*, 'gold,' which is utilized by Virgil in the form of an independent noun in e.g., *pateris libamus et auro* in G 2.192, occurs in the form of an adjective *aureis*, 'golden,' in other places.<sup>77</sup>

In view of Virgil's competent literary skills one would be inclined to agree with During in assuming that Virgil was in all probability quite capable of designing a formulation in which an adjectival or genitival construction could have been incorporated in the hexameter. He apparently chose not to do so in certain cases, and since that preference on his part produced constructions which obviously created interpretational difficulties one can understand why Servius and others commented on them.

Virgil seems to have been fond of parataxis, but was he familiar with and consciously choosing a stylistic device or rhetorical figure of some sort known as *hendiadys*? Even if the term *hendiadys* is used in Servius' commentaries at times to denote conjectured attributive constructions, this does not by itself prove that such was indeed the kind of construction intended by Virgil.

It is unsettled whether Virgil in fact aimed at the interpretations suggested in Servius' commentaries, since he could well in some cases have had two notions in mind consisting of two components combined by *et*, *que* or *-atque*. Some of the examples could represent parallelism in Virgil's view or be a wish to let a subsequent phrase explain a preceding one, depending on which of the examples labelled *hendiadys* in Servius' commentaries we discuss. Virgil's formulations could, in addition, also represent one of the ways in which he imitated

---

<sup>75</sup> Duckworth, *Patterns*, 77.

<sup>76</sup> During, *Sermone*, 3-7; 12.

<sup>77</sup> During, *idem*, 3, refers to A 1.726, *dependent lychni laquearibus aureis*, 'lamps hanging from the panelled gilded ceiling/panel,' in which Virgil uses *aureis*, 'golden.'

the works of his predecessor, or could simply be regarded as poetic licence on Virgil's part without any awareness by him of a figure labelled *hendiadys*.

It is of course still possible that Virgil might have adopted a rhetorical figure known as *hendiadys*, but he need not have been aware of either a novel or an aged rhetorical device when he chose to combine nouns and phrases in the ways Servius declares to be *hendiadyses*. Some remarkable Virgilian constructions might, in addition, even have been due to the fact that he had not finished his grand opus or given it the final touches.<sup>78</sup> Perhaps Conington is right in suspecting that the designation *hendiadys* need not have been a rule for poets to adhere to, but was instead a means of assistance for grammarians like Servius in denoting diverse features in a grammatical and/or stylistic analysis.<sup>79</sup>

Calboli is of the opinion that Virgil did not simply invent and create the structures that are labelled *hendiadys* in Servius' commentaries, but that Virgil could have derived the constructions from the spoken Latin language.<sup>80</sup> Moreover, Servius' use of the term *hendiadys* derives from his misunderstandings of syntagmatic subordination due to his attempt to explain Virgil's polysemy achieved by synonyms associated in parataxis, at least according to Calboli.<sup>81</sup> One must note, however, that the term is not used by Servius for synonyms in parataxis. Still, closely related nouns and phrases that may represent synonym-like phrases, and/or components in parallelism, are selected and labelled *hendiadys*, which might have given rise to the inclination of later scholars to use the term for combinations of near-synonyms.

Since the term from the outset is used for diverse constructions, it would seem that various opinions were bound to evolve in general depending on the *hendiadys* example(s) in the commentaries ascribed to Servius that a definition and/or an employment of the term *hendiadys* is based on.

---

<sup>78</sup> Conte, *Literature*, 263, "Some instances of incongruence and narrative repetition remain, signs that the final touches are missing; the most obvious signs of incompleteness are the 58 unfinished verses, which Virgil himself called *tibicines*, 'props' to support a building under construction." See also *idem*, 284: "At the time of his death Virgil left instructions that that epic [Aeneid], unfinished and (perhaps only for this reason) unsatisfactory, be burned."

<sup>79</sup> Conington, *Vergili*, 236, in his comment to G 2.192.

<sup>80</sup> Calboli, "Endiadi," 221.

<sup>81</sup> *Ibid.*

### 3.3.1 Rhetorical versus grammatical

Not only did it prove intricate to separate figures, *schemes* and *tropes* in antiquity, as related above, but several scholars also point to the difficulties in distinguishing between what were considered rhetorical, stylistic and grammatical features; “[the] dividing line between the disciplines of grammar and rhetoric was a flexible one in antiquity, especially on matters relating to style,” according to Kennedy.<sup>82</sup>

The blurred distinctions were evident already in the 6<sup>th</sup> and 7<sup>th</sup> centuries C.E. according to Murphy: “By the time of Isidore of Seville (570-636), it was no longer possible to draw a line between the ‘grammatical’ and the ‘rhetorical’ figures,” which was a situation that continued into the Middle Ages.<sup>83</sup> Poole also states:

The myriad terms chaperoned under *elocutio* are themselves of complex origin; and grammar, encountered in the curriculum before rhetoric, introduced many terms that rhetoric would later reintroduce. Rhetoricians therefore treated several of the vices as members simultaneously of grammatical and rhetorical categories. Within rhetoric itself, problems of taxonomy were sure to arise because of the variety of authorities available.<sup>84</sup>

Green informs us that “Such slippage between grammatical and rhetorical interests should not surprise us, since we find such slippage in the very word *figura* itself. Grammatical *figura* immediately shades off into rhetorical *figura* whenever questions of authorial choice arise, and grammarians had struggled with this fact from the earliest days.”<sup>85</sup>

It would seem that the features designated *hendiadys* by Servius could have been regarded in various ways; rhetorical and/or grammatical, and after Servius the term *hendiadys* is not traceable until the 15<sup>th</sup> century.

### 3.4 Various definitions, forms and spellings

The term *hendiadys* is not found after Servius until it occurs in Papias, *Vocabulista* (1476), which is the earliest medieval definition retrieved. Papias refers to *endiadis* [sic] as ‘two

---

<sup>82</sup> Kennedy, *History*, 274. See also Schenkeveld, “Figures,” 149, in which he expounds on figures and *tropes* as a “border-case between grammar and rhetoric.”

<sup>83</sup> Murphy, *History*, 185.

<sup>84</sup> Poole, “Vices,” 238. Poole goes on to give examples of the various discussions, opinions, and rejections of certain terms as figures of speech in different treatises.

<sup>85</sup> Green, “Grammatica,” 79-80.

dissimilar nouns joined by a conjunction,’ which opens for a vast amount of combined nouns, but is exemplified with a genitival construction by Papias, possibly derived from Servius.<sup>86</sup>

The same spelling, *endiadis* [sic], is used by Mancinellus (1489) and Mosellanus (1529), whereas Despauterius (1519) uses *hendiadys*. They exemplify *hendiadys* by the reinterpretation of two nouns into adjective constructions, but Dasypodius (1536), who employs *endiadys*, refers to the term as meaning the dividing in two of an original notion, whereas Decembrio (1562) explains that the term ἐνδύαδις stands for when ‘one sounds through two.’<sup>87</sup>

Various spellings are evident in the early definitions, grammars and lists of figures. Thus it is difficult to say why the peculiar form *hendiadys* has evolved at all and/or become the most commonly used form in English. However, in the monograph that became the standard grammar on figures, *tropes* and *elucotio* during the Renaissance, according to Baldwin, viz., Susenbrotus’ *Epitome* (1541), the spelling *hendiadys* is used and is probably derived from manuscripts of Servius commentaries.<sup>88</sup> Susenbrotus, though, is obviously bewildered since he presents four slightly variant explanations.

According to the first explanation by Susenbrotus a *hendiadys* is at hand when something that is *mobile*, ‘changeable/moveable,’ is transformed into something fixed. Susenbrotus then explains that the term refers to when an adjective is turned into a noun, but according to the third definition, simply when one idea is explained through two notions, and according to the

---

<sup>86</sup> Papias *Vocabulista* (no pagination), was first published 1476 in Milan and in 1485, 1491 and 1496 in Venice. I had access to the edition from 1496. Papias’ definition is the earliest definition found subsequent to Servius and reads, “Endiadis figura: cum duo diuersa nomina in unum conuenientia coniunguntur; ut in *partem & praedam* pro in *partem predae*,” ‘the figure endiadis: when two dissimilar nouns are united into one by a conjunction; as *part and spoil* for/instead of *part of spoil*.’ The example used by Papias is derived from Virgil, A 3.223, in which *partem praedamque* is found, and judging by Papias’ formulation he may have consulted Servius’ comments to A 3.223 in which, however, the term *hendiadys* is not used by Servius. The example *partem & praedamque* is derived from A 3.223 and is included in Mountford/Schultz’s list.

<sup>87</sup> Mancinellus, *Carmen* (lxxx): “Quando adiectiuo in substantium resolutum est Endiadis fiet: *Calybem frenosque momordit*, [Lucanos 6.398], ‘when an adjective is transformed into a noun is a Endiadis; *on horse bit/liron and harness he bites*’; Mosellanus, *Tabulae* (no pagination): “Endiadis, figura cum fixum in mobile soluitur, ut *per famam ac populum*, pro, *per famosum populum*, dixit Poëta,” ‘Endiadis, a figure [of speech] when a fixed phrase is resolved as in *by reputation and people* for *renowned people*, poetic speech’; Dasypodius, *Dictionarium* (no pagination): “endiadys, ein zerteylung des adiectiui und substanti, oder so das adiectiuum wirt verwandelt in ein substantium, ut, *Per famam ac populum*, pro *per famosum populum*,” ‘endiadis, a dividing of an adjective and a noun, or so that the adjective is transformed into a noun, as *By reputation and people* for *famous people*.’ Despauterius, *Figuris*, (no pagination), “Hendiadys figura, est quando resoluitur substantiuum in adiectiuum,” ‘the figure hendiadys, is when a noun is transformed into an adjective’; and Decembrio, *Oratoris*, [1562], 597: “ἐνδύαδις, unum per duo resonans,” ‘one sounds through two,’ with reference to *pateris libamus et auro*. See also Calepino, *Dictionarium* (1576), 427: “endiadys [...] Figura una res metri causa in duas diuiditur,” ‘a figure when one notion due to metrics is divided in two.’

<sup>88</sup> Baldwin, *Latine*, vol. I, 232. 363, 379. Even *hediadis* [sic] occurs. Mack, *Rhetoric*, 45, suspects that Susenbrotus’ *Epitome* may not have been as well known as Baldwin believes, but that the pupils nonetheless had “good knowledge of the tropes and figures.”

fourth explanation when “for poetic effect one idea is divided into two by an intervening conjunction, whether the other [e.g., one or both] of those words signifying that idea be an adjective or a noun.”<sup>89</sup>

Another explanation of *hendiadys*, and the earliest in English, is found in *Garden of Eloquence* (1577) by Peacham.<sup>90</sup> However, Peacham, who uses the spelling *hendiadis*, actually denotes by that term a transformation and reinterpretation of one grammatical construction to another, viz., from an original genitive construction into an adjective construction; “hee is a man of great wysedome, for, hee is a verye wyse man man [sic], a saying of comforte, for, a comfortable saying, a man of great wealth, for a wealthie man.” The term is evidently apprehended by Peacham to denote the shift from one construction to another.<sup>91</sup>

Day explicates what he calls *hendiadis* in his *Secretoire* from 1586 as “when one thing of it selfe intire, is diversely layde open,” exemplified by “by surge and sea we part, for by surging sea we part,” whereas in Puttenham’s *Poesi* from 1589, *endiadis* is used for “when ye will seeme to make two of one not thereunto constrained.”<sup>92</sup> Both of the latter authors had, according to Wright, presumably studied Susenbrotus’ *Epitome*, which was taught in schools in England at the time.<sup>93</sup>

---

<sup>89</sup> Susenbrotus, *Epitome*, 35: “Hendiadis, est cum mobile in fixum vertitur [...] Hēdiadis [sic] composita dictio est ex uno in unum, διὰ per et δις duo, quum uidelicet unum per duo explicatur. Unde & in hunc modum fortasse rectius defineretur: Hendiadis est cum res una coniunctiōe interueniente in duo carmenis gratia diducitur, siue alterum è uocibus remillam significantibus, adiectiuum, siue utrunque, substantiuum fuerit.” The first explanation by Susenbrotus (which Brennan has not translated in his edition of Susenbrotus, *Epitome*) is ‘Hendiadis, is when something movable is turned into something fixed,’ and the subsequent three definitions/explanations by Susenbrotus of *hendiadys* read in Brennan’s translation of Susenbrotus *Epitome*, 35: “Hendiades [sic] occurs when an adjective is turned into a noun [...] meaning that one idea is explained through two. Whence it might be more correctly defined in this manner: Hendiades [sic] occurs when for poetic effect one idea is divided into two by an intervening conjunction, whether the other [eg. one or both] of those words signifying that idea be an adjective or a noun,” (underlining by Brennan).

<sup>90</sup> This is the first time the term appears in English, according to Taylor’s list of the first appearances in English of the names of rhetorical figures. See Taylor, “Note,” 514. Peacham, who lists 184 figures of speech, mentions *hendiadys* in the first edition of *The Garden of Eloquence* from 1577 (no pagination), whereas it is omitted in the second edition from 1593.

<sup>91</sup> Peacham’s definition and exemplifications read: “Hendiadis [sic], when a Substantiue is put for an Adiectiue, of the same signification, as when we saie, hee is a man of greate wysedome, for, hee is a verye wyse man man [sic], a saying of comforte, for, a comfortable saying, a man of great wealth, for a wealthie man.” Peacham, *Garden* (no pagination).

<sup>92</sup> Day, *Secretoire*, 83, “Hendiadis, when one thing of it selfe intire, is diversely layde open, as to saie, On iron and bit he champts, for on the iron bitte he champts: And part and pray we go? For part of the pray: Also by surge and sea we part, for by surging sea we part. This also is rather poetically than other.” Puttenham, *Arte*, 147-148, “Ye haue yet another manner of speach when ye will seeme to make two of one not thereunto constrained, which therefore we call the figure of Twynnes, the Greekes *Endiadis* thus.”

<sup>93</sup> See Wright, “Hendiadys,” 183 n. 4.

It is obvious that even though some joint outlooks existed, various opinions on the matter were in circulation. The spellings *hendiadys/hendiadis/endiadis* have in any case most likely been conducive to the use of the form *hendiadys* in English today. More interesting than the various spellings, of course, is whether some kind of consensus has evolved.

### 3.5 The treatment of *hendiadys* by scholars of Latin, in grammars and definitions

Although the term *hendiadys* is used for different constructions in antiquity and later, it is still possible that a consensus may have developed on the part of Latin grammarians and commentators, and/or in definitions in general. However, when investigating explanations and definitions of *hendiadys* as expressed in monographs, grammars, commentaries and dictionaries it is evident that diverse opinions have evolved and still prevail. A few representative examples of the opinions expressed will be demonstrated by a brief account below.

Aumüller summarized the situation up to 1896: “Über die Figur Hendiadyoin hat sich eine ausgedehnte Literatur entwickelt, aber gleichwohl ist man noch nicht zu einer übereinstimmenden Auffassung von dem Wesen derselben gelangt.”<sup>94</sup> He tries to clarify the matter and therefore makes a distinction between “das natürliche Hendiadyoin,” and “das retorische Hendiadyoin.” However, his reasoning is concerned with the ways in which Latin forms can be translated and are equivalent to similar forms in German. He concludes that the term should only be used for “das retorische Hendiadyoin,” in which the same kind of construction is possible in German as in Latin.<sup>95</sup>

Nägelsbach (1858) uses the term *hendiadys* to denote nouns, mainly dissimilar, reinterpreted as adjectives, and explains that *hendiadys* denotes: “zwei Begriffe, von denen der eine dem andern grammatisch als Redetheil subordinirt ist und inhäriert, und als ihm inhärent ein  $\epsilon\tilde{\nu}$  mit ihm bildet, in ein coordinirtes Verhältniß gebracht werden.”<sup>96</sup>

---

<sup>94</sup> Aumüller, “Hendiadyoin,” 753.

<sup>95</sup> *Ibid.* Aumüller refers to e.g., Nägelsbach, *Stilistik*; to Müller, “Hen dia dyoin” (1852); to Ruddiman, “Figura ea est, cum, quod re unum est, sic effertur, quasi duo essent,” ‘it is a figure when in which one notion is carried out in another way as if they were two’ (no references are given by Aumüller to works and/or pages in works by Ruddiman), and to Roth, “Figuram,” (1826). Aumüller adds that more than two verbs included in the concept can be termed  $\epsilon\tilde{\nu}$  διὰ τριῶν (‘one through three’) or  $\epsilon\tilde{\nu}$  διὰ τετραῶν (‘one through four’) respectively. Other comments on *hendiadys* in the 19<sup>th</sup> century apart from Aumüller’s, and the ones he refers to, are found in Hatz, “Beiträge” (1886) and Wölfflin, “Entwicklung” (1887).

<sup>96</sup> Nägelsbach, *Stilistik*, 195-196. The first edition of his *Stilistik* was published 1846. I had access only to the edition from 1858.

However, Stolz/Schmaltz (1885) apprehend *hendiadys* to denote when the second component elucidates the first from another angle: “die kopulative Verbindung zweier Wörter, welche dieselbe Sache, nur von einer andern Seite betrachtet, bezeichnen.” They continue: “Die Figur erklärt sich daraus, daß dem Sprechenden der zweite Ausdruck als zu wichtig erschien, um ihn zur nähern Bestimmung des erstern zu machen, und er ihn somit demselben als gleichberechtigt koordinierte.” They are also aware that others incorporate in *hendiadys* “alle kopulativen Verbindungen, wo zwei Wörter in irgend einem andern Verhältnisse als dem zweier von sich unabhängigen Begriffe zu einander stehen.”<sup>97</sup>

Hahn, however, in a still often cited and discussed article from 1922, emphatically rejects *hendiadys* as “a misnomer and the phenomenon which it is supposed to describe is non-existent.”<sup>98</sup> She also assures us that “whenever Vergil chooses to write as though he had two ideas, he really did have two.”<sup>99</sup> Her analysis is not primarily directed towards the examples derived from Servius’ commentaries even though she cites some of them, but is above all aimed at Virgil’s potential use of a feature labelled *hendiadys*. However, she rejects *hendiadys* altogether on the basis of her investigation of 186 examples of assembled potential *hendiadyses* in Virgil’s texts.<sup>100</sup>

In Fowler’s *Dictionary* from 1930, which was republished in 2006 (ed. Crystal), *hendiadys* is nevertheless referred to as “a poetic ornament in Greek & Latin, & used in English,” exemplified by combinations of adjectives, nouns and verbs in English, e.g., ‘nice and warm,’ ‘try and do better,’ ‘grace and favour,’ which are interpreted ‘nicely warm,’ ‘try to do better’ and ‘gracious favour,’ respectively. One of the components is reinterpreted as subordinated, and/or both components are seen to form a colloquial/ungrammatical expression like ‘try and do better,’ instead of ‘try to do better.’ However, *hendiadys* should not be used, according to Fowler, for combinations such as “*brandy & soda, assault and battery, might and main, toil & moil, spick and span, stand & deliver*, since their two parts are on an equal footing & not in sense subordinate one to the other, do not need the name, & should not be called by it.”<sup>101</sup>

<sup>97</sup> Stolz/Schmalz, *Stilistik*, §60, pp. 401-402.

<sup>98</sup> Hahn, “Hendiadys,” 197. For scholars who mention or discuss her article see, e.g., Kuntz, “Agent,” 116; Sansone, “Hendiadys,” 17; Watson, *Poetry*, 328; Von Wilpert, *Sachwörterbuch*, 322; Wright, “Hendiadys,” 170; Vickers, *Counterfeiting*, 178.

<sup>99</sup> Hahn, “Hendiadys,” 197.

<sup>100</sup> Hahn comments on and gives other alternative interpretations than Servius, on e.g., A 1.61 *molemque et montes*, ‘a mass and high mountains,’ as “a mass, even a mountain,” and on A 5.431 *membris et mole valens*, lit. ‘powerful through limbs and mass,’ which according to Hahn “may be resolved into *membris mole* and *mole valens*,” lit. ‘strong muscle and strong limbs.’ *Idem*, 194.

<sup>101</sup> Fowler, *Dictionary*, 607. In the editions from 1965 by ed. Gowers, and 1996 by ed. Burchfield, there are similar explanations.

Menge (1954), incorporates an indefinite amount of combinations: “Diese form [*hendiadys*] ist möglich bei allen Begriffswörtern, also beim Nomen, Verbum, Adverbium,” and von Wilpert (1955) includes, alongside combinations of dissimilar components, also synonym-like component as means of emphasis. He incorporates both synonym-like nouns and verbs, although the latter are not as frequent in a *hendiadys*, according to von Wilpert.<sup>102</sup>

Cooper (1959), however, deems the concept of *hendiadys* “vague, superficial, incomplete.”<sup>103</sup> He is fully aware that Servius uses the term for various constructions, but deems the heart of the matter to be the intermediate conjunction. Here one must add, of course, that a simple conjunction is not always the only intervening component present in suggested *hendiadyses* in Servius commentaries. Cooper argues, however, that the conjunction has an exegetical function. Hence, the example *pateris libamus et auro* ought, in Coopers’ opinion, to be understood as ‘we pour libations from saucers, i.e., from gold.’ However, even though he chooses to see *et* as explanatory, his translation of the phrase *pateris libamus et auro* in G 2.192 results in “we pour libations from saucers of gold” which is similar to suggested translations/interpretations by his fellow scholars.<sup>104</sup>

Cooper maintains the idea that the conjunctions *et*, *-que* and *atque* in a so-called *hendiadys* are exegetical, meaning “more precisely.” Cooper presents, in addition, several reasons why the term *hendiadys* should be discarded: (a) the concept is vague, (b) the term denotes not only two, which is implied in the term, but more than two constituents, (c) the term is used with diverse conceptions by different scholars for both nouns, adjectives and verbs, (d) the term does not represent only a poetic ornament, and (e) the core of the matter is, according to his view, that explanatory *et*, *-que* and *atque* are used in Latin with both nouns, adjectives, verbs, phrases and clauses.<sup>105</sup>

Hofmann/Szantyr (1965) remark in their Latin grammar and syntax, which is an revised and abridged version of the grammar/syntax by Stolz/Schmalz, that it is difficult, in their opinion, to separate alleged hendyadic features from other constructions: “Seine Abgrenzung gegenüber der Synonymen-häufung [...] ist oft kaum möglich; noch schwerer ist es von der Epexegeze zu scheiden.”<sup>106</sup>

---

<sup>102</sup> Menge, *Repetitorium* (ed. Thierfelder), §551:14, p. 387. For *hendiadys* in the same work, see also §187:2, p. 136; §190, p. 138; §485, p. 325; §490, p. 328-329; §547:5, p. 376. See von Wilpert, *Sachwörterbuch*, 322.

<sup>103</sup> Cooper, *Journey*, 132.

<sup>104</sup> *Ibid.*

<sup>105</sup> *Ibid.*

<sup>106</sup> Hofmann/Szantyr, *Syntax*, §34, p. 782.



Kenneth Quinn (1968) considers *hendiadys* to represent ‘theme and variation’ in its simplest form, and finds that Virgil’s use of the device constitutes a refinement of this principle in that the second noun sharply limits or corrects the first.<sup>107</sup>

Mack (1978) refers to a rather inclusive definition derived from *OED* of *hendiadys* as a “figure of speech in which as single idea is expressed by two words connected by a conjunction,” and refers also to Servius; but in her quest for what the effect can be of a so-called *hendiadys* she remarks, “The commentators do not much help us, pointing to their [*hendiadyses*] repeated occurrence but failing to indicate what we are to make of it.”<sup>108</sup> In addition, she turns the interpretation of *hendiadys* quite upside down by stating, contrary to most other explanations, that sometimes the result is not ‘one through two,’ but ‘two through one’: “it might be more accurate to describe its [*hendiadys*] effect as making two ideas out of one by presenting its two aspects separately.”<sup>109</sup>

Arthur Quinn (1982), in his *Figures* starts off with “Hendiadys... ah, hendiadys, is, as usual, not quite so simple,” and remarks a few pages later that it is “a truly exotic combination of words.”<sup>110</sup> He all-encompassingly defines *hendiadys* as

*A combination of addition, substitution, and usually arrangement; the addition of a conjunction between a word (noun, adjective, verb) and its modifier (adjective, adverb, infinitive), the substitution of this word’s grammatical form for that of its modifier, and usually rearrangement so that the modifier follows the word.*<sup>111</sup>

On yet another page, he describes *hendiadys* as “the addition of a conjunction between an adjective and a noun, accompanied usually by the rearrangement of the order of the adjective and noun, and always by the substitution of a noun for the adjective.”<sup>112</sup> He seems aware of a certain imprecision on his part since he adds quite ironically and probably in an attempt to be witty, “Have I left anything out? [...] Certainly my definition is too elegant to be wrung [sic].”<sup>113</sup> In yet another description of *hendiadys*, but this time together with Rathbun, we are informed, “the hendiadys that transforms the infinitive-verb phrase cannot involve

---

<sup>107</sup> Quinn, *Aeneid*, 424-425, “The traditional *grammatical* label [italics added] for this phenomenon is *hendiadys*.”

<sup>108</sup> Mack, *Patterns*, 89.

<sup>109</sup> *Idem*, 90. This latter comment by Mack pertains particularly to constructions in A 2.116-119, according to her comments.

<sup>110</sup> Quinn, *Figures*, 20.

<sup>111</sup> *Idem*, 102. Italics Quinn.

<sup>112</sup> *Idem*, 25.

<sup>113</sup> *Idem*, 25.

rearrangement but does require the omission of *to* from the infinitive to become a regular verb.”<sup>114</sup>

Calboli (1985) expounds on *hendiadys* in Latin and is convinced that the notion *hendiadys* derives from misinterpretations by Servius of syntagms subordinated to the Virgilian parataxis. He therefore deems it important to differentiate between so-called *hendiadyses*, epexegetis and accumulation of synonyms. He argues, in addition, that it seems difficult, in the light of contemporary semantic theory, to continue to use this rhetorical term for two combined components.<sup>115</sup>

In Mynors’ commentary on the *Georgics* (1990), which according to Batstone is the “best, modern, scholarly commentary in English on the *Georgics*,” Mynors points to several examples of what he sees as *hendiadyses* in Virgil’s text, some suggested by Servius and others not.<sup>116</sup> In some cases Mynors also uses the term *hendiadys* for epexegetical constructions, which he calls “hendiadyoin of closer definition’ (epexegetis).”<sup>117</sup> However, when commenting on the phrase *pateris libamus et auro* in G 2.192, Mynors explains that this phrase is a special case of *hendiadys* in which “the second noun gives the material of which the first is composed,” which by Mynors in another place is dubbed *hendiadys* of “object and material.”<sup>118</sup> This is reminiscent of Hahn’s interpretation of some of the suggested so-called *hendiadyses* even though she rejects the term as such and the phenomenon/phenomena it supposedly describes.<sup>119</sup> *Hendiadys* in Virgil’s *Aeneid* represents, however, according to Mynors’ opinion, “not much more than a trick of style, sometimes metrically convenient.”<sup>120</sup>

Just as Hahn questions the ‘one-ness’ of the components in alleged *hendiadyses*, so does Baldick in his definition *cum* explanation of *hendiadys* in the *Concise Oxford Dictionary of Literary Terms* (1990). First he explains that *hendiadys* is “a figure of speech described in traditional rhetoric as the expression of single idea by means of two nouns joined by the conjunction ‘and’ [...], rather than by a noun qualified by an adjective.” However, he adds,

---

<sup>114</sup> Quinn/Rathbun, “Hendiadys,” 315. Italics Quinn/Rathbun.

<sup>115</sup> Calboli, “Endiadi,” 220-221. This latter comment is with reference to Lyons, *Semantics*.

<sup>116</sup> Batstone, “Didaxis,” 143. See Mynors, *Georgics*, 127; Mynors refers to alleged *hendiadyses* in G. 2.192; 3.56; 3.113; 3.320; 4.39; 1.106; 2.486; 3.158 (“perhaps a *hendiadys*”); 4:56; 4.388-9; A. 7.142; 9.707; 8.436; 1.293; 2.627; 7.751; 161; E. 2.8; E 8.95.

<sup>117</sup> Mynors, *Georgics*, 127.

<sup>118</sup> *Idem*, 23, 77, 127.

<sup>119</sup> Hahn, “Hendiadys,” 194, who explains that the components in a *hendiadys* in some cases constitute and refer to “an artificially-fashioned article and to the material of which it is fashioned,” with reference to e.g., G 2.192, “the vessel’s suitability because of its style, and its suitability because of its material.”

<sup>120</sup> Mynors, *Georgics*, 127.

“The status of this figure is often uncertain, since it usually cannot be decided that the paired words actually express a single idea.”<sup>121</sup>

Bussman (1996), on the other hand, is of the opinion that *hendiadys* is a “figure of speech of expansion” which refers to two alternatives, either (a) “a dissection of a compound into two coordinate, but semantically unequal expressions, e.g., *language and shock* instead of *shocking language*,” or (b) “an intensifying combination of two terms that are related in meaning; for example *nice and warm*,” but without the need for any of the nouns to be reinterpreted.<sup>122</sup> Hence the two components have either been divided and hence need reinterpretations, or consist simply of an enumeration of adjectives.

Others refer solely and specifically to near-synonyms, like Lorenz (1999), who explains that “The term [hendiadys] is most typically used for near-synonyms coordinated by *and*,” which could of course include nouns, adjectives and verbs. However, *hendiadys* is exemplified by constructions representing what Lorenz terms “repetitive intensification,” which refers to ready formulations and phrases such as e.g., ‘unavoidably necessary,’ ‘vitaly important’ etc.<sup>123</sup> Peters (2001) also refers to *hendiadys* as “a form of semantic equivalence,” and that the nouns involved “amplifies and emphasizes several aspects of a notion.”<sup>124</sup> Although *hendiadys* for Peters represents a form of semantic equivalence, which according to Crystal refers to synonymy, *hendiadys* is exemplified by ‘nice and easy,’ a fixed expression in English, and the two are reinterpreted as ‘nicely easy.’<sup>125</sup>

Panagls (2003) is aware of the fact that there are various opinions on so-called *hendiadyses* “Über das Phänomen des sogenannten Hendiadyoin [...] herrschen durchaus noch unterschiedliche Ansichten,” and he demonstrates that the term is apprehended and

---

<sup>121</sup> Baldick, “Hendiadys,” 97. See the edition from 1990. Cf. Trask, *Dictionary*, 128.

<sup>122</sup> Bussman, *Dictionary*, 205. Cf. Lausberg, *Handbook*, 302.

<sup>123</sup> Lorenz, *Intensification*, 125 n. 36, (italics Lorenz). See also an account of various definitions in Lillas-Schuil, “Survey,” 81-82. The term is not found in Du Marsias, *Tropes*, from 1730, or in Fontanier, *Figures*. For different apprehensions and definitions of *hendiadys* in French, see e.g., Marouzeau, *Terminologie*, 91, from 1933, who explains that *hendiadys* denotes the partition in two of one notion; ‘a temple filled with voices and prayers,’ means ‘the voices that pray.’ This example is later cited in Grevisse, *Usage*, §263, p. 406, from 1986. In Morier’s, *Dictionnaire*, 506, from 1961, however, *hendiadys* is explained as a combination of nouns in which one may be interpreted as an attribute, whereas in *Grand Larousse*, p. 2404, from 1973, *hendiadys* is exemplified as two notions united in one; ‘*J’aime mieux regarder Bergerac et sa burlesque audace*, [...] au lieu de *l’audace burlesque de Bergerac*.’ On the other hand, Aquien/Molinié, *Dictionnaire*, 189, from 1999, explain that *hendiadys* denotes “une figure microstructurale,” in which one notion is coordinated with and dependent on another, exemplified by ‘the cross *and* the grave,’ which according to their view means ‘the cross *on* the grave.’

<sup>124</sup> Peters, “Hendiadys,” 328.

<sup>125</sup> Peters, “Hendiadys,” 328. See also Crystal, *Dictionary*, 164, “‘semantic equivalence’ (i.e. SYNONYMY).” See also Quinn, *Dictionary*, 146, from 2000, who refers to *hendiadys* as compound nouns, which Shakespeare often uses, according to Quinn, and this is exemplified by “the dead waste and middle of the night” from Shakespeare’s *Hamlet*.

exemplified in various ways in philological and linguistic literature on Latin from the 19<sup>th</sup> century onward.<sup>126</sup> Panagl refers to *hendiadys* as denoting both “pleonasm and abundance” in Latin, but also to that the term signifies when an independent noun in a combination of two seemingly needs to be interpreted as an attribute. He puts forth the theory, presumably primarily referring to the latter category, that *hendiadys* “serves as a tool to compensate the relative weakness of Latin to create nominal compounds, especially of determinative type.”<sup>127</sup> This would seem to mean that *hendiadys* denotes features that evolve from an inherent grammatical and linguistic limitation in Latin, according to Panagl.<sup>128</sup>

Van Möllendorff aptly described the situation in 1996 by stating that *hendiadys* “wird in der rhetorischen und stilistischen Theorie bis heute nicht einheitlich definiert,” which still seems to hold. He continues by showing inconsistencies in applications and difficulties in deciding what *hendiadys* refers to.<sup>129</sup>

One may now and then encounter expressions as ‘possibly a hendiadys’; ‘a kind of hendiadys’; ‘some sort of hendiadys’ etc. in various sources, which indicate difficulties in using the term. Horsfall uses the term *hendiadys* frequently, but his formulation and declaration in the index of his commentary from 2006 on Virgil’s *Aeneid* book III: “hendiadys (an unsatisfactory term),” will conclude this brief exposition of various opinions on *hendiadys* in Latin in general, and the lack of consensus as expressed by the scholars cited above.<sup>130</sup>

A term may of course come to be viewed in a particular manner or in various ways in the course of time, but *hendiadys* was obviously employed already from the start for various constructions, and has evidently continued to promote various views. The opinions on the matter obviously range from complete rejection of the term and the phenomena involved to frequent usage and incorporation of all kinds of features with different semantic relations and functions. There is a slight tendency in contemporary works that one of the components is reinterpreted as a nominal modifier, but that kind of reinterpretation does not always seem the

---

<sup>126</sup> Panagl, “Hendiadyoin,” 877.

<sup>127</sup> *Ibid.*

<sup>128</sup> That view contradicts at least Servius’ opinion that Virgil’s use of diverse constructions was an adaptation to metrics. Further research on the constructions of so-called *hendiadyses* in Latin is in progress on Panagl’s part, according to his article.

<sup>129</sup> Möllendorff van, “Hendiadyoin,” 1344-1345. He explains that *hendiadys* must be delimited and marked off from e.g., “Synonymie, *enumeratio*, Epexegese und ihren Sonderformen,” (italics van Möllendorff). See also Matthews, *CODL*, p. 174, from 2007, who explains that *hendiadys* is a “Term in rhetoric for two words joined by a coordinator but seen as expressing a single complex idea: e.g., in *These cushions are lovely and soft*, meaning that they are lovely in being soft, not that they are separately lovely cushions and soft cushions.”

<sup>130</sup> Horsfall, *Aeneid* 3, 502.

self-evident or the only alternative, and the term is, in addition, often applied to synonym-like components without suggested reinterpretations.<sup>131</sup>

### 3.6 *Hendiadys* in classical Greek, NT and LXX

Since there are no instances in Greek texts in which the term ἐν διὰ δυοῖν occurs, Vickers firmly remarks, and quite understandably so, that *hendiadys* has “never formed part of the Greek rhetorical tradition.”<sup>132</sup> However, just because the term is not found in preserved texts does not mean that the expression has never been used in a Greek context. Nor does it irrefutably demonstrate that Greek rhetoricians and grammarians never used the phrase.

We know that Roman culture and literary efforts were highly dependent on Greek literature, and Kenney explains, “down to the times of Augustus Roman education essentially *was* Greek: that is to say, it was Greek poetry and Greek oratory that formed the staple of study and imitation.”<sup>133</sup> Therefore, even if Servius does not add ‘et est figura Graeca’ or the similar when using the term *hendiadys*, it is not entirely irrational to assume that the term had a Greek origin since (a) ἐν διὰ δυοῖν is a Greek expression, (b) the preserved phrase in Porphyry’s commentary is in Greek, albeit with a slightly different spelling, c) the Latinized variants in manuscripts of Servius’ commentaries are clearly derived from this Greek expression, and (d) Roman grammarians were highly influenced by Greek literature. However, what the phrase ἐν διὰ δυοῖν may have designated originally in a presumably Greek context is of course impossible to ascertain with certainty due to lack of preserved texts in Greek in which the phrase occurs.<sup>134</sup>

Sansone (1984), who is the only scholar detected that has presented research on so-called *hendiadyses* in classical Greek, is actually convinced that “hendiadys does exist in classical Greek” even if the term is not found *per se*, nor has been given a thorough treatment in grammars on Greek.<sup>135</sup> He claims to have found constructions in Greek texts that are similar to the phrase *molemqe et montes*, which according to his view represents a *hendiadys*.

---

<sup>131</sup> Cf. above, e.g., Baldick, “Hendiadys,” 97, in the edition from 1990: “The status of this figure is often uncertain, since it usually cannot be decided that the paired words actually express a single idea.”

<sup>132</sup> Vickers, *Counterfeiting*, 167.

<sup>133</sup> Kenney, “Books,” 5. Italics Kenney.

<sup>134</sup> Due to the lack of occurrences, and since it does not appear after Servius until found in Papias (1476), may indicate that this designation had not been very influential.

<sup>135</sup> Sansone, “Hendiadys,” 17.

The Greek texts, in which the constructions occur that Sansone cites, are ascribed *inter alia* to Aeschylus, Aristophanes, Euripides, Homer and Pindar.<sup>136</sup> Sansone did not find the phrase ἔν διὰ δυοῖν used in scholia to any of the particular passages he comments on, but his conclusion on what he views as *hendiadys* in Greek is that “it coordinates two elements, *either of which* could be logically and grammatically subordinated to the other” (italics Sansone), and that the main characteristic of *hendiadys* in Greek is its “reciprocal quality,” which makes it possible for the writer to “convey simultaneously the immediacy of coordination and the logical precision of subordination.”<sup>137</sup>

Sansone laments the fact that *hendiadys* has not been given a thorough treatment in grammars of classical Greek, but is aware that the term occurs in works on the New Testament (NT).<sup>138</sup> However, NT scholars are not in agreement, according to Sansone, on whether the use of the term is due to influences from Semitic languages or from classical Greek.<sup>139</sup> In a very brief investigation of the use of the term in reference works on the NT it is obvious that the term is used for various combinations, sometimes with hesitancy, and more commonly applied to combinations of nouns than verbs.<sup>140</sup>

<sup>136</sup> *Idem*, 19-25.

<sup>137</sup> *Idem*, 19, 21, 24.

<sup>138</sup> *Idem*, 17 n. 2.

<sup>139</sup> *Ibid.* Sansone refers to Lagercrantz, “Act,” 87, and Zerwick, *Greek*, §453, p. 460.

<sup>140</sup> For some suggested examples of so-called *hendiadyses* derived from the NT see below 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew e.g., on Glassius, *Philologiae*, 393-394, 494-495, who presents 7 examples, and Bullinger, *Figures*, 662-672, who gives 41 alleged examples of *hendiadyses* in the NT. Of the latter 33 consist of nouns, e.g., πνεύματι ἁγίῳ καὶ πυρί, lit. ‘holy spirit and fire’ (Matt 3:11; Luke 3:16), interpreted “burning purifying spirit,” and 8 examples consist of verbs, e.g., ἔσκαψεν καὶ ἐβάθυνεν, lit. ‘he dug and deepened’ (Luke 6:48), translated “the man digged, yes – and very deep.” See also Abel, *Grammaire*, from 1927, §83, p. 366, “L’hendiadys est à proprement parler l’emploi de deux substantifs pour rendre un substantif et son épithète, ou un substantif et son complément au génitif”; Blass/Debrunner/Funk, *Grammar*, §442, 9b, “καὶ zur Koordination zweier Begriffe, die dem Sinn nach zueinander im Abhängigkeitsverhältnis stehen (Hendiadyoin),” exemplified by, as many others, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, lit. ‘for hope and resurrection from the dead’ (Acts 23:6), translated “wegen der Hoffnung auf die Auferstehung der Toten.” Smyth, *Grammar*, 678, “Hendiadys [...] is the use of two words connected by a copulative conjunction to express a single complex idea”; Moulton-Turner, *Grammar*, §1, pp. 335-336; Zerwick, *Biblical Greek*, §460, p. 155; Black, *Linguistics*, 135. See also Gildersleeve/Lodge, *Grammar*, §698, p. 436, in which the term is used for nouns and verbs. For other examples, or arguments against the presence of *hendiadys* in the NT, see also *EDNT*, vol. I: Strobel, “ἀνάγκη,” 78; Kremer, “ἀνάστασις, κτλ.,” 90, 92; Weiss, “ἀρχή,” 162 (“a sort of hendiadys”); Fiedler, “ἀσεβής, κτλ.,” 169; Balz, “Βαλαάμ,” 191. For further examples in *EDNT*, see vol. II: Müller, “ἐπιφάνεια,” 44 (“pleophorically as a hendiadys”); Schenk, “κρητήρ,” 322; Weigandt, “οἴκοις,” 502. See also *EDNT* vol. III; Schenk, “προσφορά,” 178; Giesen, “σκάνδαλον,” 249; Fiedler, “σκληροκαρδία, κτλ.,” 254; Hübner, “χρόνος,” 488. Additional examples or for discussions on *hendiadys*, see in *NIDNTT*, vol. II: Schönweiss/Brown, “προσκυνέω,” 878 (“almost a hendiadys”) with reference to Brown; and in *NIDNTT*, vol. III: Gärtner/Brown, “ἐπιφάνεια,” 319; Brown/Harris, “σκηνή,” 814. Further examples in the different volumes of *TDNT*, first in vol. I: Bultmann, “ἀλήθεια,” 243; “ἀληθινός,” 249; Schmidt, “βασιλεύς,” 575, 583. More examples in vol III of *TDNT*: Bultmann, “καυχάομαι,” 653 n. 2; Hauck, “κοινωνός,” 808 n. 75 (“either hendiadys [...] or [...] greater precision”). Additional examples in vol. IV of *TDNT*: Behm, “νοέω, κτλ.,” 1009 n. 3, and in vol V of *TDNT*: Bultmann, “οἰκτίρω,” 161; Schneider, “ὀμνύω,” 184 n. 82; Sjöberg/Stählin, “ὀργή,” 414; Bertram,

Krauth, in *Baptism*, (1866), who is aware that Glassius gives a few examples of suggested *hendiadyses* from the NT, still strongly rejects on the whole the idea of the presence of *hendiadyses* in the NT: “three instances of it are cited in the entire New Testament by Glass in his Sacred Philology, and in every one of those three, the language is more easily interpreted without the hendiadys than with it.”<sup>141</sup>

Later on Björck (1940) and Dewailly (1986), have also dealt with the subject *hendiadys* in the NT, the latter more extensively. Whereas Björck is inclined to believe that so-called *hendyadic* constructions occur in the NT and is “une phénomène intéressant mais quelque peu évasif,” Dewailly is not convinced of the presence of so-called *hendiadyses* in the NT.<sup>142</sup>

There is a definition of *hendiadys* by Cignelli/Pierri from 2003 in their grammar of ‘greco biblico,’ i.e., the Greek in the LXX and the NT. Cignelli/Pierri see as the sign of what they call *hendiadys*, that there is incongruence between nouns and verbs. The nouns can consist of either two or more synonym-like components, but also what Cignelli calls, complementary components, which are in non-agreement with a preceding or subsequent verb.<sup>143</sup>

There are evidently combinations in the NT that also induce the use of the term *hendiadys*. However, it would seem too hasty to take for granted from the outset (a) that they represent a rhetorical figure, (b) that the combinations are of one kind, (c) that any of the components ought to be reinterpreted, and (d) that they are not due to influences from biblical Hebrew, post-biblical Hebrew or Aramaic.

---

“παιδεύω,” 624; Michaelis, “πάσχω, κτλ.,” 936 n. 4; 937 n. 7 (“There is no reason to assume hendiadys”). Further in vol VI in *TDNT*, Goppelt, “πίνω, κτλ.,” 147 n. 19; Kleinknecht, “πνεῦμα, κτλ.,” 351 (“almost as a hendiadys”); Sjöberg, “πνεῦμα, κτλ.,” 376 n. 225. Also in vol. VII in *TDNT*: Foerster, “σέβομαι, κτλ.,” 190; Köster, “σπλάγγνον, κτλ.,” 556 n. 44 (“Hence we do not have a hendiadys”). In addition, in vol VIII of *TDNT*, Maurer, “τίθημι, κτλ.,” 167, and in vol IX of *TDNT* Stählin, “φιλέω, κτλ.,” 148; Weiss, “χρηστός, κτλ.,” 490. See also Leivestad, *Grammatikk*, §139, b, (5), p. 273, who gives exemplifications of so-called *hendiadyses* in the NT, but adds, “Noen av eksemplene kan også forstås annerledes,” ‘Some of the examples can also be understood differently.’

<sup>141</sup> Krauth, *Baptism*, 40-41. While it is true that Glassius cites only three examples in Canon VI, he gives 4 additional examples derived from the NT in Canon XLII.

<sup>142</sup> Björck, “Cas,” 1; Dewailly, “Hendiadys,” 55-56.

<sup>143</sup> Cignelli/Pierri, *Sintassi*, 24-25, “Anche la figura retorica della *endiadi* può comportare il verbo al singolare, come a volte nelle nostre lingue. Per *endiadi* ([...] ‘uno tramite due’) s’intende un concetto unico espresso con due – o più – termini sinonimi e complementari. [...] Naturalmente il fenomeno è più evidente quando l’*endiadi* precede il verbo.” ‘Even the rhetorical figure *hendiadys* can set the verb in singular, just as in our language. By *hendiadys* [...] one understands a single concept expressed by two, or more, synonymous and complementary words [...] The phenomenon is of course more evident when the *hendiadys* precedes the verb.’ Cignelli/Pierri refer to Smyth, *Grammar*, §3025; Moulton/Turner, *Grammar*, 786, and Blass/Debrunner/Funk, *Grammar*, §442, 9b. In the review of Cignelli/Pierri’s grammar, Jongkind finds it wise that Cignelli/Pierri include “the figure of speech hendiadys.” See Jongkind, “Review,” 85. For more on incongruence/non-agreement, see below 8.3 Incongruence/non-agreement.

There are practically no applications of the term *hendiadys* in LXX studies, and the use of the term *hendiadys* is at times even explicitly seen as not suitable.<sup>144</sup> However, the term is actually found used by Moore (1985) in his commentary on Judith. The term is defined by Moore: “A rhetorical figure using two nouns connected by ‘and’ to express one idea,” which is exemplified by ‘north and east’ to denote ‘to the northeast.’<sup>145</sup> *Hendiadys* is, however, not used in general on syntagms in LXX, and only a few suggested examples have been retrieved.<sup>146</sup>

It would be impossible to discuss further the suggested examples derived from the LXX, because it would have to incorporate not only an analysis of the components involved, but to a large extent also a discussion of theories of and research on translation techniques in the LXX.

### 3.7 *Hendiadys* in Shakespeare’s *Hamlet*

Rather than referring to definitions, opinions expressed in works of reference in general, or to investigations of *hendiadys* in Latin or Greek, several biblical scholars, when using the term *hendiadys* for constructions in biblical Hebrew, refer to an award-winning article by Wright on *hendiadys* in Shakespeare’s *Hamlet*.

Wright’s research is aimed at the supposed use by Shakespeare of *hendiadyses* and not towards what the term may or may not represent in biblical Hebrew. However, since references are given to Wright by biblical scholars e.g., Clark, Kuntz and Watson, when they define or apply *hendiadys* on features in biblical Hebrew, Wright’s article will be commented on briefly below.<sup>147</sup>

Wright among others asserts that Shakespeare utilized several stylistic figures, including *hendiadys*, and he is of the opinion that Shakespeare, when using so-called hendiadic

---

<sup>144</sup> Olofsson, *Deer*, 85 105 n. 219. Olofsson investigates the Septuagint version of Ps 42–43, and comments on the use of the term on combinations in Ps 42-43: “Hendiadys is, however, not the best term for any of the phenomena encountered in the psalm.”

<sup>145</sup> Moore, *Judith*. For suggested *hendiadyses* see his glossary and more examples on pp. 67, 134, 161, 173, 181, 194, 247.

<sup>146</sup> See e.g., Cook, “Law,” 450, who refers to σοφῶς καὶ νομοθέσμως, lit. ‘wisely and lawfully/according to the law,’ in Prov 31:28 as an example of a *hendiadys* in LXX, and Gadenz, *Jews*, 129, refers to συντελών καὶ συντέμνων, lit. ‘finished and shortened,’ in Isa 10:22 as an example of a *hendiadys* in the LXX.

<sup>147</sup> See e.g., Clark, *Word*, 243-244, 254; Kuntz, “Agent,” 114, 117-118, and in Watson’s reference work, *Poetry*, 324-325, 327.



features, was influenced by both (a) Latin authors, e.g., Virgil, (b) continental rhetoricians, e.g., Susenbrotus and (c) English rhetoricians, e.g., Peacham, Puttenham, Shell and Day.<sup>148</sup>

There are, according to Wright's research, and to which some biblical scholars refer, over three hundred examples of *hendiadyses* in the works of Shakespeare, and sixty-six of these occur in *Hamlet*. However, Wright explains that Shakespeare made use of what he identifies as different hendyadic constructions, which he lists; sometimes the second of two nouns explains the former, or the reverse, or one of the components may seem to modify the other, but also, which he considers most common, "the parallel structure may mask some more complex and less easily describable dependant relation."<sup>149</sup>

Even though Wright uses the term *hendiadys* and has allegedly found sixty-six examples in *Hamlet*, his remarks on *hendiadys* are somewhat alarming, since he states, e.g., that "hendiadys, far from explaining mysteries, establishes them" (p. 169); "... resists logical analysis" (p. 169); "... elevate the discourse and blurs its logical lines" (p. 171); is "an interweaving, indeed sometimes a muddling of meanings, a deliberate violation of clear sense" (p. 173); "... a kind of syntactical complexity that seems fathomable only by an intuitional understanding of the way the words interweave their meanings, rather than by painstaking lexical analysis" (p. 172); "... too confusing, too disorderly" (p. 172), and on p. 174; "In practice, hendiadys can often be distinguished only with difficulty from the normal use of the syntactical patterns it works through."<sup>150</sup> Apparently, whatever *hendiadys* represents in Shakespeare's works, it seems, according to Wright, a confusing, mysterious and bewildering phenomenon that appears to resist logical analysis, but still present since both Wright, and others have obviously detected combinations and constructions in Shakespeare's texts that induce the use by them of the term *hendiadys*.<sup>151</sup>

---

<sup>148</sup> Wright, "Hendiadys," 169. For definitions and examples of these earlier scholars mentioned, see above 3.4 Various definitions, forms and spellings. There are also, apart from Wright's article, two German dissertations on the presumed presence of *hendiadyses* in Shakespeare's work, one by Schulze from 1908, "Hendiadyoin," and a second by Kerl, "Hendiadyoin," from 1922, but these latter two works are not referred to in general, not even by Wright, and never by biblical scholars. However, Vickers discusses not only Wright's, but among others, also Schulze's and Kerl's works. See Vickers, *Counterfeiting*, 169-176, 526 n. 14. Schulze utilizes, apart from *hendiadyoin*, also *hendiatriion* and *hendiattaron*, see e.g., in his "Hendiadyoin," pp. 8, 27, 43, 45. Kerl differentiates between six different constructions with additionally a few subcategories of what he considers to be *hendiadyses* in Shakespeare's work. These combinations consist mostly of nouns but in one subcategory of verbs.

<sup>149</sup> *Idem*, 173-176.

<sup>150</sup> *Idem*, 169-174.

<sup>151</sup> Perhaps Vickers, *Counterfeiting*, 526-527 n. 19, is right in his conclusions when discussing these formulations above and other similar formulations by Wright: "Students of Shakespeare's rhetoric may have mixed feelings that this essay [by Wright] should have been awarded a prize by the MLA: glad that attention has been given to an individual rhetorical figure, but disappointed that it was not better understood." However, Wright's comments

What Wright and others regard as *hendiadyses* may be signs of poetic licence on Shakespeare's part, and those constructions do of course constitute an intriguing and rewarding field for scholars of early poetry to explore. However, since this bewildering phenomenon, or rather phenomena, to which Wright and others refer, consist of varied constructions found in 16<sup>th</sup>-century English poetry, hence in texts fundamentally different morphologically, syntactically and in formal disposition from the Hebrew text, the practical use of those conclusions for research on phenomena in biblical Hebrew seems diminutive.

A more recent attempt to analyze alleged hendyadic expressions in English is undertaken by Hopper (2002). He refers to what he sees as examples of *hendiadyses* in the classical tradition such as *vi et armis*, lit. 'by force and arms,' but even the well known expression by Virgil derived from A 2.49: *timeo Danaos et dona ferentes*, lit. 'I fear the Danaans [i.e., Greeks] and/even [them] bearing gifts,' in Hopper's interpretation "I fear the gift-bearing Greeks."<sup>152</sup> However, at the same time he mainly uses the term *hendiadys* to denote coordinated verbs in English of the kind, 'come up and say,' 'go and visit,' 'go ahead and lay down' etc. Some of these constructions are also termed 'clausal hendiadys' or 'verbal hendiadys' by Hopper and have earlier been expounded on by Poutsma (1917), who applied the term *hendiadys* to the same kind of combinations.<sup>153</sup>

Hopper regards it as a misfortune that *hendiadys* has not attracted deserved attention in the study of English grammar, but he thinks that "As an example of emergent structure, hendiadys blurs the boundary between linguistics and rhetoric and presents a formidable problem for the analyst as well as for the advanced language learner."<sup>154</sup>

It seems that supposedly hendyadic features in Shakespeare's works or in everyday language, regardless of the components involved, present analytical difficulties because *hendiadys* is seen to denote an illogical structure that represents mysteriousness and elusiveness paired with syntactical complexity alive in a haziness at the crossroads of linguistics and rhetoric.

---

are of course understandable to a certain extent since the term *hendiadys* in itself is obscure, the applications diverse from the start, and Shakespeare's use of combinations of nouns is extensive and varied.

<sup>152</sup> Hopper, "Hendiadys," 146.

<sup>153</sup> Poutsma, "Hendiadys," 203. He defines *hendiadys* as "an illogical substitution of the copulative construction with *and* for other grammatical constructions," and concludes "Hendiadys is often deliberately seized upon by poets and prose-writers to satisfy the requirements of rhythm and metre, but there can be no doubt that also rustic speakers often apply it from an inborn, although unconscious desire to impart a rhythmical flow to their utterances."

<sup>154</sup> Hopper, "Hendiadys," 171.

### 3.8 Implications of the results above for the study of so-called *hendiadys* in the HB

It is clear that the term *hendiadys* was used in antiquity to denote different constructions in Latin, and that various opinions on the matter have evolved, as is obvious in definitions, grammars, monographs and commentaries. It seems, in addition, that the term is used for a variety of diverse combinations and constructions in Shakespeare research as well as in contemporary explications. Consequently there does not seem to exist a consensus on what the term was used to denote or ought to denote, wherefore it is impossible for the purpose of this investigation to rely on any of the earlier or later definitions or to formulate a novel definition based on the variety expressed.

However, even though there is no consensus on the matter, one ought not be alarmed or to confuse the issue additionally by mistaking the term for phenomena it indicates. Hahn argues that *hendiadys* is a misnomer and that the phenomenon it is supposed to describe is non-existent, but although the term *hendiadys* is used ambiguously, even by its first users, one has to concur with Sansone who maintains that, just because a phenomenon has been assigned an inappropriate term, this does not mean that the phenomenon or phenomena called *hendiadys* are non-existent or not worth investigating further.<sup>155</sup> Therefore, in order to disclose the features in the HB that are given the epithet *hendiadys* an investigation specifically aimed at examples derived from the HB is crucial.

#### 3.10 Summary

The term *hendiadys* is one of several Latinized spellings of ἔνδιὰ δύοιν, which is not, even though originally a Greek phrase, found in Greek texts or in comments on Greek texts in antiquity. Nor is there any evidence that the term ἔνδιὰ δύοιν, the designation *hendiadys* or other Latinized spellings are used during antiquity in commentaries of Hebrew texts or of phenomena therein.

The oldest use of the phrase occurs in a commentary from the 2<sup>nd</sup> or 3<sup>rd</sup> century C.E., ascribed to Porphyry, who by the term designates what he seems to apprehend as a dividing in two parts of a presumed original genitive construction. In Servius' commentaries from the late 3<sup>rd</sup> - 4<sup>th</sup> century C.E., however, the term occurs more frequently, but is applied to various constructions.

---

<sup>155</sup> Hahn, "Hendiadys," 197; Sansone, "Hendiadys," 17.

The fact that the term *hendiadys* is not employed unambiguously by its first users known to us, but applied to several diverse constructions, could explain the subsequently diverse definitions and interpretations of constructions that are referred to as *hendiadyses*. Several views are indeed discernible among scholars of what *hendiadys* refers to in Latin, Greek, German, French or English regardless of whether the term is defined in articles, encyclopaedias or commentaries.

Even though the constructions in Latin are not concordant, the matter ought not to be additionally disordered in that the term is confused with the phenomena it denotes. However, given that this is an investigation of the phenomena in biblical Hebrew labelled *hendiadys*, a more detailed analysis of the history and origin of the Greek phrase, Porphyry's employment of the term, Virgil's motive(s) for somewhat obscure formulations and suggested interpretations of the same in Servius' commentaries, or Shakespeare's creative combinations of components, will have to be an issue for scholars focusing on these matters to deal with.

# Chapter 4

## *Hendiadys in the Hebrew Bible*

In the last chapter we investigated the etymology of the phrase ἐν διὰ δυοῖν, the first applications in preserved texts from antiquity, as well as subsequent opinions on the matter by scholars in the classical languages and in contemporary works. We discovered that the term was utilized in antiquity by at least two scholars and that there are indications of several users. However, the term was applied to a number of constructions and, although there are certain trends, there is no subsequent consensus on which to build a productive basis for this investigation.

It was apparent that the matter had to be addressed from a different angle. Instead of comparing the proposed *hendiadyses* derived from the HB with definitions or constructions from antiquity or later, or proceeding from one of many diverse definitions or applications of the term to constructions in Latin, Greek or modern languages, when investigating so-called *hendiadyses* in the HB, the focus was instead aimed at the phenomena in biblical Hebrew that biblical scholars perceive as representing *hendiadys*. The question posed was; is it possible to ascertain an agreement on the part of biblical scholars on the feature, or perhaps features, in the Hebrew text that are designated *hendiadys*?

Attention was initially directed to research on the subject, which will be presented below. However, although the term is used frequently, research on *hendiadys* in the HB is very sparse. It was evident, in addition, that biblical scholars regularly refer to definitions and applications of *hendiadys* in reference literature on the HB and/or biblical Hebrew when applying the term. By reference literature is meant grammars, dictionaries, lexicons and monographs of encyclopaedic character on the HB and/or biblical Hebrew. Since the treatment of *hendiadys* in reference literature, one has to presume, is the outcome of research, possibly explicates the feature(s) in more detail, could demonstrate a consensus, and in any case seems to be influential for applications of the term, this investigation has also been

specifically directed to how the term *hendiadys* is defined and exemplified in reference works on biblical Hebrew, which will be presented below in a descriptive account.<sup>1</sup>

Earlier as well as contemporary reference works have been investigated in order to acquire an assessment as wide-ranging as possible. In order to elucidate the subject, and a possible development, the examples given in the earliest works are given in their entirety for comparison. However, with the aim of making the presentation easy to grasp, not all examples of suggested *hendiadyses* from subsequent grammars, lexicons etc., are cited but are presented in categories according to the structures found. When there is need for further classifications, supplementary categories are added and exemplified. All examples found of suggested *hendiadyses* in research and reference literature are included in the *Collection of examples* and thereby submitted to analysis.<sup>2</sup>

All works below, representing specific research on *hendiadys* in the HB, as well as works of references, are presented in chronological order in each section. The year given in the heading directly adjacent to the name of a scholar refers to the first work found in which the scholar cited uses the term *hendiadys*, and revised editions are dealt with in the paragraphs dealing with the works by the original author.<sup>3</sup> Finally, a brief account will also be given of research found on *hendiadys* in other Semitic languages.<sup>4</sup>

Several issues will be commented on: if a definition of *hendiadys* is given and in that case how the term is defined, if the examples given thereof are homogeneous and consistent with the possibly given definition, if one or more functions are suggested, if the term is apprehended as referring to grammatical constructions, rhetorical and stylistic features, if a development of the use of the term is traceable and, in my final conclusion, if it is possible to ascertain that a consensus is manifest.

---

<sup>1</sup> Included are also some works that are aimed also as teaching material, such as e.g., Lambdin, *Introduction*, and other similar monographs.

<sup>2</sup> For the morpho-syntactic and semantic analyses as well as the statistical results, see Chapter 5, Phenomena and statistical results.

<sup>3</sup> See e.g., the many editions of Gesenius' *Handwörterbuch*, which are, for the sake of convenience, commented on in the first section on grammars etc. when other works of Gesenius are treated. See also Beckman's revised edition of Williams' *Hebrew Syntax* from 2007, which is commented on together with Williams' *Syntax of the Hebrew Bible* from 1973.

<sup>4</sup> Occasionally certain works of reference in which the term is not used will be mentioned for comparison.

#### **4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew**

Initially a brief account is given of the search of the term in Jewish grammars and works by the early Christian Hebraists. Subsequently the treatment of *hendiadys* in research and in reference literature on the HB and/or biblical Hebrew will be presented and for the sake of clarity, in two separate sections.

In the first section an account will be given of definitions and/or exemplifications in research, grammars, teaching materials and monographs on syntax or stylistic/rhetorical features, which for the most part are works by individual scholars. Then, in the second section, the treatment of *hendiadys* in multivolume lexicons and dictionaries is described, which are works that in most cases are comprised of contributions by several scholars. To begin with the background for studies in biblical Hebrew will be presented, then opinions on and applications of *hendiadys* by scholars in works from the 17<sup>th</sup>-19<sup>th</sup> centuries and subsequently in works from the 20<sup>th</sup>-21<sup>st</sup> centuries.

##### **4.1.1 The study of Hebrew, Jewish grammars and Christian Hebraists**

There is a long tradition of Hebrew studies in the Jewish community, but grammars were not produced, as we know, until the beginning of the 10<sup>th</sup> century, the most influential being by Saadia ben Yoseph, the Gaon of Sura (892-942), known as Saadia Gaon.<sup>5</sup> The Jewish grammarians were influenced by the Arabic environment in which they lived and the first grammars of Hebrew were written in Arabic, according to Arabic language principles prevalent at the time.<sup>6</sup> Christian scholars had to rely on Jews and/or Jewish converts to obtain knowledge of Hebrew, but education in Hebrew was occasionally given, e.g., probably in Paris ca. 1236 in Dominican circles and in Oxford in 1321 by John of Bristol.<sup>7</sup>

The first so-called Christian Hebraists like Reuchlin (1455-1522) and Buxtorf (1564-1629) built on the precedent Jewish grammarians when producing their own material, for example the influential works by David and Moses Kimḥi. It is noteworthy that several of the works of

---

<sup>5</sup> The names of the non-biblical Jewish teachers, authors, grammarians and their works are given below in the way they occur in the articles in *EncJud*.

<sup>6</sup> See e.g., van Bekkum, "Linguistics," 241; Dotan, "Origins," 219-220.

<sup>7</sup> A Dominican school of Hebrew may have been established in Paris in 1236 and there is evidence that the converted Jew John of Bristol taught Hebrew and Greek in Oxford in 1321, according to Loewe, "Hebraists," 14. Reuchlin (1455-1522), who was the first Christian Hebraist to write a Hebrew grammar in Latin of any substance, started his Hebrew studies in 1486 and was, according to Kessler Mesguich, taught by e.g., Calman Judaeus/Calman the Jew, followed by Jacob Yehiel Loans, who was the Emperor's personal physician, and thereafter by Ovadia Sforno in Italy. See Kessler Mesguich, "Hebraists," 257-258.

reference and highly influential at the time produced by Christian scholars were not built solely on biblical Hebrew, but also on the Hebrew used in other Jewish writings.<sup>8</sup>

The Christian Hebraists were also strongly influenced by Latin and Greek due to a renewed interest in the classical languages in general, which was further induced by the efforts to “correct and standardize the text of the Latin Vulgate.”<sup>9</sup> Kessler Mesguich remarks that e.g., Reuchlin tried to merge the Hebrew linguistic tradition with the Latin one, “Most of the Latin sixteenth-century Hebrew grammars were, like Reuchlin’s, to be adaptations of the Qimhis’ grammars to the more familiar Latin grammatical tradition.”<sup>10</sup> She adds that some grammarians sought during the period “to give grammatical descriptions of all the languages, classical and vernacular, including Hebrew, in terms of the Greco-Latin model.”<sup>11</sup> Burnett also points out that “For Christian scholars of the Renaissance, Latin grammar served as the basis for description for all other languages, including their own vernacular languages and oriental languages.”<sup>12</sup>

During the Renaissance there was an expanding literary interest, alongside the extensive interest in the study of classical and Semitic languages.<sup>13</sup> “A basic issue of the ‘new culture’ was the promotion of rhetoric and eloquence, as referring to classical culture,” according to Sæbø, and Abbot remarks, “Rhetoric dominated the thoughts of Renaissance intellectuals and the curriculum of Renaissance schools to an extraordinary degree.”<sup>14</sup> Rhetoric and typology were topics that became prominent in the studies by the so-called Christian Hebraists amongst Protestants, but also subjects of interest in the Jesuit education.<sup>15</sup>

Burnett believes that the reason for the increasing interest in Hebrew and in other oriental languages was a combination of the influence of humanism with its interest in languages and

---

<sup>8</sup> Buxtorf built e.g., on Kimḥi *et al.*, and the explanations in Pellicanus’ grammar came from Ibn Ezra’s commentary, according to Kessler Mesguich. Pellicanus encouraged his student to read rabbinic commentators, Ibn Ezra och Rashi, and Christian Hebraists used both biblical and Mishnaic Hebrew as well as other Hebrew sources; rabbinic and kabbalistic writings, Mishna, Talmud, Zohar etc. for interpretation, exegesis and the producing of lexicons and dictionaries. A well-known teacher of the so-called Christian Hebraists was R. Elijah ben Asher ha-Levi ha-Ashkenazi/Elias Levita “the master of generations of serious Christian Hebraists,” also known as Elijahu Baḥur. See Kessler Mesguich, “Hebraists,” 255, 266, 267, 272. See also Burnett, *Hebraism*, 105.

<sup>9</sup> Loewe, “Hebraists,” 14.

<sup>10</sup> Kessler Mesguich, “Hebraists,” 259-260. See also Vanderjagt, “Concern,” 156: “Copies of the Bible of the twelfth and thirteenth centuries often have Hebrew-Latin glossaries as an appendix.”

<sup>11</sup> Kessler Mesguich, “Hebraists,” 256.

<sup>12</sup> Burnett, *Hebraism*, 106.

<sup>13</sup> Köpf, “Framework,” 143-146.

<sup>14</sup> Abbott, “Rhetoric,” 146; Sæbø, “Renaissance,” 28-29, 33. Köpf, “Framework,” 143.

<sup>15</sup> Wainwright, “Language,” 527 “Miller calls our attention to the fact that there was a revival of interest in typology in the seventeenth century.” See also Kennedy, *History*, 274.



literature as well as the “Protestant belief that doctrinal certainty could be attained only through the study of the Bible in its original languages,” which eventually prompted also Catholics to require their students to learn Hebrew.<sup>16</sup> The interest in Hebrew was, however, not only or even primarily based on pure philological interests, but built on the conviction that Hebrew was the language of God, and that the Scripture was thought to have its own spiritual rhetoric.<sup>17</sup>

The first Hebrew grammar of any substance to appear in Latin was *De rudimentis Hebraicis* (1506) by Reuchlin, which is “the real pioneering work of its kind by a Christian scholar,” according to Silverman.<sup>18</sup> Reuchlin’s grammar is built only to a minor degree on Reuchlin’s colleague Pellicanus’ work of grammar, and mainly on the works of medieval rabbis, especially the work of David Kimḥi, but also on Moses Kimḥi’s work, according to Mesguich.<sup>19</sup>

The most influential Hebraist during the 17<sup>th</sup> century was Johannes Buxtorf the elder, who, according to Burnett, utilized not only Pagninus’ *Epitome thesaurus linguae sanctae* (1529), but several Jewish sources like Rashi’s, Ibn Ezra’s and David Kimḥi’s commentaries when preparing his grammars and dictionaries.<sup>20</sup> However, the term *hendiadys*, or related variants thereof, has not been retrieved in works by Jewish scholars, e.g., David Kimḥi (ca. 1160 - ca. 1235), on which the Christian Hebraists based their works.<sup>21</sup> The term *hendiadys* does not appear in the indices in Reuchlin’s or Buxtorf’s works investigated, nor in entries of words in their works that usually occur in suggested *hendiadyses* derived from the HB.<sup>22</sup> There are no references found by subsequent scholars to any of the Jewish grammarians, Reuchlin or Buxtorf when the term *hendiadys* is used.

However, there is evidently an emulation of concepts that form the backdrop for the subsequent development including the use and application of rhetorical terms like *hendiadys*; the predominant grammatical theory of that time was built on the classical languages, the

---

<sup>16</sup> Burnett, *Hebraism*, 104.

<sup>17</sup> Kessler Mesguich, “Hebraists,” 258-259; Barr, “Literature,” 1394.

<sup>18</sup> Silverman, “Reuchlin,” 108.

<sup>19</sup> See Kessler Mesguich, “Hebraists,” 258-259. Reuchlin’s *De rudimentis* is basically a reworking of Kimḥi’s works, according to Talmage, “Kimḥi,” 1003.

<sup>20</sup> See Burnett, *Hebraism*, 122-123. See also Avneri, “Buxtorf,” 1543 and Medan, “Levita,” *EncJud*, 132-135. Martinus’ grammar was unfortunately not available.

<sup>21</sup> The term has not been found in searches conducted of D. Kimḥi, *Grammar* (ed. Chomsky); nor Levita, *Sefer Ha-Harkavah* or *Massoreth Ha-Massoreth* (ed. Ginsburg). It is possible of course that the phenomena involved were given attention, but not termed *hendiadys*, but that would have to be the subject of another investigation.

<sup>22</sup> Works by Buxtorf investigated: *Concordantiae bibliorum Hebraicae* (1632), *Lexicon chaldaicum, talmudicum et rabbinicum* (1639), *Epitome grammaticae hebraeae* (1699), and by Reuchlin, *De rudimentis Hebraicis*.

humanistic attention to classical literature and rhetoric, and the interest in the study of biblical Hebrew, which were paired with the conviction that the Hebrew language was a holy language with its own spiritual rhetoric. These aspects constitute the background and the impetus for the development of the study of Hebrew and rhetorical figures, and may have contributed to the use of the term *hendiadys* by biblical scholars.

The question here is, of course, whether other early grammarians, than the so-called Christian Hebraists, as well as subsequent grammarians, used the term *hendiadys* and in that case to which feature/features it was applied.

#### 4.1.2 The 17<sup>th</sup> – 19<sup>th</sup> centuries

There are occasional examples of suggested *hendiadyses* in Bible commentaries in the late 16<sup>th</sup> and early 17<sup>th</sup> centuries, but the earliest detected work of reference in which *hendiadys* is illustrated by several examples derived from the Bible is the significant work *Philologiae Sacrae* by the Protestant scholar Salomon Glassius.<sup>23</sup>

*S. Glassius (1623)*

*Philologiae Sacrae* by Glassius, first published in 1623, consists of *Grammatica Sacra* and *Rhetorica Sacra*.<sup>24</sup> The works of Glassius were held in high regard for centuries to come. Mosheim remarked in the 18<sup>th</sup> century that *Philologiae Sacrae* is an “inestimable and immortal work [...] none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers.”<sup>25</sup> Another scholar, Tayler Lewis, confesses as late as 1875, “It [Glassius’ *Philologiae Sacrae*] is

---

<sup>23</sup> For early examples of suggested *hendiadyses* in the HB and the NT see e.g., Cornelius à Lapide’s and Piscatoris’ Bible commentaries from the early 17<sup>th</sup> century, but their works are not considered here as reference works and there are no citations to any of these scholars or their examples of suggested *hendiadyses* by subsequent scholars, except for Glassius (1623), who mentions Cornelius à Lapide *en passant* when discussing a suggested *hendiadys*. See below on Glassius.

<sup>24</sup> *Rhetorica Sacra* was published in several editions from 1623 to 1645 and *Philologiae Sacrae*, in which *Rhetorica Sacra* is included, was published in several editions from 1636 to 1705. From 1705 onwards the, at that time, unpublished *Logica Sacra* by J. G. Olearius was included and *Philologiae Sacrae* subsequently became the generic term for all three works. The last edition of *Philologiae Sacrae* appeared in 1776. A revised version by the hands of J. A. Dathe and G. L. Bauer appeared in several editions from 1731-1791. See e.g., Murphy, *Catalogue* 157, 219. The editions of *Philologiae Sacrae* from 1653, 1713 and the revised version from 1743 have been consulted and in them the same definitions and exemplifications of *hendiadyses* are given.

<sup>25</sup> Mosheim, *History*, vol. V, 284, in MacLaine’s translation.

a mine of Biblical knowledge. I have learned from it more than from any of the modern German works of greater pretention.”<sup>26</sup>

*Philologiae Sacrae* (1623/1636) by Glassius and the later published *Tropologia* by Keach (1682) occasioned in various directions the renewed interest in typology and rhetoric among biblical scholars in the 17<sup>th</sup> century and onwards.<sup>27</sup> The treatment of *hendiadys* by Glassius has therefore presumably influenced the use of the term by several subsequent scholars and he is referred to by e.g., Bullinger and König.<sup>28</sup> In *Philologiae Sacrae* grammatical as well as rhetorical and stylistic features from the Bible are introduced, which include examples of suggested *hendiadyses*. Glassius presents 7 examples from the NT and 16 examples derived from the HB, which therefore are of interest and will be related below.

Due to *hendiadys* often being characterized as a *figura*, a rhetorical figure, one would expect the subject to be discussed by Glassius in the section *Rhetorica Sacra*, but that is not the case. Both passages in which *hendiadys* is defined and exemplified by Glassius are found in *Grammatica Sacra*, in which Glassius treats what he presumably sees as grammatical constructions in the Bible.

*Hendiadys* is found in part in Canon VI on adjectival constructions, illustrated by 11 examples from the HB and 3 from the NT, and partly in Canon XLII on genitival constructions, in which *hendiadys* is illustrated by 5 examples from the HB and 4 from the NT. In Canon VI, which is devoted to adjectives, Glassius states: “Two substantives, synonymous or dissimilar in meaning, which are joined together and one of them takes the meaning of an adjective, and by that having emphatic meaning. This commonly forms the Hendiadys, Greek ἐν διὰ δυοῖν, one through two, when naturally one thing is represented by two words, either synonymous or dissimilar in meaning.”<sup>29</sup> Glassius refers to Virgil and in one instance to the Jesuit scholar Cornelius à Lapide.<sup>30</sup>

---

<sup>26</sup> Lewis, “Study,” 304.

<sup>27</sup> *Philologiae Sacrae* was, according to Sailhamer, *Theology*, 133 n. 104, one of the standard Protestant works on biblical interpretation in the 17<sup>th</sup> century. See also the comments by Miller, *Images*, 24. Keach, *Tropologia*, 136, uses the term *hendiadys* once in his exegesis of NT, namely on ‘root and fatness,’ Rom 11:17. For Keach, ‘root’ signifies Abraham and ‘fatness’ signifies Israel, and together they denote the olive tree into which the Gentiles have been grafted.

<sup>28</sup> See on Bullinger and König below.

<sup>29</sup> Glassius, *Philologiae*, 392, “Duo substantiva, vel synonyma, vel disparatae significationis, junguntur et eorum alterum adjectivi vicem sustinet, ejusque habet significationem cum emphasi. Vulgò haec loquendi forma vocatur Hendiadys, g.d. ἐν διὰ δυοῖν unum per duo: quando scilicet una res per duo, vel synonyma, vel disparatae significationis vocabula exprimitur.”

<sup>30</sup> Glassius refers in Canon VI to Virgil, and even though Glassius does not mention Servius, he suggest the translation *pateris aureis*, for *pateris libamus et auro* from *Georgics* 2.192, which is the suggested interpretation found in Servius’ commentaries of that phrase. For more on the historical background of the term and the first

In Canon VI the proposed *hendiadyses* derived from the HB are the following:

Gen 1:26, בְּצַלְמֵנוּ כְּדְמוּתֵנוּ, lit. ‘in our image, like our likeness,’ “ad imaginem valdè similem, [...] vel, ad imaginem nobis perquàm similem.”<sup>31</sup>

Gen 4:4, מִבְּכֹרוֹת זֵאֵנוּ וּמִחֵלְבֵהֶן, lit. ‘from the firstlings of his flock and of the fat thereof,’ “de primogenitis gregis sui pinguisissimis.”<sup>32</sup>

Gen 19:24, וְגַפְרִית וְאֵשׁ, lit. ‘brimstone and fire,’ “sulphur ignitum, vel sulphureum ignem.”<sup>33</sup>

Jer 22:3, מִשְׁפָּט וְצְדָקָה, lit. ‘judgment and righteousness,’ “judicium justum.”<sup>34</sup>

Jer 29:11, אֶחְרִית וְתִקְוָה, lit. ‘an end and a hope,’ “finem expectatum seu exoptatum.”<sup>35</sup>

Ps 116:1, אֶת־קוֹלִי תִחַנְנֵנִי, lit. ‘my voice, my supplications,’ “vocem meam humilimè supplicem.”<sup>36</sup>

Ps 119:138, צְדָקַת עֲדוּתֶיךָ וְאֱמוּנָה, lit. ‘righteous/righteousness of your witnesses/testimonies and faithfulness,’ “justa testimonia tua, fidelia.”<sup>37</sup>

Job 4:16, דְּמָמָה וְקוֹל, lit. ‘silence and voice,’ “silentem seu tacitam & submissam vocem.”<sup>38</sup>

Job 10:17, תְּלִיפּוֹת וְצָבָא, lit. ‘changes and warfare,’ “quasi exercitus vices alii aliis succedentes me oppugnant.”<sup>39</sup>

1 Chr 22:5, לְשֵׁם וּלְתִפְאֵרֶת, lit. ‘to name and to glory,’ “ad nomen ornatissimum (obtinendum) apud omnes terras.”<sup>40</sup>

2 Chr 16:14, בְּשִׂמְרִים וְזָרִים, lit. ‘with spices and species,’ “aromaticis speciebus.”<sup>41</sup>

In the examples derived from the HB and used by Glassius in Canon VI to illustrate *hendiadys*, one of two nouns is interpreted as an adjective attribute, and the function of the two combined nouns is seen as emphatic.<sup>42</sup>

---

users in antiquity, see above 3. Etymology, first users and various subsequent applications. Glassius refers on p. 392 *en passant* to the Jesuit scholar Cornelius à Lapide when commenting on the citation from Gen 1:26.

<sup>31</sup> *Idem*, 392, ‘in very much our likeness [of our image] [...] or completely in our likeness/in our very likeness.’

<sup>32</sup> *Idem*, 393, ‘from the fattest firstlings of his flocks.’

<sup>33</sup> *Idem*, 393, ‘burning sulphur or sulphurous fire.’

<sup>34</sup> *Idem*, 393, ‘righteous judgement.’

<sup>35</sup> *Idem*, 393, ‘an end awaited or longed for.’

<sup>36</sup> *Idem*, 393, ‘my humbly supplicating voice.’

<sup>37</sup> *Idem*, 393, ‘your righteous, faithful testimony.’

<sup>38</sup> *Idem*, 393, ‘a still or soft and low/humble voice.’

<sup>39</sup> *Idem*, 393, ‘as some different successive armies one following the other attack me.’

<sup>40</sup> *Idem*, 393, ‘a very honoured name (to be obtained) in all countries.’

<sup>41</sup> *Idem*, 393, ‘species of spices.’

*Hendiadys* is also defined and exemplified by Glassius in Canon XLII in which genitival constructions are dealt with: “When two substantives are conjoined by the conjunction ET, one of them may at times be interpreted as a genitive. This is also hendiadys, see above Canon VI.”<sup>43</sup> Glassius gives the following examples derived from the HB of what he apprehends as *hendiadyses* constituting genitival constructions:

Gen 3:16, עֲצֻבֹתֶיךָ וְהַרְגָּלְךָ, lit. ‘your pain and your pregnancy,’ “dolorem conceptus tui.”<sup>44</sup>

Isa 1:13, אָוֶן וְעֲצָרָה, lit. ‘iniquity and assembly,’ “iniquitatem caetus.”<sup>45</sup>

Jer 29:11, אֶחְרִית וְתִקְוָה, lit. ‘an end and a hope,’ “finem expectationis, seu expectatum.”<sup>46</sup>

Jer 36:27, אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים, lit. ‘the scroll and the words/acts,’ “volumen verborum.”<sup>47</sup>

Ps 96:7, כְּבוֹד וְעֹז, lit. ‘glory and strength,’ “gloriam fortitudinis.”<sup>48</sup>

All examples of *hendiadyses* derived from the HB and suggested by Glassius consist of two nouns, except for the exemplifications derived from Gen 4:4 and Ps 119:138 that both consist of a construct relation + an additional noun and/or an intervening particle. None of the suggested *hendiadyses* consist of combinations of verbs, clauses or parallelistic constructions. Noteworthy is that in a preceding comment to Canon XLII, on genitive constructions,

<sup>42</sup> In Canon VI, p. 393-394, on adjective constructions he also refers to the following proposed *hendiadyses* derived from the NT: Matt 3:11 (Glassius gives this example only in Latin) *Isse (Christus) vos baptizabit Spiritu sancto et igni*, “h. e. ignito quasi, seu in ignis Symbolo se manifestante,” ‘as if containing fire, or showing itself in the symbol of fire’; Acts 14:13 ταύρους καὶ στεμματα, ‘bulls and garlands,’ “Tauri & coronae sunt tauri coronati seu vittati,” ‘bulls and garlands are adorned bulls or [bulls] wearing or carrying a ritual ribbon’; 2 Pet 1:3 δόξη καὶ ἀρετῆ, ‘by glory and by virtue/moral excellence,’ “per gloriam et virtutem, h.e. per gloriosam virtutem seu potentiam,” ‘by means of glory and virtue i.e., by glorious virtue or power.’ The text from the NT that Glassius cites from 2 Pet 1:3 is in *Novum* given as an alternative reading.

<sup>43</sup> *Idem*, 494; “*Inter duo substantiva, per copulationem ET connexa, alterum per genitivum quandoque exponendum est. Est & haec hendiadys, ut suprà can. 6.*” In Canon XLII on genitive constructions Glassius also refers on pp. 494-495 to the following suggested *hendiadyses* derived from the NT; Acts 23:6 περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *de spe et resurrectione mortuorum*, “h.e. de spe resurrectionis mortuorum,” ‘on the hope and resurrection from the dead, i.e., by the hope of the resurrection of the dead’; Rom 1:5 χάριν καὶ ἀποστολῆν, *gratiam et Apostolatium*, “h.e. gratiam Apostolatus,” ‘grace and apostleship, i.e., grace of apostleship’; Rom 11:17 τῆς ῥίζης τῆς πλιότητος, *radicis et pinguedinis*, “h.e. pinguedinis radicis seu ex radice profluentis,” ‘of the root of the fatness i.e., fatness of the root or from the root’; 1 Cor 11:7 εἰκὼν καὶ δόξα θεοῦ ὑπάρχων, *cum imago sit et Gloria DEI*, “h.e. imago gloriae Dei.” In Canon XLII, p. 495, Glassius refers to Virgil and cites *molemque et montes* from the *Aeneid* 1.61, for which Glassius, but without mentioning Servius, suggests the translation *moles altorum montium*, which is the interpretation Servius suggests in his commentary to A 1.61.

<sup>44</sup> *Idem*, 494, ‘your pregnancy pain.’

<sup>45</sup> *Idem*, 494, ‘iniquity of assembly.’ Here Glassius adds, “Sed alii aliter hoc explicant,” ‘others explain this in other ways.’

<sup>46</sup> *Idem*, 494, ‘an end of the expectation, or an anticipated end.’ Here Glassius uses the same example that is employed in Canon VI as well and adds, “ut suprà fuit, can. 6.” See above.

<sup>47</sup> *Idem*, 494, ‘the scroll of the words.’

<sup>48</sup> *Idem*, 494, ‘the glory of strength.’

Glassius refers to *hendiadys* as *enallage*, but this is only with reference to the suggested genitive construction.<sup>49</sup>

The term *hendiadys* is used by Glassius for combinations of nouns in which he reinterprets one of the nouns as either (a) an adjective attribute or (b) both as a genitive construction respectively.<sup>50</sup> The combined components in both Canons display, furthermore, different semantic relations: (I) Combinations of dissimilar nouns, (II) Nouns from the same semantic field, (III) Synonym-like nouns.

The function of a *hendiadys* is emphatic, but only when the combined nouns are reinterpreted as an adjectival construction, according to Glassius, and such a function is not suggested for the proposed genitival constructions.

One example, ‘an end and a hope,’ derived from Jer 29:11, clearly created some bewilderment since it is used in both Canons, and is even supplied with four suggested interpretations: ‘an end awaited or longed for,’ in Canon VI, and ‘an end of the expectation, or an anticipated end,’ in Canon XLII, to exemplify both of the two interpretational possibilities.<sup>51</sup>

Both the interpretational possibilities, one of the nouns as an adjective modifier or both reinterpreted as a construct relation, as suggested by Glassius, seem in any case to have been understood as grammatical constructions by Glassius judging by the fact that his definitions and exemplifications are placed in *Grammatica Sacra* and not *Rhetorica Sacra*. However, one needs to remember that the designations ‘grammatica’ and ‘rhetorica’ reflect the opinions of grammatical and rhetorical theory at the time and do not, even though having principles in common, necessarily mirror the same modern epithets.

*Philologiae Sacrae* by Glassius was reissued up to 1791, seems to have exerted great influence and continued to be cited and referred to into the 20<sup>th</sup> century. References to Glassius are given in the late 19<sup>th</sup> century by e.g., Bullinger (1898) and also by König (1901) in their works of reference on poetic and stylistic devices in the HB.<sup>52</sup>

---

<sup>49</sup> *Idem*, 494. The term *enallage* denotes a replacement or substitution of one grammatical form/construction by another, usually ungrammatical, but semantically equivalent form.

<sup>50</sup> The exception is Ps 119:138, see above, which consists of three nouns. Even though Glassius distinguishes between when the second noun is viewed as an adjective attribute and both nouns as a genitive construction, one example, Jer 29:11, as a suggested *hendiadys*, is used to exemplify both alternatives.

<sup>51</sup> *Idem*, 494, Jer 29:11, אֶת־הַיְהוָה וְהַתְקָוָה, lit. ‘an end and a hope,’ “finem expectationis, seu expectatum” ‘an end of the expectation, or an anticipated end.’

<sup>52</sup> See Bullinger, *Figures*, 2; König, “Style,” 156.

*J. Smith (1665); B. Walton (1673)*

There are two other early reference works on rhetorical figures in which examples derived from the HB are termed *hendiadys*. Smith's monograph from 1665 is in English, and he explains on the front page that by elucidating the tropes and figures his monograph contributes to "the right understanding of the Sense of the Letter of the Scripture."<sup>53</sup> *Hendiadys* denotes two possibilities, according to Smith: either "a dividing of one thing into two" or "when one thing is expressed by more words," which opens for a large amount of combinations.<sup>54</sup> The two exemplifications derived from the HB, however, consist solely of nouns and are found as suggested *hendiadyses* in Glassius' *Philologiae*.<sup>55</sup>

Another early work is in Latin and by Walton (1673), who treats *hendiadys* in the section on idioms in Hebrew and Greek. He refers to 'hendyadis' as frequent in Hebrew and Greek denoting one notion divided into two, which is exemplified by "*in signa et tempora et dies et annos*, i.e., *sint in signa temporum, dierum & annorum*," (Gen 1:14), 'signs and times and days and years, i.e., signs of seasons, days and years.'<sup>56</sup>

*W. Gesenius (1817)*

Gesenius has been called the father of Hebrew lexicography and his works were and still is exceedingly influential and often referred to.<sup>57</sup> His *Hebräische Grammatik*, first published in 1813, and his *Handwörterbuch*, first published in 1812, in their original editions and in various subsequently revised, enlarged and translated edition are commonly cited in general, and also at times when the term *hendiadys* is used.<sup>58</sup>

The early editions of the *Grammatik* and the *Handwörterbuch* contain occasional examples of *hendiadyses*, but Gesenius' definition with exemplifications appeared in his *Ausführliches Lehrgebäude* (1817). Gesenius' works will be commented on below beginning with the *Lehrgebäude*, in which the definition of *hendiadys* occurs, then the *Grammatik* and finally the *Handwörterbuch*.

---

<sup>53</sup> Smith, *Mysterie*, front page.

<sup>54</sup> *Idem*, 184.

<sup>55</sup> *Hendiadys* is exemplified by 'fire and brimstone' (Gen 19:24), and explained by Smith as either "firie [sic] and burning brimstone" or "sulphurous fire," but also the combination 'an end and a hope' (Jer 29:11) as "sinem expectatum," 'an awaited end.'

<sup>56</sup> Walton, *Apparatus*, 105.

<sup>57</sup> Miller, *Influence*, 11-16.

<sup>58</sup> For references to works by Gesenius when *hendiadys* is used, see e.g., Bühmann/Scherer, *Stilfiguren*, 31-32; NET-Bible commentary, 265 n. 8; 268 n. 4; 837 n. 29; 1570 n. 2; 1456 n. 9; VanGemeren, *Psalms*, 133; Van Peursen, *System*, 100 n. 108, *et al.*

In Gesenius' *Ausführliches grammatisch-kritisches Lehrgebäude* from 1817 the term *hendiadys* is defined and exemplifications are given in the paragraph on idioms: “Vermischte idiotismen in hebräischen Styls,” ‘various idioms in the Hebrew language/language characteristics.’<sup>59</sup> Gesenius is of the opinion that Latin poets commonly used *hendiadys* – he obviously views so-called *hendiadyses* as idioms – but equally that this phenomenon, which he labels *hendiadys*, occurs quite often in biblical Hebrew, ‘dies ist im hebräischen Styl, selbst in Prosa, nicht selten.’<sup>60</sup> Gesenius also refers to *hendiadys* as a rhetorical figure and gives the following definition, “Hendiadys (ἐν διὰ δυοῖν) nennt man bekanntlich die Verbindung zweyer Wörter durch *und*, welche aber durch die Genitivverbindung aufzulösen ist.”<sup>61</sup> The following 7 examples are used by Gesenius to illustrate what he sees as *hendiadyses*:

Gen 1:14, לְאֹתוֹת וּלְמוֹעֲדִים, lit. ‘for signs and for appointed times,’ “zu Zeichen der Zeiten.”<sup>62</sup>

Gen 3:16, עֲצָבוֹתָי וְהַרְגָּלְךָ, lit. ‘your pain and your pregnancy,’ “die Schmerzen deiner Schwangerschaft.”<sup>63</sup>

Job 4:16, דְּמַמְמָה וְקוֹל, lit. ‘a silence/whisper and a voice/sound,’ and also קוֹל דְּמַמְמָה in 1 Kngs 19:12, lit. ‘low/soft voice,’ “leise stimme.”<sup>64</sup>

Job 10:17, חֲלֵי־פֹת וְצָבָא, lit. ‘changes and warfare/an army,’ “ein Heer von Unglücksfällen.”<sup>65</sup>

Jer 29:11, אִם־תְּרִיָּה וְהַקְּוָה, lit. ‘a future and a hope,’ “hoffnungsvolle Zukunft.”<sup>66</sup>

2 Chr 16:14, בְּשִׁמְנִים וְיָלִים, lit. ‘spices and kinds/species,’ “Arten von Gewürzen.”<sup>67</sup>

The combinations consist only of dissimilar nouns and all six examples, except one (Gen 1:14), are found among Glassius’ sixteen examples in *Philologiae Sacrae*; 3 of the examples (including Gen 1:14) are also found earlier in the commentaries by Cornelius à Lapide.<sup>68</sup>

<sup>59</sup> Gesenius, *Lehrgebäude*, 854.

<sup>60</sup> *Idem*, 854. Gesenius refers to Virgil and the citations *pateris et auro* for *pateris aureis* and *molem montes* for *moles montium*. He remarks, in addition, that *hendiadys* in the HB is related to *wāw exegeticum* [sic], which presumably refers to *wāw epexegeticum*, since a reference is given on p. 854 to p. 845 where Gesenius comments on explicatory *wāw*. For more on the examples in Latin see above 3. Etymology, first users and various subsequent applications.

<sup>61</sup> *Idem*, 854. ‘The coupling of two words by *and*, which must be expressed however through the genitive relation [i.e., a construct relation].’ On p. 853 both *hendiadys* and *zeugma* are referred to by Gesenius as “retorischen Figuren.”

<sup>62</sup> *Idem*, 854, ‘For signs of the times.’

<sup>63</sup> *Idem*, 854, ‘The hardship of your pregnancy.’

<sup>64</sup> *Idem*, 854, ‘A silent voice.’

<sup>65</sup> *Idem*, 854, ‘An army of ill fortune.’

<sup>66</sup> *Idem*, 854, ‘A hopeful future.’

<sup>67</sup> *Idem*, 854, ‘Kinds/species of aromatic spices.’



Gesenius does not comment on which of the components in a *hendiadys* ought to be interpreted as an attribute, but it may evidently, according to his examples, be the first as well as the second. Nothing indicates that Gesenius sees it as appropriate to apply the term *hendiadys* to combinations of verbs, phrases or parallelistic constructions.

There seems to exist a slight difference of opinion on *hendiadys* between Glassius and Gesenius in that the latter refers to *hendiadys* as a rhetorical figure/idiom while the former seemingly views the constructions as grammatical and also distinguishes between adjective and genitive constructions. The proposed adjective constructions are, in addition, seen as emphatic by Glassius, whereas Gesenius uses the term *hendiadys* for both kinds of interpretational possibilities without distinction and no remark by Gesenius indicates that he sees the function as emphatic, nor that he views *hendiadys* as a grammatical feature or the constructions as representing *enallage*. Instead, Gesenius seems to apprehend hendiadic features to represent idioms, which evidently could include what he apprehends as rhetorical figures.<sup>69</sup>

The first part and edition of Gesenius' *Hebräisches grammatik* was published in 1813 and was later reworked and reissued in a number of editions by Gesenius until his death in 1842.<sup>70</sup> Several revised, enlarged and translated editions surfaced during and after his lifetime. No examples of suggested *hendiadyses* have been retrieved in the searchable German editions, but in the chrestomathy in the Gesenius/Rödiger/Conant edition in English from 1861 of Gesenius' *Grammatik*, there are three examples of so-called *hendiadyses*. All the examples consist of combinations of dissimilar nouns and 2 of them are identical to the ones already suggested by Gesenius in his *Lehrgebäude*.<sup>71</sup>

In the German edition from 1881 by Kautzsch of Gesenius' *Grammatik*, the term *hendiadys* occurs only in the paragraph on the conjunction, in which the conjunction is said to be used "auch so, dass der zweite Begriff sich als Genitiv unterorden könnte (*en dia dyoin* der

---

<sup>68</sup> Cornelius à Lapide, *Genesis*, who refers to Gen 1:14, 1:26 and 3:16 on pp. 59, 70, 107, respectively.

<sup>69</sup> Gesenius interprets four of the examples as genitive constructions, whereas two of the examples (Job 10:17 "leise stimme," and Jer 29:11 "hoffningsvolle Zukunft) are interpreted as adjectival constructions. In two of the examples by Gesenius the nouns are identical but occur in the reverse order (Job 10:17 and 1 Kgs 19:12). The citation from Jer 29:11 is interpreted by Gesenius as an adjectival construction, whereas Glassius uses the same example to exemplify both genitival and adjectival constructions.

<sup>70</sup> Gesenius published 13 revised edition and after his death E. Rödiger edited the 14<sup>th</sup>-21<sup>st</sup> editions and Kautzsch the 22<sup>nd</sup>-28<sup>th</sup> editions after 1878. See Gross, "Clause," 20 n. 1.

<sup>71</sup> References are given in the Chrestomathy, on p. 29 to Gen 1:14, 'signs and times' as "signs of set periods"; on p. 38 to Gen 3:16 'your pain and your pregnancy' as "thy pains of pregnancy"; on p. 49 to Judg 9:10 'my sweetness and my goodly increase' as "the sweetness of my goodly fruit."

Grammatiker),” which is exemplified by the same examples as in Gesenius’ *Lehrbuch*.<sup>72</sup> However, in the Kautzsch edition that was translated into English by Cowley and is commonly referred to as Gesenius/Kautzsch/Cowley (GKC) from 1910, *hendiadys* is not mentioned.<sup>73</sup> The latter edition is occasionally referred to nevertheless at times when *hendiadys* is used.<sup>74</sup>

In the edition of Gesenius’ *Thesaurus* (1835) one example of a so-called *hendiadys* (Gen 3:16) can be found.<sup>75</sup> In the searchable editions of Gesenius’ *Handwörterbuch* a few examples of *hendiadys* occur, all referring to combinations of dissimilar nouns.<sup>76</sup>

In the English edition by Robinson of Gesenius’ *Lexicon* (1844), the term *hendiadys* appears together with several exemplifications. According to the foreword Robinson received contributions from Gesenius, who corrected the text up to the letter π, but Robinson also included new material derived from the latest research at the time.

*Hendiadys* occurs in Robinson’s edition in the entry on the conjunction in which paragraph *d* is devoted to the function of the copula: “The copula sometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea.”<sup>77</sup> In that same paragraph, in section α, this phenomenon just described when encompassing nouns, is called *hendiadys*: “In nouns this constitutes the figure *Hendiadys* (ἐν διὰ δυοῖν).”<sup>78</sup> In the same paragraph *d*, but in the subsequent section β on verbs, the term *hendiadys* is not used but

<sup>72</sup> See Gesenius/Kautzsch, *Grammatik*, 335, and with hesitance, “vielsicht auch,” a reference is given to Job 10:17 and 2 Chr 16:14, which are referred to in Gesenius’ *Lehrbuch*.

<sup>73</sup> The term *hendiadys* is not used in *GKC*, but *wāw* is considered to have emphatic function and to demonstrate this several references are given among them to passages with commonly suggested so-called *hendiadyses*, viz., Gen 3:16, presumably ‘your pain and your pregnancy,’ to 2 Chr 16:14, presumably ‘spices and kinds/species,’ and to Job 10:17 ‘changes and war/host,’ interpreted “*yea, a whole host*,” (italics *GKC*). See, *GKC*, § 484, a (b), p. 484.

<sup>74</sup> See e.g., Bühlmann/Scherer, *Stilfiguren*, 31-32; *NET-Bible commentary*, 265 n. 8; 268 n. 4; 837 n. 29; 1570 n. 2; 1456 n. 9; VanGemeren, *Psalms*, 133; Van Peursen, *System*, 100 n. 108, *et al.*

<sup>75</sup> Gesenius, *Thesaurus* (1835), p. 390 with reference to Gen 3:16, עַצְבוֹנְךָ וְהַרְגָּנְךָ, lit. ‘your pain and your pregnancy.’

<sup>76</sup> The searchable editions are by Dietrich (1868) and Mühlau/Volck (1883). The examples are found in Gesenius, *Handwörterbuch* (1868, ed. Dietrich) on p. 66, שְׁלֹמִים וְאַמְתָּה, and חֶסֶד וְאֵמֶת, on p. 210, דְּמִטָּה וְקוֹל from Job 4:6; on p. 289 תְּלִיפֹת וְצָבָא. In the edition by Mühlau/Volck (1878), on p. 310, 680, ‘your pain and your pregnancy,’ Gen 3:16, ‘changes and war’ (Job 10:17).

<sup>77</sup> Gesenius, *Lexicon* (ed. Robinson 1844), 270.

<sup>78</sup> Gesenius, *Lexicon* (ed. Robinson 1844), 271. The exemplifications by Robinson of *hendiadys* consisting of nouns and the accompanying suggested interpretations/translations are found on p. 234: Job 4:16 דְּמִטָּה וְקוֹל, lit. ‘silence and a voice,’ “a still voice, light whisper”; p. 271: Gen 1:14 לְאֵתֹת וּלְמִזְעָדִים, lit. ‘to signs and to appointed times,’ “for signs of seasons”; pp. 271, 815: Gen 3:16 עַצְבוֹנְךָ וְהַרְגָּנְךָ, lit. ‘your pain and your pregnancy,’ “the sorrow of your pregnancy”; p. 265: 2 Chr 16:14 בְּשִׂמְנִים וְזָנִים, lit. ‘spices and kinds/species,’ “divers [sic] kinds of odours”; pp. 271 and 317: Job 10:17 תְּלִיפֹת וְצָבָא, lit. ‘changes and war/host,’ “hosts continually succeeding each other”; p. 354: Isa 10:23, 28:22; Dan 9:27 הַחֲרָבָה וְהַחֲרָבָה, lit. ‘complete destruction and decision,’ “destruction decreed.” Robinson refers on p. 271 also to Job 10:17 but without giving the actual components and he also refers to the nouns חֶסֶד וְאֵמֶת as a *hendiadys*, but without giving any verse references in the HB.

several examples are given in which one of the verbs is interpreted as an adverbial modifier, e.g., וַיִּקַּח, וַיִּסְרֹף אֶבְרָהָם וַיִּקַּח, lit. ‘and Abraham added and took’ (Gen 25:1), i.e. he took again.<sup>79</sup>

Although *hendiadys* is not explicitly mentioned in section  $\beta$ , in which verbs are treated, one could get the impression, from Robinson’s introductory comment to the whole paragraph *d* in which *hendiadys* occurs, that the verb constructions in section  $\beta$  are seen as analogous to the phenomenon designated *hendiadys* in section  $\alpha$ . This means that Robinson’s edition of Gesenius’ *Handwörterbuch* is the only work of reference detected in the early 19<sup>th</sup> century that describes, in close proximity with the term *hendiadys*, verb constructions that are later commonly labelled *hendiadys/verbal hendiadys*.<sup>80</sup>

In the edition of Gesenius’ *Handwörterbuch*, edited by Rütterswörden/Meyer/Donner (6 vols. 1987-2009), at least thirteen examples of what is labelled *hendiadyoin* are given, including combinations of verbs.<sup>81</sup> A short definition occurs in vol. II p. 288; “*Hendiadyoin* (ein Begriff durch zwei Nom.),” illustrated by e.g., עַצְבוֹנֶךָ וְהַרְוֵךְ, lit. ‘your pain and your pregnancy’ (Gen 3:16), ‘die Beschwerden deiner Schwangerschaft.’<sup>82</sup>

However, subsequent exemplifications consist not only of combinations of (a) nouns, which would be in accordance with Gesenius’ definition from 1817, but combinations of (b) verbs, e.g., בּוֹשׁוּ וְהִפְלִמוּ מִדְרֹכֵיכֶם, lit. ‘be ashamed and be humiliated of your ways’ (Ezek 36:32), “schämt euch v. Grund auf wegen eures Wandels,” but also (c) examples consisting of two nouns interpreted as forming a new concept, e.g., שְׁלוֹם וְאֵמֶת, lit. ‘peace and truth’ (2 Kgs 20:19), “beständiger Frieden,” as well as (d) nouns in parallelism, referring to מִשְׁפָּט and צְדָקָה in e.g., וַיִּחַוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצְדָקָה וְהִנֵּה צָעֲקָה, lit. ‘and he hoped for justice but behold, oppression, for righteousness, but behold, a cry’ (Isa 5:7).<sup>83</sup>

Several of the suggested structures and functions of the *hendiadyses* in Gesenius’ *Handwörterbuch* in the Rütterswörden/Meyer/Donner edition from 1987-2010, are presumably

<sup>79</sup> Gesenius, *Lexicon* (ed. Robinson 1844), 265. This phenomenon is explained: “the latter [verb] is dependent on the former and elsewhere is oftener put in the infin. or in a finite form without the copula.” Further examples in Gen 26:18 and Dan 9:25 are referred to.

<sup>80</sup> The other work of reference from the 19<sup>th</sup> century in which the term is used for two verbs and one of these is interpreted as an adverbial modifier is Bullinger, *Figures*, 660; see on Bullinger below. See also the applications of the term on verbs by Lambdin, Bartelt, Hostetter, *et al.*, below.

<sup>81</sup> The entire texts of the first two volumes in the Rütterswörden/Meyer/Donner edition from 1987/1995 are searchable and therefore all suggested examples of *hendiadyses/hendiadyoins* are easy to trace. The text of the third, fourth, fifth and sixth volumes are however not searchable; hence there may be more examples of suggested *hendiadyses/hendiadyoins* in the remaining volumes. The spellings *hendiadys/ἐν διὰ δυοῖν* where used by Gesenius, whereas the variant *hendiadyoin*, which is commonly used in German in general, is used by Rütterswörden/Meyer/Donner.

<sup>82</sup> See Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. II, 288.

<sup>83</sup> See Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. I, 78, 134.

their or previous editors' additions. Since Gesenius' *Handwörterbuch* still is an authoritative work, the exemplifications of *hendiadys* in the contemporary edition from 1987-2010 might give extra credence to various kinds of applications of the term, even though not in accordance with Gesenius' opinion as expressed at least in his definition and exemplifications from 1817.

*M. Stuart (1821); S. Lee (1832); Weidemann, G. F. R. (1849); A. B. Davidson (1874)*

The term *hendiadys* is also found in Hebrew grammars issued in English by e.g., M. Stuart and S. Lee during the 19<sup>th</sup> century.

Moses Stuart, at times called the father of exegetical studies in America, published a *Hebrew grammar with a Copious Syntax and a Praxis* in 1821/1823, in which *hendiadys* is defined "Such is the name, by which Grammarians call that form of speech, which connects two Nouns by the Conjunction *and*, and puts them in the same case, when, in respect to meaning, one of these Nouns is to be considered as the *Genitive* following the other, or as an Adjective qualifying it."<sup>84</sup> This is exemplified by the same seven examples as the ones Gesenius presents in his *Lehrbuch* 1817.<sup>85</sup> However, even though Stuart's exemplifications are identical to the ones given by Gesenius in 1817, Stuart's outlook on the matter echoes Glassius' view in that Stuart explicitly asserts that some so-called *hendiadyses* may be interpreted as genitive construction and others as adjective constructions.<sup>86</sup>

A few years later, in 1827, Samuel Lee, the Regius Professor of Arabic and Hebrew at Cambridge University at the time, published *A Grammar of the Hebrew Language* in which 9 exemplifications of *hendiadys* occur. However, Lee's opinion on the matter is different from the earlier grammarians in that a *hendiadys* is at hand, according to Lee, when words are "put

---

<sup>84</sup> Stuart, *Grammar*, 334-335 (italics and capital letters Stuart).

<sup>85</sup> *Ibid.* The examples suggested by Stuart are: 'for signs and for seasons,' "for the signs of seasons" (Gen 1:14); 'your pain and your pregnancy,' "*sorrows of your conception*" (Gen 3:16) (italics Stuart); 'changes and war/army,' "a host of misfortunes" (Job 10:17); 'stillness and a voice,' "a low voice" (Job 4:16); 1 Kgs 19:12; Jer 29:11; 2 Chr 16:14 (italics Stuart). Stuart lists the last three examples without any references to components, but since all other examples are identical to the ones suggested by Gesenius the components intended by Stuart are presumably the ones given by both Gesenius and earlier Glassius. In 1838 Stuart published a compilation of his lectures titled *A Grammar of the Hebrew Language* in which the same examples of *hendiadyses* are given.

<sup>86</sup> Stuart writes in his *Grammar* from 1838 on p. 231: "The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other" (italics Stuart). Later in 1846 Stuart published his own translated edition in English of Rödiger's edition of Gesenius' grammar, with additions and a Hebrew chrestomathy.

in the *mediate* state of apposition by means of a conjunction. This is generally termed Hendiadys.”<sup>87</sup>

Only one of the 8 examples derived from the HB by Lee, viz., 2 Chr 16:14, ‘species and spices,’ is put forth by the earlier grammarians cited above, and the remaining 8 examples are novel suggestions by Lee.<sup>88</sup> Lee does not always cite the actual Hebrew words forming his suggested *hendiadyses*, but one has to presume that the only combination of nouns that occur in each verse respectively presumably constitute the proposed *hendiadyses*. At times, but not always, Lee interprets one component as an attribute, but he also includes in the designation *hendiadys* combinations of nouns/phrases in which the second noun/phrase may be seen as explanatory and also an example in which Lee may have misunderstood that the two nouns are objects to different subjects.<sup>89</sup>

Lee’s examples display a more varied collection of combinations than is suggested by the previous scholars and includes several representations of semantic relations and constructions; I. Dissimilar nouns; II. Semantically closely related nouns; III. Synonym-like nouns; IV. Combinations of nouns/phrases in which the second may be conceived of as explanatory.

It is difficult to determine what Lee refers to in biblical Hebrew by ‘mediate state of apposition,’ and also to what extent Lee’s *Grammar* as such and/or his opinion on *hendiadys* has exercised any influence in general. However, several of his suggested *hendiadyses* appear also in Bullinger’s *Figures of Speech in the Bible* (1898), which is still widely cited, see Bullinger below, and Lee’s grammar was actually republished in 2008.<sup>90</sup>

The proposed *hendiadys* example in Weidemann’s *Grammar* (1849) is מִבְּכֹרוֹת צֹאֲנָיו וּמִחֵלְבָהֶן, lit. ‘from the firstlings of his flock and of the fat thereof’ (Gen 4:5) on which he comments:

---

<sup>87</sup> Lee, *Grammar*, 304. Italics Lee.

<sup>88</sup> Lee refers to 1 Sam 28:3; 17:40; 2 Sam 20:19; Isa 37:18; Ps 66:20; Dan 3:5; 8:10; 2 Chr 16:14, and also puts forth suggested examples of *hendiadyses* derived from the NT; Acts 14:13; 23:6; Eph 2:3, as does Glassius and Cornelius à Lapide.

<sup>89</sup> The examples are עִיר וְאִמָּה, lit. ‘a city and a mother’ (2 Sam 20:19), “a mother city, or metropolis”; אֶת־כָּל־הָאָרֶץ וְאֶת־אֶרֶץ, lit. ‘all the lands and their land’ (Isa 37:18); probably מְאֹר וְשֶׁמֶשׁ, lit. ‘light and sun’ (Ps 74:16); probably מִן־הַצִּבָּא וּמִן־הַכּוֹכָבִים, lit. ‘from the host/army and from the stars’ (Dan 8:10). Dan 3:5 is also suggested, but since Lee does not cite the actual Hebrew nouns in Dan 3:5 that he has in mind, and since there are several noun combinations present and therefore several possibilities, it cannot be guessed which nouns Lee refers to as the suggested *hendiadys* in this verse. The last example is derived from Ps 66:20, תְּפִלַּתִּי וְחַסְדּוֹ, lit. ‘my prayer and his lovingkindness,’ in which Lee may have misunderstood that the two nouns are objects to different subjects; ‘my prayer,’ but ‘his loving-kindness.’

<sup>90</sup> The following of Lee’s examples, 1 Sam 28:3; 1 Sam 17:40; 2 Sam 20:19; Dan 8:10 occur also in Bullinger’s *Figures*. Lee’s *Hebrew Grammar* was republished in 2008 by BiblioBazaar LLC in their reproduction series.

“The following is an example of nouns in apposition with an intervening ׀ by hendiadys.”<sup>91</sup> The same example is found in Glassius’ *Philologiae*, and could have been derived from Glassius, but when it comes to apposition Weidemann could have been influenced by Lee.

A. B. Davidson, who was professor of Hebrew in Edinburgh in the late 19<sup>th</sup> century, published a *Hebrew grammar* in 1874, which later appeared in several editions. The term *hendiadys* is not used in the original version nor does it appear in the indexes in McFadyen’s (1954), Mauchlin’s (1962), or Martin’s revised versions (1993). However, in Gibson’s edition from 1994, there is one example of a suggested *hendiadys*, which refers to a concept not suggested by the earlier grammarians, viz., a combination of two nouns from the same stem but of different gender: מִשְׁעָן וּמִשְׁעָנָה, lit. ‘support and support’ (Isa 3:1).<sup>92</sup>

### *E. W. Bullinger (1898)*

Bullinger presents over 200 rhetorical and/or stylistic devices in his *Figures of Speech in the Bible* (1898), and of them *hendiadys* is considered by Bullinger to be “one of the most important in the Bible.”<sup>93</sup> References are given by Bullinger *inter alia* to Glassius in his foreword, but neither Bullinger’s definition nor his elaborate comments on *hendiadys* seem to be based solely on Glassius even though several of the examples are identical.<sup>94</sup> References are regularly made to Bullinger’s *Figures*, both in general and when *hendiadys* is used, wherefore his definition and proposed *hendiadyses* will be commented on in more detail.

---

<sup>91</sup> Weidemann, *Grammar*, 39. For the same example see also Glassius, *Philologiae*, 393, and Bullinger, *Figures*, 659.

<sup>92</sup> Davidson, *Grammar* (ed. Gibson), §18, p. 17. Gibson speaks of combinations of masc./fem. pairs, and refers to Isa 3:1 where this combination of nouns occurs. That same example occurs also in Waltke/O’Connor, *Introduction*, §6.4.3, p. 106, which was published in 1990: “is used as a hendiadys for ‘every kind of support.’” See below on Waltke/O’Connor. In two other early English monographs the term *hendiadys* is also mentioned: in *A Grammatical Analysis of Selections from the Hebrew Scriptures with an Exercise in Hebrew Composition* (1838) by Nordheimer, and by Green, in his *A Hebrew Chrestomathy* (1870). The phrase “the grammatical figure *hendiadys*” is used by Nordheimer on p. 9, “the grammatical figure hendiadys, in which two nouns are joined together by a conjunction instead of being placed in construction [sic]. This is not of infrequent occurrence in Hebrew.” References are given by Nordheimer to proposed *hendiadyses* in Gen 1:14, 3:16, which are suggested earlier by Glassius and Gesenius. Green, on the other hand, in his *A Hebrew Chrestomathy* (1864), even though mentioning the term *hendiadys*, refutes the interpretation of the noun combinations in Gen 1:14 and Gen 3:16 as *hendiadyses* which are suggested by e.g., Cornelius à Lapide, Gesenius, Glassius, and Nordheimer. Green is on the contrary convinced that “There is no need of assuming that *for signs and for seasons* [in Gen 1:14] is put in hendiadys” and “It is not necessary to assume a hendiadys for *the sorrow of thy conception* [in Gen 3:16]; the meaning is *thy sorrow and especially thy conception*,” Green, *Chrestomathy*, 82, 96.

<sup>93</sup> Bullinger, *Figures*, 657.

<sup>94</sup> Bullinger refers to several examples of what he sees as *hendiadyses* by Greek and Latin authors, and apart from the 25 examples derived from the HB he proposes an additional 41 examples from the NT: 33 consisting of nouns and 8 examples consisting of verbs.

Bullinger considers *hendiadys* “very frequently used” in the HB as well as in the NT, and he gives the following definition: “Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other (of synonymous, or even different, signification, not a second thing or idea) intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic [...] The two words are of the same parts of speech: *i.e.*, two nouns (or two verbs) always joined together by the conjunction ‘and.’ The two nouns are always in the same *case*,” and on the next page “*Hendiadys* always raises the qualifying word to the superlative degree.”<sup>95</sup>

In his attempts to clarify the matter he explains that not all combinations of two nouns or verbs constitute a *hendiadys*, but “there must be something to attract our attention, something out of the ordinary usage, and sometimes not strictly according to the *letter*,” in order for two components to form a *hendiadys*.<sup>96</sup>

Bullinger introduces 25 examples from the HB among which can be found all of Glassius’ examples: 5 of the examples are suggested by Lee and the remaining examples are Bullinger’s. One example consists of verbs and is not found in the earlier grammarians’ works.<sup>97</sup> Bullinger further presents 2 examples derived from the HB that consist of three components, which is a phenomenon he calls *hendiatrix*.<sup>98</sup>

Bullinger’s examples include the following categories together with suggested translations:

I. Antonyms, טוֹב וְרָע, lit. ‘good and evil’ (Gen 2:9), “evil enjoyment.”<sup>99</sup>

II. Dissimilar verbs, וַיִּנְחָשׁוּ וַיִּזְרְזוּ, lit. ‘and they divined and they hastened’ (1 Kgs 20:33), “divined, yes—and quickly too; or, as in A.V., ‘diligently observed,’ with the emphasis on the word diligently.”<sup>100</sup>

III. Dissimilar nouns, e.g., אִיִּתּוּ וְעִבְרָה, lit. ‘iniquity and assembly’ (Isa 1:13), “your iniquity, yes – your iniquitous assemblies, or your festal iniquity.”<sup>101</sup>

<sup>95</sup> *Idem*, 657, 658. Italics Bullinger.

<sup>96</sup> *Idem*, 658. Italics Bullinger.

<sup>97</sup> The following of Lee’s examples are included: 1 Sam 28:3; 1 Sam 17:40; 2 Sam 20:19; Ps 74:16; Dan 8:10. Bullinger also refers to suggested *hendiadyses* in Matt 3:1; 4:16; 24:30, 31; Luke 1:17; 21:15; John 1:17; 3:5.

<sup>98</sup> The two examples by Bullinger of alleged *hendiatrixes* consisting of three nouns are (a) בְּאֵמֶת בְּמִשְׁפָּט וּבְצִדְקָה, lit. ‘in truth, in judgment and in righteousness’ (Jer 4:2) which he interprets “thou shalt swear, in truth (*i.e.*, truly, yes–justly and righteously)” (italics Bullinger), and (b) the three nouns in Aramaic אֲמַרְיָא וְלִשְׁנַיָא אֲמַרְיָא וְלִשְׁנַיָא אֲמַרְיָא, lit. ‘all the peoples, the nations and the languages’ (Dan 3:7), which Bullinger interprets “All the people, yes – and people of all nations and languages.”

<sup>99</sup> *Idem*, 659.

<sup>100</sup> *Idem*, 660.

<sup>101</sup> *Idem*, 661.

IV. Nouns from the same semantic field, e.g., תִּשְׁדָּה וְצִלְמֹותָהּ, lit. ‘darkness and deep darkness’ (Job 10:21), “the land of darkness, yes—and the darkness of death’s shadow too.”<sup>102</sup>

V. Epexegetis, e.g., בְּרָמָה וּבְעִירָהּ, lit. ‘in Rama and in his town’ (1 Sam 28:3), “*in Ramah, yes, even in his own city*; or, in his own city, Ramah.”<sup>103</sup>

In all examples but one, the components consist of nouns and in some cases, but not in all cases, one of the components is reinterpreted as an attribute. Bullinger’s one example consisting of verbs, see II above, is the earliest example detected in a reference work in which a verb is interpreted as an adverbial modifier and explicitly given the epithet *hendiadys*. Although Bullinger’s definition could include combinations of verbs, his description of how one is to determine that two components ought to be seen as a *hendiadys* and his suggested interpretations are problematic.

Firstly he uses the term for 5 categories, obviously diverse. Secondly, the function of a *hendiadys*, according to Bullinger’s definition, is that one of the components “is changed (if noun) into an adjective of the superlative degree” and “made especially emphatic.” However, in most of his interpretations, none of the nouns seem to be ‘put in a superlative degree’ by Bullinger. Instead his interpretations consist of a ‘yes,’ together with a reinterpreted noun, which sometimes is turned into an modifier and/or with several other suggested alternative reinterpretations. This is the case e.g., in his comments to תְּלִיפֹת וְצָבָא, lit. ‘changes and warfare/an army’ (Job 10:17); “Changes and wars are against me”; *i.e.*, changes, yes – and warlike ones too – are against me: *i.e.*, successive changes of attack. Or it may be read: ‘changes, aye—a host of them.’<sup>104</sup>

Moreover, even though Bullinger states “There cannot be a *Hendiadys* where the two words are opposed in any way in their signification,” he still explains that components of ‘different signification’ can be involved and even refers to the antonym ‘good and evil’ as a *hendiadys*, which he interprets as “evil enjoyment.”<sup>105</sup>

He claims furthermore that *hendiadys* is frequent in the HB, but also that a *hendiadys* consists of something out of ordinary usage. If one is to assert, as does Bullinger, both that

---

<sup>102</sup> *Idem*, 660.

<sup>103</sup> *Idem*, 660. Italics Bullinger.

<sup>104</sup> *Idem*, 660. Italics Bullinger.

<sup>105</sup> *Idem*, 658, 660.



*hendiadys* is very common in the HB, and that it constitutes a deviation from a ‘normal’ or expected structure, it would appear that *hendiadys* is as much of a rule as an exception.

Finally and most importantly, although he cautions that not all cases of two combined components constitute a *hendiadys*, his next statement that a *hendiadys* is at hand when something appears to be ‘out of ordinary usage’ makes the identification of a *hendiadys* so subjective that the term may be ascribed by and large to any combination of components that might be considered unusual. Bullinger’s statement is understandable to a certain extent since *hendiadys* is often termed a rhetorical figure, which by many is seen to denote a deviation from expected and regular grammatical rules and conventions. However, even if he obviously has detected some peculiar combinations, that which draws our attention in the Hebrew text as being unusual presumably indicates features that ought to be investigated in their own right, and do not necessarily have to be labelled *hendiadys*.

Bullinger also issued *The Companion Bible*, published in 1909-1922, the last volumes posthumously. In *The Companion Bible* a total of 41 examples of suggested *hendiadyses* are found. To what extent *The Companion Bible* still is used and Bullinger’s suggested *hendiadyses* in that work of his are influential is difficult to conjecture, but it was reprinted in 1999. Bullinger’s *Figures of Speech in the Bible* and his suggested *hendiadyses* therein are however, frequently cited and referred to and even utilized as part of the argumentation in a discussion concerning ascribed authorship of an unprovenanced manuscript.<sup>106</sup>

---

<sup>106</sup> For scholars who refer to Bullinger’s *Figures of Speech in the Bible*, when using the term *hendiadys*, see e.g., Bühlmann/Scherer, *Stilfiguren*, 30; Van Dam, *Urim*, 138 n. 32, 34, 37; Guthrie/Duval, *Exegesis*, 126 n. 32; Kaiser/Silva, *Hermeneutics*, 93, 95; Kaiser, *Ethics*, 280 n. 17; Lockyer, *Names*, 344; Mascarenhas, *Function*, 126 n. 26; Myers, “Language,” 98 n. 15; *NET Bible* commentary 1373 n. 11; Ryou, *Oracles*, 176 n. 29; Schroer, *Wisdom*, 46 n. 37; Waltke, *Proverbs 15-31*, 56 n. 98; 161 n. 17; 532 n. 186, *et al.* Even Vickers refers in his *Counterfeiting*, e.g., 525-526 n. 13, to Bullinger and his examples of *hendiadyses*, when discussing *hendiadys* in Shakespeare’s works in general in order to refute Foster’s conclusions that the *Elegy to William Peters* is written by Shakespeare. However, concerning Bullinger, cf. Bailey, *Poet*, 45, “[Bullinger] overworked his schemes so irresponsibly as to discredit more than to advance an interest in literary structures in biblical literature,” which however sounds as too harsh a judgment.

### 4.1.3 The 20<sup>th</sup> – 21<sup>st</sup> centuries

*E. König (1900)*

*Hendiadys* is discussed and illustrated in König's monograph *Stilistik, Rhetorik, Poetik*, from 1900, and in his article 'Style of Scripture' in *Dictionary of the Bible* from 1904.<sup>107</sup> In his monograph from 1900 König refers to *hendiadys* as a rhetorical figure that pertains to the dividing in two of an original concept. König illustrates his opinion by referring to the example עִיר וְאִמָּה, lit. 'a city and a mother' (2 Sam 20:19), and explains that "sich in seine Faktoren zerlegen und als ein Wortpaar auftreten [...] 'eine Stadt und Mutter,'" and he therefore interprets the combined nouns as 'metropolis.'<sup>108</sup>

On the other hand, the noun combination עֲצֻבוֹתֶיךָ וְהַרְגָּתֶיךָ, lit. 'your pain and your pregnancy' (Gen 3:16), which by several previous scholars, Glassius, Gesenius, Stuart and Bullinger, is regarded as a *hendiadys*, is deemed by König most probably *not* to represent a *hendiadys*, nor the concept 'labour-pain.' The two nouns are instead most likely to be viewed, in König's opinion, as two separate individual components.<sup>109</sup> When illustrating *hendiadys* in his article from 1904, König refers to the same kind of examples as in his monograph.<sup>110</sup>

Moreover, in König's commentary from 1927 on the Psalms he explains that *wāw explicativum* is "eine Art Hendiadyoin," which is illustrated by the *wāw* prefixed to the latter noun in וְגַם וְצָרָה, lit. 'and indignation and distress' (Ps 78:49), and the nouns are translated "Grimm und Drangsal" by König.<sup>111</sup> He refers, furthermore, to two closely related verbs in Ps 35:27 as a *hendiadys* as well; וְיִשְׂמְחוּ וְיִשְׂתַּבְּחוּ, lit. 'they shall shout for joy and they shall be glad,' translated "Jauchzend sich freuen sollen" by König.<sup>112</sup>

<sup>107</sup> König, *Stilistik*, 160-161; "Style," 156-169. He refers to Virgil, Adrianos, Mattias Flacius Illyricus and Glassius. The term *hendiadys* does not occur in the subject index or in the list of abbreviations in König's *Lehrgebäude* from 1881-1897, or his *Wörterbuch* or *Lehrgebäude der hebräischen Sprache*.

<sup>108</sup> König, *Stilistik*, 160. The example from 2 Sam 20:19, suggested by König, is found earlier among Lee's suggested *hendiadyses* and later also among Bullinger's examples. König also suggests some so-called *hendiadyses* from the NT.

<sup>109</sup> Avishur mistakenly describes this example as a *hendiadys* suggested by König. See Avishur, *Studies*, 100, n. 2.

<sup>110</sup> The examples by König that are identical to the one suggested by the earlier grammarians are the following, with König's suggested translations: 'a city and a mother,' "a metropolis" (2 Sam 20:19); 'whispering and a voice,' "whispering of a voice" (Job 4:16); 'changes and war,' "changes of war" (Job 10:17); 'glory and strength,' "glory of strength" (Ps 29:1, 96:7); 'an end and expectation,' "an expected end" (Jer 29:11); 'the scroll and the words,' "the roll of the words" (Jer 36:27). The novel suggestions in the 1904 article are; וְשִׂמְחָה וְשִׂבְחָה, lit. 'feast and joy' (Esther 9:18), "feasting of gladness"; וְזֶמַּן וְדִיּוּן, lit. 'and time and judgment' (Eccl 8:5), "time of judgment."

<sup>111</sup> König, *Psalmen*, 249 n. 2, "Waw explicativum; und zwar = nämlich; eine Art Hendiadyoin."

<sup>112</sup> *Idem*, 392, with reference from p. 307 n. 4.

König's examples of suggested *hendiadyses* hence consist of I. Dissimilar nouns, II. Synonym-like nouns; III. Nouns from the same semantic field (one of the nouns is often interpreted as an attribute in the target language), but also IV. *Wāw explicativum* as "eine Art Hendiadyoin," and V. Synonym-like verbs.

In his article he remarks that *hendiadys* is a method of co-ordinating ideas, but in his monograph the term *hendiadys* is said to denote a dividing in two of an original notion. However, despite the latter declaration König does not submit any criteria for how one may ascertain that there ever existed an original concept or that a biblical writer deliberately divided a presumed notion into two components.

Alonso Schökel submits severe criticism in general of König and his monograph on rhetoric and stylistics, but several other scholars refer to König when using or discussing the term *hendiadys*, including e.g., Koehler/Baumgartner in their lexicon *HALAT/HALOT*, and Bühlmann/Scherer in their *Stilfiguren*.<sup>113</sup>

*P. S. Joüon/T. A. Muraoka (1923)*

The term *hendiadys* or any related variants do not appear in the grammar by Joüon from 1923 or in the translation to English of said work by Muraoka from 1993. However, in the second edition from 2008, *hendiadys* is mentioned referring to a combination of verbs, "eat and drink is a hendiadys or compound verb."<sup>114</sup>

No definition of *hendiadys* is given but the term may evidently, according to this example, denote combinations of theme-related dissimilar verbs. None of the verbs are interpreted as an adverbial modifier.<sup>115</sup>

---

<sup>113</sup> Alonso Schökel, "Analyse," 154, "KÖNIG war nicht der begabteste und feinfühligste Leser und Deuter von Dichtung (man kann die Frage stellen, ob er überhaupt einen Sinn dafür hatte)." However, for scholars referring to König when using the term *hendiadys* see e.g., Brongers, "Merismus," 109 n. 1; Bühlmann/Scherer, *Stilfiguren*, 31, 32; Koehler/Baumgartner, *HALOT*, vol. I, xix, *et al.* For comments on Bühlmann/Scherer and Koehler/Baumgartner, see below.

<sup>114</sup> Joüon/Muraoka, *Grammar*, §119 za, p. 377.

<sup>115</sup> The term *hendiadys* appears, in addition, *idem* on p. 371 in a footnote with reference to Dallaire who, according to the reference, seems to use the term *hendiadys* for the combination אָמַר ... וְאָמַרָה. The reference reads "Dallaire 3004:90," but refers presumably to a dissertation from 2004 by Dallaire, which is included in the bibliography by Joüon/Muraoka. Dallaire's dissertation is unfortunately not available for this present investigation. The term *hendiadys* has not been found in the subject index of Lambert's *Traité de grammaire hébraïque* from 1931. Nor in the subject index of Weingreen's *Grammar* from 1939 or in his *Hebrew Composition* from 1957, nor in Brockelmann, *Syntax* (1956); Bauer/Leander, *Grammatik* (1922); Meyer, *Grammatik* (1966), or Sperber, *Grammar* (1966).

*M. Schorr (1926)*

Although the term is used earlier and occurs in reference literature on biblical Hebrew the first to discuss *hendiadys* in Semitic languages in general and in biblical Hebrew in particular in a more comprehensive way is Schorr (1926).<sup>116</sup> In an article, when commenting on construct chains in Semitic languages, he explains that what he calls the stylistic phenomenon *hendiadys* in the Indo-European languages is a syntactical feature close to construct relations in the Semitic languages, according to his view.<sup>117</sup> Schorr refers to examples in Latin and comments by Latin grammarians.<sup>118</sup> He is astounded that *hendiadys* as a syntactical phenomenon in the Semitic languages has not been treated by earlier grammarians and mentions e.g., Ewald, Böttcher, Stade, Olshausen, Gesenius, Wright, Delitzsch and Brockelmann. However, Gesenius defines and illustrates what he comprehends as *hendiadys*.<sup>119</sup>

When turning his attention to the Semitic languages, Schorr has discovered what he sees as a construction similar to the one labelled *hendiadys* in Indo-European languages. He declares concerning the construction in the Semitic languages that “le *hendiadys* est à côté du status constructus une forme syntactique très importante de la liaison logique des notions et qu’il supplée entièrement à la composition indo-européenne.”<sup>120</sup> He is also convinced that *hendiadys* in the Semitic languages is not to be seen solely as a rhetorical feature, but as a natural linguistic phenomenon: “contrairement aux langues indo-européennes, le *hendiadys* sémitique n’est pas seulement une figure rhétorique, donc artificielle, mais un phénomène naturel du langage qui permettait dans une large mesure la création des compositions logiques très élastiques mais non au moyen des compositions grammaticales.”<sup>121</sup>

---

<sup>116</sup> Several scholars use the term *hendiadys* or give occasional examples thereof before Schorr, but no research as such is carried out.

<sup>117</sup> Schorr, “Les composés,” 166.

<sup>118</sup> Schorr refers on p. 166 n. 2 to *Georgics* 2.192 *pateris libamus et auro*, ‘we are making libations from [libation-]bowls and gold’ by Servius interpreted *pateris aureis*, ‘golden libation bowls,’ and *Aeneid* 1.61, *molemque et montes* ‘a mass and high mountains,’ which Servius interprets as *molem montis*, ‘a mass of a mountain.’ For a discussion on Servius’ use of the term *hendiadys* see above 3.1.2 Suggested examples of *hendiadyses* in Servius’ commentaries. Schorr also refers to König, *Stilistik*, on p. 166 n. 2, and on p. 167 to Stolz/Schmalz, *Grammatik*, 668.

<sup>119</sup> See above on Gesenius in 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

<sup>120</sup> Schorr, “Les composés,” 168, ‘*hendiadys* is, beside status constructus, a very important syntactical construction of logical combinations of notions and corresponds entirely with the Indo-European construction.’

<sup>121</sup> Schorr, “Les composés,” 167, ‘contrary to the Indo-European languages, the Semitic *hendiadys* is not solely a rhetorical figure and therefore artificial, but a natural linguistic phenomenon that enabled to a large extent the creation of logical and greatly flexible compositions, but not by means of grammatical constructions.’

Schorr presents 52 examples of what he labels *hendiadys* in biblical Hebrew and gives, in addition, some illustrations in Mishnaic Hebrew, Akkadian and Arabic. His examples from the HB consist of several different combinations of components, such as:

I. Identical nouns, e.g., אֶבֶן וְאֶבֶן, lit. ‘stone and stone’ (Deut 25:13), which Schorr interprets as “double pierre.”<sup>122</sup>

II. Synonym-like nouns, e.g., וְתַרְבִּיתָהּ וְתַרְבִּיתָהּ, lit. ‘and interest and interest’ (Lev 25:36). Here Schorr refers to Müller’s interpretation ‘Zinsen.’<sup>123</sup>

III. Dissimilar nouns, e.g., עִיר וְאִמָּה, lit. ‘city and mother’ (2 Sam 20:19), which Schorr interprets as “ville maternelle – metropole.”<sup>124</sup>

IV. Theme-related dissimilar nouns, e.g., עֲצָמֵי וּבָשָׂרִי, lit. ‘my bone and my flesh’ (Gen 29:14), which Schorr interprets as “parent.”<sup>125</sup>

V. Synonym-like nouns, e.g., חֹשֶׁךְ וְאִפְסָה, lit. ‘darkness and deep darkness’ (Zeph 1:15ba), which Schorr interprets as “obscurité profonde.”<sup>126</sup>

VI. Two verbs, joined asyndetically, הִחְזַק וְהִחַרְהָרָה, lit. ‘he burned/was angry, he strengthened’ (Neh 3:20), in which one verb is interpreted as an adverbial modifier by Schorr; “il a appuyé avec zèle.”<sup>127</sup>

It is obvious that he uses the term for diverse constructions in which the primary common denominator is the term as such, and criteria for one or more potentially natural linguistic phenomena in biblical Hebrew are not given. Since Schorr’s examples include such a variety of constructions it is difficult to acknowledge his thesis of *hendiadys* as a single category referring to a natural linguistic phenomena and to be valid for all his suggested examples.

Although subsequent scholars refer to Schorr’s article, and at times incorporate his examples in their own lists of proposed *hendiadyses*, his conviction that *hendiadys* in general

---

<sup>122</sup> *Idem*, 172.

<sup>123</sup> *Idem*, 170, ‘interest.’

<sup>124</sup> *Idem*, 170, ‘mother city – metropolis.’

<sup>125</sup> *Idem*, 170, ‘parents.’

<sup>126</sup> *Idem*, 172, ‘deep darkness.’

<sup>127</sup> *Idem*, 173, ‘he pressed on with eagerness.’

constitutes a natural linguistic phenomenon in biblical Hebrew is not touched upon by others.<sup>128</sup>

Schorr has nevertheless pointed to features in biblical Hebrew, considered so-called *hendiadyses* or not by others, that in some cases seem to deviate from expected grammatical constructions. He is right in observing that the matter has not been given due attention and he might also be right in assuming that some of the phenomena included by him in the designation *hendiadys* may be natural linguistic phenomena and not merely rhetorical or stylistic features.

### *E. Z. Melamed (1945)*

Melamed is the first to devote an entire study solely to the issue of *hendiadys* in biblical Hebrew, and many are the scholars who refer to Melamed when using the term *hendiadys*.<sup>129</sup> The subject is discussed and exemplifications are given in an article from 1945 (in Hebrew).<sup>130</sup> The matter is further discussed in an article from 1961 (in English) in which Melamed presents additional examples of *hendiadyses*.<sup>131</sup> In the article from 1945 Melamed refers to the same examples of *hendiadyses* in Latin, as does Schorr, but Melamed build his reasoning on other definitions than Schorr does.<sup>132</sup>

Melamed underscores the importance of setting up criteria for *hendiadys* as well as establishing delimitations towards other constructions like *tautology* and word pairs in general, and is of the opinion that a *hendiadys* consists of a combination of two independent nouns in which the second noun functions as a modifier.<sup>133</sup> He further explains that the

---

<sup>128</sup> Melamed, "Two," 173, Kaddari "Substantives," 131, and Avishur, *Studies*, 100, refer to and in some cases incorporate some of Schorr's examples, but also refute some of them, see e.g., Avishur, *Studies*, 100. For more on Melamed, Kaddari and Avishur, see below.

<sup>129</sup> Just to mention a few, see e.g., Avishur, *Studies*, 100-103; Fields, *Sodom*, 139 n. 12; Franke, *Isaiah*, 186 n. 45; Hadley, "Cult," 96; Leclerc, *Yahweh*, 12; Leibowitz, *Genesis*, 170; Milgrom, *Leviticus 23-27*, 2187; Rofé, *Deuteronomy*, 109 n. 21; Sasson, *Torah*, 197 n. 108; Tarazi, "Cloud," 472-473 n. 71; Waltke *Micah*, 419; Weinfeld, "Justice," 228 n. 1, *et al.*

<sup>130</sup> Melamed, "Two."

<sup>131</sup> The article from 1961 occurred in 1964 (in Hebrew), slightly revised and expanded in the sense that e.g., a few more examples of alleged *hendiadyses* were given.

<sup>132</sup> Melamed builds his reasoning primarily on the definition given in *Totius latinitatis lexicon* by Forcellini, and cites from the edition from 1827-1831. I had access only to the edition from 1858. See Forcellini, *Lexicon*, vol. II, 864, "*unum per duo*, quibus significatur figura poetica, qua unum per duo nomina exprimitur, seu in duo dividitur," 'one through two, which denotes a figure of speech, in which one is expressed through two nouns, or divided into two' (italics Forcellini). Melamed also refers to definitions of *hendiadys* in *Encyclopaedia Britannica*, vol. 3, 268; Murray, *Dictionary*, 222; Brockhaus, *Konversations-lexicon*. See Melamed, "Two," 174 n. 15, 17.

<sup>133</sup> *Idem*, 189.

components occur in different ways in the HB: in singular, in plural, with suffixes, with prefixed particles, etc. He apprehends *wāw* as more or less redundant in *hendiadys* whereas in *tautology* he considers the conjunction an absolute necessity.<sup>134</sup>

Melamed selects 6 of Schorr's examples and presents an additional 10 examples of his own. His collection of examples is more homogeneous than Schorr's in that in this early article from 1945 they examples consist of either;

I. Dissimilar nouns, e.g., בְּחֶסֶד וְאֱמֶת, lit. 'with loving-kindness and truth' (Prov 16:6).<sup>135</sup>

II. Nouns from the same semantic field, e.g., גֵּר וְתוֹשָׁב, lit. 'a stranger and a sojourner' (Lev 25:47).<sup>136</sup>

In the second article from 1964 (in Hebrew), however, he also includes:

III. Synonym-like nouns, as. e.g., הַקֶּסֶל וְהַשֵּׁר, lit. 'violence and violence/destruction' (Jer 20:8).<sup>137</sup>

In the article from 1961 in (English), even:

IV. Theme-related dissimilar nouns, e.g., וְרֶכֶב וְסוּס, lit. 'and chariot and horse' (Ps 76:7).<sup>138</sup>

V. Nouns in parallelism that do not occur in syndetic parataxis in the HB, e.g., רֶמֶס [תּוֹלְעָה] [...] רֶמֶס, lit. 'worm [...] maggot.' (Isa 14:11).<sup>139</sup>

Although Melamed has paid attention to the term *hendiadys* and its use and underlined the importance of setting up criteria for delimitations towards other constructions, there are some inconsistencies in his presentations.

First of all he gives two slightly different definitions of *hendiadys* in the 1945 article. According to the first definition it seems that either the first or the second noun may be seen

---

<sup>134</sup> *Idem*, 189, 173 n. 63, "Hendiadys is [...] two nouns of which the second functions as an attribute to the first and the combination is not an example of *tautology* or a word pair." He comments on *tautology* on p. 174: "In *tautology* the *wāw* is an absolute necessity but in *hendiadys* probably superfluous." Melamed seems to refer to that a word pair is present not only when two nouns occur together, but also when a notion is expressed in two different words occurring further apart.

<sup>135</sup> Melamed, "Two," 174, 189.

<sup>136</sup> *Idem*, 175.

<sup>137</sup> Melamed "Break-up" (Heb.), 200.

<sup>138</sup> Melamed, "Break-up" (Eng.), 128-129.

<sup>139</sup> *Idem*, 127.

as a modifier, but in his concluding remarks, he states that it is the second component that ought to be reinterpreted as an adjective.<sup>140</sup>

Moreover, he actually explains in the article from 1945 that word pairs in which the second noun is not a description of the first, e.g., ‘food and drink,’ ought, not to be regarded as *hendiadyses*. However, several of the so-called *hendiadyses* in Melamed’s later articles do not comply with the definition(s) from 1945 since none of the nouns, e.g., in the combination וְקָדוֹם וְרֶכֶב, lit. ‘and chariot and horse’ (Isa 43:17a) are interpreted as an attribute.<sup>141</sup>

Furthermore, Melamed explains that his examples of *hendiadyses* in the first article from 1945 have been chosen because they are frequently occurring in the HB, according to his view. However, the components in one of his examples actually never occur combined in syndetic parataxis in the HB, viz., צָדֵק וְאֱמוּנָה. Other components put forth in the 1961 article occur only in a construct chain or as two individual words split up in two consecutive lines in parallelism, e.g., הַחֲלָקָה [...] הַרְמָה, lit. ‘worm [...] maggot.’<sup>142</sup> These nouns are presumably included nevertheless since Melamed explains that the two components, in several of the syntagms that he labels *hendiadys*, are often divided into two consecutive lines, which he labels ‘the break-up of stereotype phrases,’ e.g.,

הַבְּטָחִים בַּפֶּסֶל הָאֲמֹרִים לְמִסְכָּה אַתֶּם אֱלֹהֵינוּ  
that trust in the *graven image*,  
that say unto a *molten image*, you are our gods (Isa 42:17)

This phenomenon is seen by Melamed to be of great exegetical value and practically essential in order to understand biblical Hebrew poetry.<sup>143</sup> He comments briefly on this phenomenon in the article from 1945, but discusses it more comprehensively in the later article from 1961.

In the later article it seems that *hendiadys* is actually used more or less interchangeably at times with the designation ‘break-up of stereotype phrases.’<sup>144</sup> That is presumably the reason why some of the suggested *hendiadyses* are included even if they do not occur combined at all in the HB, but only in e.g., a construct relation. The non-attested combinations that do not

---

<sup>140</sup> *Idem*, 174, cf. p. 189. Bazak, “Meaning,” 6, who refers to Melamed when defining *hendiadys*, apparently cites Melamed’s first definition and concludes: “Hendiadys is a combination of two words, one of which (the former or the latter) is an attribute of the other” (italics Bazak).

<sup>141</sup> Melamed, “Two,” 175; “Break-up” (Eng.), 128.

<sup>142</sup> *Idem*, 127.

<sup>143</sup> ‘Break-up of stereotype phrases’ is an expression which is subsequently used frequently by other scholars and often, albeit not always, with reference to Melamed’s article from 1964. See e.g., Clines, “Parallelism,” 329 n. 36; Kselman, “Recovery,” 172 n. 56, *et al.* See also Braulik, “Wortverbindungen,” for a discussion of what he considers a similar phenomenon in prose.

<sup>144</sup> Melamed, “Break-up” (Eng.) 125-133. *Hendiadys* is used to denote 8 of the 26 examples.



occur combined in the HB are still incorporated in the section ‘Further hendiadys’ in the second article from 1961 and are ‘reconstructed’ by Melamed as ‘a *hendiadys*/a stereotype phrase.’

This practice has probably paved the way for scholars to use the term *hendiadys* on combined nouns and word pairs in general or to ‘reconstruct,’ as did Melamed, a so-called *hendiadys* from individual nouns in two parallel lines and in addition at times to interpret one of them as an attribute.<sup>145</sup>

Several of the examples from Melamed’s articles, be they combined nouns from the same semantic field, syntagms in which one of the components is interpreted as attributive constructions or nouns split up in consecutive lines, are referred to as *hendiadyses*, with reference to Melamed, in subsequent studies by other scholars regardless of the inconsistencies.<sup>146</sup>

Whitley and Clines have criticized Melamed. Whitley (1975) refutes the use of the designation ‘stereotype phrases’ by Melamed due to the many variations in which the constituents occur, and/or the infrequency with which they occur combined, which leads Whitley to wonder if we ought to speak about them as stereotype phrases at all.<sup>147</sup> Clines (1987) agrees with Whitley in that he thinks it would be better to “avoid thinking of an ‘ideal’ or ‘original’ or ‘simple’ thought being ‘broken up,’ or ‘distributed’ into separate lines.”<sup>148</sup>

Apart from the inconsistencies, and the in many ways justified criticism, Melamed has observed the fact that there exist combinations of components in the HB that seem peculiar due to an intervening conjunction and in which one of two independent components induces a reinterpretation as that of a modifier with the results that two components with an intervening *wāw* are interpreted in the same way as a regular construct relation.

---

<sup>145</sup> See e.g., Andersen/Freedman, *Micah*, 245, 269, 314, 542, 542; Andersen/Freedman, *Amos*, 312, 312; Bazak, “Meaning,” 12; Kuntz, “Psalms,” 16.

<sup>146</sup> See e.g., Barré, “Light,” 131; Berlin, *Dynamics*, 76; Brin, *Concept*, 48 n. 28; Fields, *Sodom*, 139 n. 12; Friedman, “Tabernacle,” 247 n. 4; Friedman, “Law,” 120; Goldingay/Payne, *Isaiah*, vol. I, 328; Hadley, “Cult,” 96-97; Kaddari, “Substantives,” 131; Leclerc, *Yahwe*, 11; Rofé, *Deuteronomy*, 109, n. 21; Smelik, “Use,” 326 n. 30; Sommer, *Prophet*, 237-238 n. 114, 115; Talmon, “Study,” 338, 386 n. 60; Tsumura, *1 Book of Samuel*, 398 n. 50; Waltke, *Micah*, 419; Weiss, “Pattern,” 422 n. 23; Weinfeld, “Justice,” 228 n. 1; Williamson, *Isaiah*, 32 n. 33, *et al.*

<sup>147</sup> Whitley, “Aspects,” 498-499.

<sup>148</sup> Clines, “Parallelism,” 329 n. 36.

*H. A. Brongers (1965)*

Brongers is greatly disturbed by the inconsistencies in Bible translations of what he comprehends as hendyadic features, and considers it of vital importance that *hendiadys* be given proper attention since, “Im Hebräischen gibt es eine Fülle dieser Figuren.”<sup>149</sup>

He presents research *inter alia* on *hendiadys* in an article from 1965 and argues that “hendiadys und hendiadysartigen Wendungen” have some affinity to *parallelismus membrorum* and are particularly common in epithets given to YHWH, but nothing implies that he takes a suggested *hendiadys* to constitute a natural linguistic phenomenon, as does Schorr.<sup>150</sup>

Brongers refers to the same examples in Latin as do Schorr and Melamed, but no references are given by Brongers to Schorr’s or Melamed’s research and only one of their suggested *hendiadyses* in the HB is included in Brongers own exemplifications.<sup>151</sup>

Brongers cites on the other hand Honeyman’s definition of *hendiadys*; “hendiadys describes an object by alluding to its qualities or attributes under two or more different categories.”<sup>152</sup> Honeyman discusses *merismus* and only gives a definition of *hendiadys en passant* when discussing the combination *וְהַקְּדוּשָׁה וְהַחֶסֶד* lit. ‘the covenant and the loving-kindness’ (Deut 7:9), which he sees as a mixture of *merismus* and *hendiadys*. However, Brongers also presents a definition of his own “Der hendiadys (hen dia duoin), ist eine Stilfigur, wobei zwei Substantive für einen Begriff verwendet werden.”<sup>153</sup>

A *hendiadys* usually consists, according to Brongers, of two abstract nouns, but may occasionally consist of combinations of concrete nouns or a combination of a concrete and an abstract noun, as well as hybrid forms.<sup>154</sup> However, Brongers also explains that there exist combinations of components in the HB that have the form, but not the content of what he takes to represent a *hendiadys*.

Furthermore, some combinations of two “synonymen oder verwandten Verben” in the HB are said by Brongers to be used “hendiadysartig.” Verbs incorporated in the *hendiadys*

---

<sup>149</sup> Brongers, “Merismus,” 109.

<sup>150</sup> *Idem*, 113-114.

<sup>151</sup> *Idem*, 109. The example *וְהַקְּדוּשָׁה וְהַחֶסֶד* by Schoor, is also by Brongers seen as a *hendiadys*, whereas some of Melamed’s examples, e.g., *וְהַקְּדוּשָׁה וְהַחֶסֶד*, *וְהַקְּדוּשָׁה וְהַחֶסֶד*, *וְהַקְּדוּשָׁה וְהַחֶסֶד*, etc., are not seen as so-called *hendiadyses* by Brongers. See Brongers, “Merismus,” 112.

<sup>152</sup> Brongers, “Merismus,” 109. See Honeyman, “Merismus,” 17.

<sup>153</sup> Brongers, “Merismus,” 109. Brongers also refers to König, *Stilistik*, 160-161.

<sup>154</sup> Brongers, “Merismus,” 109, “in der Mehrzahl der mit der Kopula verbundenen Substantive die Abstrakta überwiegen. Doch gibt es auch Kombinationen von zwei Konkreta und sogar einige Mischformen.”

category convey, “eine Begriffssteigerung, die in den meisten Fällen eine Intensivierung der Handlung im Auge hat.”<sup>155</sup>

Brongers examples of *hendiadys* include various combinations such as:

I. Synonym-like nouns, e.g., חֹשֶׁךְ וְאִפְסָלָה, lit. ‘darkness and deep darkness’ (Zeph 1:15ba), interpreted as “finstere Trübsal,” ‘deepest distress.’<sup>156</sup>

II. Dissimilar nouns of which one of the nouns is interpreted as a modifier, אֹרֶךְ יְיָ וְיִשְׁעֵי, lit. ‘my light and my salvation’ (Ps 27:1), which Brongers interprets as “heilbringendes Licht.”<sup>157</sup>

III. Dissimilar nouns where the two nouns combined are seen to represent a new concept, viz., יָד וְשֵׁם, ‘lit a hand and a name’ (Isa 56:5), which Brongers interprets as, “ein Gedächtnis aere perennius.”<sup>158</sup>

IV. Combinations of more or less closely related verbs like e.g., הִקְשַׁבְתִּי וְאָשְׁמַע, lit. ‘I hearkened and I heard’ (Jer 8:6), and this particular combination ought not, according to Brongers, to be rendered “ich gab wohl acht und hörte hin,” but instead “ich habe er ganz gut gehört.”<sup>159</sup>

Brongers succeeds in putting to the fore interesting combinations of components in the HB and is right in observing, like Schorr and Melamed, that several of these combinations are difficult to interpret, submitted to diverse translations and therefore require our attention. However, even though some of Brongers’ examples are in accordance with his explanations there are several discrepancies.

Brongers bases his reasoning about *hendiadys* on examples in Latin that consist of combinations of dissimilar nouns of which one is interpreted as an attribute. This is also the kind of reinterpretation given by Brongers of some examples. However, when he comments on combinations that according to his opinion have the form but not the content of *hendiadys*, he explains that the resemblance of the components in a ‘proper’ *hendiadys*, compared to his other category ‘not quite hendiadys’ is “die Synonymität der Komponente.”<sup>160</sup> Even the

---

<sup>155</sup> Brongers examples of verbs include e.g., אַל-תִּירָא וְאַל-תִּדְרֹא, lit. ‘do not be afraid and do not dread’ (Deut 31:6); לֹא יִרְכַּךְ וְלֹא יַשְׁוֹתֶךָ, lit. ‘he will not fail/leave you and he will not forsake/leave you’ (1 Chr 28:20); אֶרְבֶּה וְאֶשְׁרַח, lit. ‘I will speak and I will testify’ (Jer 6:10). See Brongers, “Merismus,” 110. However, the use of the designation ‘synonymous’ by Brongers for certain combinations of verbs is questionable, for example when he refers to the verbs לְהַתְּוֹשׁ וְלְהַתְּוֹץ, lit. ‘to uproot and to break down’ (Jer 1:10) as synonymous.

<sup>156</sup> *Idem*, 109.

<sup>157</sup> *Idem*, 109.

<sup>158</sup> *Idem*, 109. ‘A remembrance stronger than bronze.’

<sup>159</sup> *Idem*, 110.

<sup>160</sup> *Idem*, 111. This is exemplified by e.g., שְׂרִיד וְפָלִיט, lit. ‘survivor and fugitive’ (Josh 8:22).

components in a ‘proper’ hendiadys ought therefore, in accordance with that statement of his, to be synonym-like.<sup>161</sup> However, of his initial 12 ‘proper’ *hendiadyses* only 2 consist of synonym-like components, in actual fact most of the ‘proper’ *hendiadyses* consist of dissimilar nouns, e.g., עֵז וְחָכְמָה, lit. ‘strength and wisdom’ (Job 12:16), or צְדָקָתְךָ וְאֵת־מַעֲשֵׂיךָ, lit. ‘your righteousness and your works’ (Isa 57:12). At the same time, several of the ‘not-quite *hendiadyses*’ given by Brongers, do not consist of synonym-like components, but of dissimilar nouns, e.g., שֵׁם וְשָׂאָר, lit. ‘name and remnant’ (2 Sam 14:7), and אֲשֶׁר וְשֹׂדֵד, lit. ‘violence and destruction’ (Isa 59:7).<sup>162</sup>

Clark (1993) remarks *en passant* on Brongers category ‘not quite *hendiadys*’ that Brongers fails to give criteria for what he sees as combinations of components that have the form of *hendiadys*, but not the content.<sup>163</sup> Rofé (2002) mentions Brongers’ article when discussing the combination ‘judges and scribes’ in Deut 16:18, and remarks that the distinctions by Brongers are “in need of refinement.”<sup>164</sup> It seems that more distinctive criteria for *hendiadys* are incontestably desirable.

*Y. Avishur (1971, 1984)*

The term *hendiadys* is used in the expression ‘appositional hendiadys’ in an article from 1971 by Avishur, but the term *hendiadys per se* is also used in a monograph from 1984 in which Avishur recapitulates previous research on *hendiadys* in the HB, discusses the matter more extensively than previous scholars and applies the term *hendiadys* to a substantial amount of combinations. Avishur is aware of the differences that exist in previous applications and that the examples by earlier scholars display various semantic relations.

However, whereas Avishur uses the term *hendiadys* in the 1971 article in the phrase ‘appositional hendiadys’ solely for what he views as synonymous nouns, verbs and adverbs, all asyndetic, i.e., *without* an intervening conjunction, and none of the nouns, verbs or adverbs are interpreted as a modifier, in the monograph from 1984 he applies the term *hendiadys* to

---

<sup>161</sup> The components in the category ‘not quite hendiadys’ still retain their independence and none of them ought to be understood as a modifier, according to Brongers.

<sup>162</sup> *Idem*, 110, 111.

<sup>163</sup> Clark, *Word*, 243. For criticism of Brongers, see also Avishur, *Studies*, 101.

<sup>164</sup> Rofé, *Deuteronomy*, 109 n. 21. Whether Rofé’s comment is aimed at all the rhetorical devices discussed in the article by Brongers or only his treatment of *hendiadys* is not clear. Cf. other scholars who refer to Brongers when applying the term *hendiadys*, e.g., Block, *Ezekiel 25-48*, 286 n. 72; Leclerc, *Yahweh*, 12; Kuntz, “Agent,” 122; Watson, *Poetry*, 328; Van Dam, *Urim*, 138 n. 32; Weiss, “Pattern,” 422 n. 21; Ridderbos, *Psalmen*, 43 n. 40, *et al.*

nouns *with* an intervening conjunction, that display only a “minimal degree of synonymy,” and one of two nouns is often interpreted as a modifier.<sup>165</sup>

In the article from 1971 Avishur explains, “Pairs of synonymous words appear together in appositional hendiadys. In this form the word and its apposition appear without any connective *waw*, and both words behave as a semantic unity. In this form are found synonymous nouns, synonymous verbs and even the synonymous adverbs.”<sup>166</sup> However, among those examples of so-called synonyms are found e.g., ‘sun, moon,’ and ‘wide and deep.’ One example consists of a construct relation, and in one case the term *hendiadys* is used by Avishur for syndetically joined nouns, viz., אֶתְּבָרְךָ וְאֶתְּבָרְךָ, lit. ‘your flesh and your flesh/body’ (Prov 5:1), on which Avishur comments, “your flesh and body (*hendiadys* composed of two nouns both meaning ‘flesh.’”<sup>167</sup>

Moreover, in his monograph Avishur explains that *hendiadys* exists in Greek, Latin and English, that the examples are simple and comprehensible, and that they consist of components that do not display synonymy. He does not give any actual examples but refers to König, *Stilistik* from 1910, Melamed’s article from 1946, and for examples in English to Puttenham’s ‘figure of twynnes’ in his *The Arte of English Poesie* from 1589. Avishur is uncertain however, and writes cautiously that “in the Semitic languages we have a phenomenon that resembles hendiadys.”<sup>168</sup>

He believes that these kinds of combinations of dissimilar nouns in the HB are few, that they exist due to accidental pairings to express a noun with a modifier, and since they do not occur in other forms of pairing in the HB, they are therefore detached from the word pair phenomena, which he investigates. Although he does not incorporate these combinations of dissimilar nouns in his investigation because they do not represent word-pairs, he presents a list of several combinations and in some of them one noun is reinterpreted as an adjective or the conjunction is interpreted as comitative.<sup>169</sup>

Furthermore, the so-called *hendiadyses* that he investigates and that occur in various forms of pairings in many cases represent dissimilarity, like e.g., ‘life and peace,’ ‘decree and destruction,’ ‘righteousness and praise,’ etc., and one of the nouns in many of the combination is, in addition, interpreted as a modifier or both nouns are reinterpreted as a construct

---

<sup>165</sup> Avishur, *Studies*, 104.

<sup>166</sup> Avishur, “Pairs,” 66.

<sup>167</sup> *Idem*, 24.

<sup>168</sup> Avishur, *Studies*, 100-102.

<sup>169</sup> *Idem*, 104.

relation.<sup>170</sup> The suggested *hendiadyses* in the monograph amount to 58, of which 5 are in Aramaic.<sup>171</sup> Avishur applies the term ‘appositional hendiadys’ to the following kinds of combinations:

I. Combinations of synonym-like nouns from the same semantic field, asyndetic, e.g., צַדִּיק וְתָמִים, lit. ‘righteous, blameless/perfect’ (Job 12:4), “just (and) blameless.”<sup>172</sup>

II. Combinations of synonym-like adverbs, asyndetic, e.g., בְּפֶתַע פְּתָאֵם, lit. ‘on a sudden, suddenly’ (Num 6:9), “in an instant suddenly.”<sup>173</sup>

III. Combinations of synonym-like verbs, asyndetic, e.g., וַשְׂמוּאֵל עֹמֵד עֲלֵיהֶם, lit. ‘and Samuel was *standing, standing firm/upright* over them’ (1Sam 19:20), “standing as head over them.”<sup>174</sup>

IV. Theme-related nouns, asyndetic, e.g., שֶׁמֶשׁ וְיָרֵחַ, lit. ‘sun, moon’ (Hab 3:11), “sun (and) moon.”<sup>175</sup>

V. Theme-related nouns, syndetic, viz., בְּשָׂרְךָ וְשֶׂשֶׁרְךָ, lit. ‘your flesh and your flesh/body’ (Prov 5:1), “your flesh and body (hendiadys composed of two nouns both meaning ‘flesh.’”<sup>176</sup>

VI. A combination of one noun and two subsequent nouns combined in a construct relation from the same semantic field, כְּחֵלֶם לַלַּיְלָה, lit. ‘as a dream, a night vision’ (Isa 29:7), “a dream, a vision of the night.”<sup>177</sup>

VII. Theme-related verbs, asyndetic, הִעֲמִיק הָרְחֵב, lit. ‘he made deep, he made wide’ (Isa 30:33), “made deep (and) wide.”<sup>178</sup>

VIII. Three verbs, asyndetic, הֵשֵׁת הִשְׁפִּיל הִגִּיעַ, lit. ‘he brought down, he made low, he touched/hit’ (Isa 25:12), “he will bring down, lay low, and cast to the ground.”<sup>179</sup>

---

<sup>170</sup> In two cases the two nouns combined are derived from enumerations of three or four nouns. In a passage from Prov 26:18 the two nouns וְקִנְיָם וְקִנְיָה, lit. ‘arrows and death,’ belongs to an enumeration of three nouns, וְקִנְיָם וְקִנְיָה וְקִנְיָה, lit. ‘firebrands, arrows and death,’ and are singled out by Avishur and labelled *hendiadys*, presumably since the two nouns occur together in a construct relation as well as in parallelism, in other places in the HB, which is the focus of Avishur’s investigation. Another example by Avishur is derived from Dan 2:37 and consists of the following nouns וְהַמְּלָכִים וְהַחֲכָמָה וְהַחֲכָמָה וְהַחֲכָמָה, lit. ‘the kingdom, the power, and the strength and the honour,’ in which two of the four nouns, viz., the second and third nouns together are singled out and interpreted as ‘mighty power’ by Avishur.

<sup>171</sup> *Idem*, 100-116, 142, 155 n. 1.

<sup>172</sup> Avishur, “Pairs,” 70.

<sup>173</sup> *Idem*, 74. He refers to Num 6:9; Isa 29:5 and to the same nouns in reverse order in Isa 30:13.

<sup>174</sup> *Idem*, 72.

<sup>175</sup> *Idem*, 71.

<sup>176</sup> *Idem*, 24.

<sup>177</sup> *Idem*, 69. He also refers to Isa 29:7; Job 33:15.

<sup>178</sup> *Idem*, 72.

<sup>179</sup> *Idem*, 74.

In his monograph the term is employed for nouns that are not synonym-like but may belong to the same semantic field, or are dissimilar, and one of the nouns or both are reinterpreted. They consist of components from the following categories:

IX. Nouns from the same semantic field, syndetic, e.g., תַּלְקָה וְנַחֲלָה, lit. ‘portion and possession/inheritance’ (Gen 31:14), “*portion of inheritance*.”<sup>180</sup>

X. Dissimilar nouns, syndetic, and one of the nouns is interpreted as a modifier, e.g., לְהַתְהַלֵּל וּלְשַׁבַּח, lit. ‘to praise and to name’ (Zeph 3:19), “*praise of renown*.”<sup>181</sup>

XI. Dissimilar nouns, syndetic, but none of the nouns are interpreted as a modifier, e.g., בְּקֵלָה וּבְהַרְסָה, lit. ‘complete destruction and decision’ (Isa 10:23), “*a decree and destruction*.”<sup>182</sup>

The term is in the monograph also applied to nouns in biblical Aramaic:

XII Nouns from the same semantic field, e.g., אֲסָר וּקְנִים, lit. ‘injunction and statute’ (Dan 6:16), “*vow of interdiction*.”<sup>183</sup>

XIII Dissimilar nouns, e.g., עֵיר וְקֹדֵשׁ, lit. ‘a watcher and [a] holy’ (Dan 4:10), “*a messenger of holiness*.”<sup>184</sup>

Avishur is uncertain of whether the combinations labelled *hendiadys* in Semitic languages represent what the term is used for in the Indo-European languages and therefore cautiously states, “in the Semitic languages we have a phenomenon that resembles hendiadys,” but he still uses the term extensively.<sup>185</sup>

Althann observes that Avishur “argues that strictly speaking this figure of speech hardly exists in Hebrew as there is generally an element of synonymy between the two elements [...] and [it is more correct] to speak of ‘syndetic parataxis,’ although he [Avishur] does in fact employ the term ‘hendiadys.’”<sup>186</sup> It is obvious the Avishur actually applies the term to combinations of nouns from the same semantic field, dissimilar as well as synonym-like nouns.

---

<sup>180</sup> Avishur, *Studies*, 107, (italics Avishur). Avishur refers to Gen 31:14; Deut 10:9; 12:12; 14:27.

<sup>181</sup> *Idem*, 111, (italics Avishur).

<sup>182</sup> *Idem*, 108, (italics Avishur). Avishur also refers to Isa 28:22.

<sup>183</sup> *Idem*, 112, (italics Avishur).

<sup>184</sup> *Idem*, 113. Italics Avishur.

<sup>185</sup> *Idem*, 102.

<sup>186</sup> See e.g., Althann, “Meaning,” 252 n. 24.

Bozak criticizes Avishur's translation of a suggested so-called 'appositional hendiadys,' consisting of nouns, viz., רַפְאוֹת תְּשׁוּבָה אֵין לָךְ, lit. 'there is no healing remedies for you' (Jer 30:13), which Avishur interpretes "no medicine for your wound, no healing for you," and regards Avishur's translation of this line as a contradiction of his explanation, but this depends of course partly on if one accepts the Masoretic accent signs or not.<sup>187</sup>

Notwithstanding the contradictions, Avishur's suspicion that some combinations in biblical Hebrew designated *hendiadys* may only seem to be similar to what is labelled *hendiadys* in the Indo-European could be right. In addition, his conclusion that the transferring of the term *hendiadys* from Indo-European languages to combinations of nouns in Semitic languages has not been unproblematic certainly seems correct.

Despite the variations several biblical scholars refer to and/or incorporate one or more of the variants displayed in Avishur's examples as features possible to designate *hendiadys*.<sup>188</sup> His suggestions regarding diachronic perspectives and functions of the combinations will be discussed further below.<sup>189</sup>

*W. Bühlmann/K. Scherer (1973)*

In Bühlmann's/Scherer's monograph on stylistic features in the HB *hendiadys* is defined: "*Hendiadyoin* oder *Hendiadys* (<Eins durch zwei>) bezeichnet ein Stilfigur, bei der eine Bedeutungseinheit (ἓν) durch (διὰ) zwei (δύο) gleichgeordnete Begriffe ausgedrückt wird."<sup>190</sup> They refer primarily to Gesenius, Bullinger and König, but also to Menge and von Wilpert of which Menge uses the term for both nouns, verbs and adverbs and von Wilper's also includes combinations of synonymous components.<sup>191</sup>

Bühlmann/Scherer's examples incorporate various constructions:

<sup>187</sup> Bozak, *Life*, 49 n. 121. Avishur, "Pairs," 70, accepts the Masoretic reading, against most scholars, of the passage אֵין לָךְ רַפְאוֹת תְּשׁוּבָה אֵין לָךְ (Jer 30:13), which he translates "There is none to uphold your cause, no medicine for your wound, no healing for you," with the suggestion that רַפְאוֹת תְּשׁוּבָה, lit. 'healing remedies' is an 'appositional hendiadys.' Bozak rejects this interpretation with the contention that "his [Avishur's] translation of this line contradicts his explanation."

<sup>188</sup> Kuntz, "Agent," 127 n. 45; 129-130 and n. 51; Clark, *Hesed*, 243; Leclerc, *Yahweh*, 12; Watson, *Poetry*, 327 n. 163, and on p. 327, in which Watson cites Avishur on 'appositional hendiadys' consisting of synonymous components, *et al.* See also Vierke, *Poetics*, 109-110, who refers to Avishur when analysing a Swahili poem.

<sup>189</sup> Avishur, *Studies*, 102.

<sup>190</sup> Bühlmann/Scherer, *Stilfiguren*, 31.

<sup>191</sup> *Idem*, 31. Menge, *Repetitorium*, §490, §551 n. 14; Von Wilpert, *Sachwörterbuch*, 322. Bühlmann/Scherer refer also to Krinetski's *Das Hohe Lied*, which unfortunately it has not been possible to retrieve.



I) Combinations of synonym-like nouns, חֹשֶׁךְ וְצִלְמוֹתָהּ, lit. ‘darkness and deep darkness’ (Ps 107:10). One of the nouns is interpreted as an attribute and translated “in großem Dunkel.”<sup>192</sup>

II) Combinations of dissimilar nouns, illustrated by ‘your pain and your pregnancy’ (Gen 3:16) translated “die Mühsal deiner Schwangerschaft,” and ‘city and mother’ (2 Sam 20:19) rendered “Mutterstadt,” and a reference is given to Gesenius.<sup>193</sup>

III) Combination of dissimilar verbs with intervening components; וְהָיָה לָּךְ ... וְעָלִיתָ, lit. ‘go up ... and be successful’ (1 Kgs 22:12), which Bühlmann/Scherer interpret as “ziehe mit Erfolg hinauf.”<sup>194</sup>

IV) Combinations of dissimilar verbs without intervening components where the first verb is interpreted as an adverbial modifier; וְהָיָה לָּךְ | וְעָלִיתָ, lit. ‘he distributed, he gave’ (Ps 112:9), with the suggested interpretation “hat reichlich gegeben.”<sup>195</sup>

The reason why several kinds of constructions are included would seem to be that Bühlmann/Scherer base their reasoning on and cite reference works in which various opinions on *hendiadys* are expressed. Bühlmann/Scherer seem in any case to apprehend *hendiadyses* to be represented by the above constructions as stylistic features.<sup>196</sup>

#### *T. Lambdin (1973)*

The same year that Bühlmann’s/Scherer’s monograph on stylistic features in the Hebrew Bible appeared, Lambdin’s *Introduction to Biblical Hebrew* was published, in which the term *hendiadys* is used as well. However, even though the term *hendiadys* was previously used only occasionally on verbs derived from the HB, one example by Bullinger (1989) and two examples given by Bühlmann/Scherer (1973), Lambdin utilizes the term only to denote combinations of verbs. He employs the phrase *verbal hendiadys* when “two verbs are simply coordinated, both having the form as required by the narrative sequence in which they occur,

---

<sup>192</sup> Bühlmann/Scherer, *Stilfiguren*, 31.

<sup>193</sup> Gesenius, *Handwörterbuch* (ed. Bühl), 1921.

<sup>194</sup> Bühlmann/Scherer, *Stilfiguren*, 32.

<sup>195</sup> *Ibid.*, ‘Go up with success.’

<sup>196</sup> For references to Bühlman/Scherer when the term *hendiadys* is used see, e.g., Wagner, *Parallelismus*, 23 n. 74; Vickers, *Counterfeiting*, 525-526 n. 13; Vierke, *Poetics*, 109.

but in meaning the first serves to qualify the second and is best translated adverbially in English.”<sup>197</sup>

A *verbal hendiadys* may, according to Lambdin, consist of various combinations of dissimilar verbs:

I. A combination of two finite consecutive forms in which the first verb qualifies the second, e.g., וַיִּסְרֶה אַבְרָהָם וַיִּקַּח אִשָּׁה, lit. ‘and Abraham added and he took a wife’ (Gen 25:1), rendered by Lambdin “And Abraham took another wife.”<sup>198</sup>

II. An asyndetic construction consisting of imperatives or two finite verbs in which the first verb qualifies the second, e.g., שָׁבוּ שָׁכְבוּ, lit. ‘return, lie down’ (1 Sam 3:5), “Lie down again.”<sup>199</sup>

III. A construction incorporating a finite verb and an infinitive construct, not necessarily in direct sequence, but in which the first verb, a finite verb, is interpreted as an adverbial modifier, e.g., וַיִּזְאֵל מֹשֶׁה לְשֹׁבֵת אֶת-הָאִישׁ, lit. ‘and Moses was willing to stay with the man’ (Ex 2:21), interpreted “And Moses was content to stay with the man.”<sup>200</sup>

IV. Two verbs (a finite verb + an infinitive construct) in which the finite verb functions as an adverbial modifier and the other as a complement to the finite verb, e.g., in לֹא-יִוָּכַל [...] לְשׁוּב לְקַחְתָּהּ, lit. ‘he will not be able [...] to return to take her’ (Deut 24:4), “He will not be able to take her back again.”<sup>201</sup>

The six verb stems most commonly used in a so-called *verbal hendiadys* in the HB are, according to Lambdin’s view: יָאֵל, “to do something willingly, voluntarily; to be content to do” (in Hiphil); יִסְרֶה, “to do something again” (in Hiphil); מָהֵר, “to do something quickly” (in Piel); רַבָּה, “to do something much or a lot” (in Hiphil); שָׁבוּ, “to do something again” (in Qal); שָׁכַם, “to do something early in the day” (in Hiphil).<sup>202</sup>

Lambdin also mentions two verbs, קָם ‘arise’ and הָלַךְ ‘go, walk,’ that in combination with other verbs constitute a phenomenon that is related to what he sees as *verbal hendiadys* and

<sup>197</sup> Lambdin, *Introduction*, §173, p. 238.

<sup>198</sup> *Idem*, 238-239. Additional examples by Lambdin denoting the same construction are derived from Gen 45:13; 19:2; Josh 7:7; Judg 19:7.

<sup>199</sup> *Idem*, 239. Additional examples by Lambdin denoting the same construction are derived from Gen 30:31; Judg 9:48; 2 Kgs 5:23; Hos 5:11; Prov 23:35.

<sup>200</sup> *Idem*, 239. Additional examples by Lambdin denoting the same construction are derived from Gen 18:7; Deut 30:9; 2 Sam 15:14.

<sup>201</sup> *Idem*, 239. An additional example by Lambdin denoting the same construction is derived from Josh 8:14.

<sup>202</sup> For a further discussion of the verbs that are commonly regarded by biblical scholars to serve in this way, see below 7.8.1.1 Dissimilar verbs of which one is interpreted as an adverbial modifier.

gives “a slight emphasis to the fact that some activity is about to begin.”<sup>203</sup> Nothing indicates, however, that the other examples labelled *verbal hendiadys* are taken by Lambdin to have emphatic function.

None of the constructions labelled *verbal hendiadys* by Lambdin consist of semantically closely related verbs. Nothing indicates, in addition, that Lambdin apprehends the constructions labelled *verbal hendiadys* to represent rhetorical or stylistic features, but they seem to be viewed as representing either ordinary grammatical constructions or some kind of idiomatic constructions in biblical Hebrew. Scholz, on the other hand, refers to Lambdin and these kind of combinations as “the *rhetorical* device of hendiadys, a feature of Hebrew syntax in which two words are used to describe one activity.”<sup>204</sup>

#### *F. T. Andersen (1974)*

In Andersen’s commonly cited monograph *Sentence in Biblical Hebrew* (1974), the term *hendiadys* is used for what seem to be at least two different constructions. Andersen declares, “when two items in apposition are joined by a coordinating conjunction, the resulting construction embodies a figure called hendiadys.”<sup>205</sup>

Andersen refers to the function of the conjunction as at times “strictly appositive, as in hendiadys.”<sup>206</sup> Unfortunately no exemplifications of this kind of a *hendiadys* are given, but if we look at the two illustrations by Andersen of what he apprehends as apposition we discover two different constructions, first ‘Dr Livingstone, an explorer,’ whereas the second illustration is ‘red apple.’ In the first illustration the second component seems to represent some kind of explication, but the second example represents an attributive construction, which could of course in apposition be rendered, ‘apple, red.’<sup>207</sup> The fact is nevertheless that the presence of a conjunction, together with the components originally representing apposition, turns the

---

<sup>203</sup> *Idem*, 239-240. Lambdin’s examples are derived from Gen 27:19; Ex 32:1.

<sup>204</sup> Scholz, *Plots*, 138. Italics added.

<sup>205</sup> Andersen, *Sentence*, 36. Dawson, *Text-Linguistics*, 48, remarks on how influential this monograph is: “it [Andersen’s *Sentence*] is cited in nearly every text dealing with the syntax of Biblical Hebrew since its publication.” For references to Andersen, *Sentence*, when *hendiadys* is used, see e.g., Endo, *System*, 198-199; Hamilton, *Genesis 18-50*, 379 n. 2; Wenham, *Genesis*, 4. Andersen also utilizes the term *hendiadys* e.g., in his commentary, *Habakkuk*, and Andersen/Freedman in e.g., their commentaries, *Hosea*, *Amos*, *Micah*.

<sup>206</sup> *Idem*, 69.

<sup>207</sup> *Idem*, 36.

combination of components in question into a *hendiadys*, according to Andersen's view, which will be further discussed below.<sup>208</sup>

However, the term *hendiadys* is also utilized by Andersen for what he calls 'conjunctive sentences' pertaining to "certain idiomatic sequences of co-ordinated verbs" which denote "a composite description of a single action."<sup>209</sup> These so-called 'conjunctive sentences,' labelled *hendiadys*, are exemplified by the two verbs פָּרוּ וַרְבוּ, lit. 'be fruitful and multiply' (Gen 1:22), which are interpreted as "be abundantly fruitful" by Andersen.<sup>210</sup>

However, in another example, וְאַתֶּם פָּרוּ וַרְבוּ שְׂרָצוּ בָאָרֶץ וַרְבוּ-בָהּ, lit. 'and you, be fruitful and multiply, swarm [e.g., in] the earth and multiply therein' (Gen 9:7), there are two pairs of clauses that both represent *hendiadyses*, according to Andersen.<sup>211</sup> Here it would seem that פָּרוּ וַרְבוּ, lit. 'and you, be fruitful and multiply' represent one *hendiadys*, and the other suggested *hendiadys* is שְׂרָצוּ בָאָרֶץ וַרְבוּ-בָהּ, lit. 'swarm [e.g., in] the earth and multiply therein.' In the first combination the verbs/clauses are joined asyndetically, but in the second passage there is an intervening component between the verbs.

*Hendiadys* obviously represents, according to Andersen: I. Apposition, with a conjunction present that seems to be interpreted as expegetical by Andersen, II. Two verbs asyndetically joined of which the second is interpreted as an adverbial modifier, but also III. Clauses/Verbs with intervening components in which Andersen possibly interprets the second verb as an adverbial modifier, but it is impossible to say since no translation is given.

A finite verb seen as acting as a verbal modifier in the construction labelled *hendiadys/verbal hendiadys*, as suggested by Lambdin, usually stands as the first verb of two. In Andersen's examples, however, וַרְבוּ, lit. 'and multiply,' stands as the second verb of two. In addition, in two of the four examples referred to as *hendiadyses* by Andersen, the verbs 'be fruitful and multiply' are part of sequences consisting of three verbs, e.g., in Gen 1:28; פָּרוּ וַרְבוּ וּמָלְאוּ, lit. 'be fruitful and multiply and fill,' in which the verb וַרְבוּ 'and multiply,' stands as the second verb of three. The verb וַרְבוּ 'and multiply,' could therefore in theory be interpreted as an adverbial modifier either to the preceding verb, 'be abundantly fruitful and fill the earth,' as Andersen suggests, or else to the following verb, 'be fruitful and abundantly fill the earth.' It might perhaps at first glance seem insignificant which of the verbs is rendered an adverbial

<sup>208</sup> Even though no example of this kind of *hendiadys* is given, we have to presume that *hendiadys* for Andersen in that case would be something like 'Dr Livingstone *and* the/an explorer' (italics added).

<sup>209</sup> *Idem*, 117.

<sup>210</sup> *Idem*, 117. Andersen refers to Gen 1:22, 28; 9:7; 35:11.

<sup>211</sup> *Idem*, 99, "both pairs hendiadys."

modifier in verb sequences such as the ones above, but it does of course have implications for translations and interpretations.

It would seem that it is the presence of a conjunction in what Andersen sees as two components in apposition that brings about a *hendiadys*, and possibly also epexegetis, which would seem identical notions in Andersen's view, and will be discussed further below.<sup>212</sup>

When it comes to sentences/verbs/clauses Andersen commits no remark which indicates that he takes the 'sentences/verbs/clauses' combined, in what he labels *hendiadys*, to represent a stylistic or rhetorical device. However, the criterion given for 'conjunctive sentences' betokening *hendiadys* is that it concerns "a composite description of a single action."<sup>213</sup>

*R. J. Williams (1976), J. C. Beckman (2007, revised edition of Williams' Hebrew Syntax)*

In Williams' *Syntax*, which appeared in 1976, and only a few years after Lambdin's *Introduction* was published, Williams uses the term *hendiadys* only for combinations of nouns and not for verbs.

Although Williams' definition of *hendiadys*: "A single concept may be expressed by two words linked by the conjunction וְ," in theory could incorporate verb combinations, Williams presents no examples including verbs. However, he gives nine examples consisting of nouns derived from the HB, but the combinations are interpreted in various ways even if the same designation is used.<sup>214</sup>

In several cases Williams interprets one of the nouns as a modifier, which pertains to combinations consisting of dissimilar nouns as well as synonym-like nouns, but in some cases none of the nouns in a suggested *hendiadys* are reinterpreted.

Williams uses the term for the following kinds of constructions:

A. One noun of two is interpreted as a modifier in combinations of (I) dissimilar nouns, e.g., דְּמַמְמָה וְקוֹל, lit. 'silence and a voice' (Job 4:16) interpreted as "a whispering voice" by Williams,

---

<sup>212</sup> For a more detailed discussion on epexegetis and apposition in connection with *hendiadys*, see 7.1.2 Remarks on *hendiadys* as construct relations, apposition and epexegetis below.

<sup>213</sup> *Idem*, 117.

<sup>214</sup> Williams, *Syntax*, 16. He gives 21 text references in the HB in which one or several of the combinations occur, and which he uses to exemplify what he considers are examples of so-called *hendiadyses*. In some cases the intervening components may consist of more than a simple *wāw*.

but also (II) synonym-like nouns, e.g., תְּשׁוּדָה וְצִלְמָוֶתה, lit. ‘darkness and deep darkness’ (Job 10:21), which are translated “blackest darkness” by Williams.<sup>215</sup>

B. Two nouns, of which one is reinterpreted as a modifier, are together seen to form a new concept, e.g., הַבְּרִית וְהַחֶסֶד, lit. ‘the covenant and the lovingkindness’ (Deut 7:9), which Williams translates “the loyal covenant.”<sup>216</sup>

C. Neither of the two nouns in an alleged *hendiadys* is interpreted as a modifier and the translations of the two items are accordingly given only as a coordination of separate nouns: e.g., הַקָּסֶם וְהַשָּׂדֶה, lit. ‘violence/wrong and violence/destruction’ (Am 3:10), which are rendered “assault and battery” by Williams.<sup>217</sup>

One of the nouns in a *hendiadys* is sometimes reinterpreted as a modifier, but not in all cases, according to Williams’ examples and suggested translations, and Williams does not present criteria for when one of the components in a *hendiadys* ought to be regarded as a modifier or not. The conjunction seems in any case to be indispensable, according to Williams’ definition.

In the revised and largely expanded edition by Beckman from 2007 of Williams’ *Hebrew Syntax*, exemplifications of so-called *nominal hendiadyses* are given as well.<sup>218</sup> *Nominal hendiadys* is defined as “one meaning is expressed by means of two words,” and Beckman explains that “In Hebrew, whenever two substantives are joined by the conjunction וְ ‘and,’ [...] they are a hendiadys if the combination expresses a single concept,” which would seem to open for a large amount of combinations.<sup>219</sup>

Beckman cites Williams’ *hendiadys* examples consisting of nouns, but whilst retaining at least some of Williams’ proposed *hendiadyses* from 1967, Beckman is clearly uncertain and bestows Williams’ translations in several cases with a question mark, e.g., הַבְּרִית וְהַחֶסֶד, lit. ‘and the covenant and the lovingkindness’ (Deut 7:9), according to Williams “the loyal covenant” whereas Beckman tentatively suggests “covenant loyalty?”; הַהוֹדָה וְהַהִדְבָּר, lit. ‘and splendour and majesty’ (Job 40:10b), interpreted by Williams “glorious splendour,” whereas Beckman cautiously writes “‘majesty and splendour’ (majestic splendour?)”; הַמְּאֹדָה וְהַהִדְבָּר, lit.

---

<sup>215</sup> *Ibid.*

<sup>216</sup> He refers to Deut 7:9, 12; 1 Kgs 8:23, Neh 9:32.

<sup>217</sup> Williams refers to Am 3:10; Jer 6:7, 20:8, Ezek 45:9. The other example is וְגֵן וְנֶכֶד, lit. ‘and offspring and progeny/posterity’ (Isa 14:22) in which the two nouns are simply rendered ‘kith and kin’ by Williams as two independent nouns. Here Williams refers to Isa 14:22, Gen 21:23, Job 18:19.

<sup>218</sup> Beckman, *Syntax*, 90-91.

<sup>219</sup> *Idem*, 29.

‘silence and a voice’ (Job 4:16), for which Williams suggests ‘a silent voice,’ but Beckman is uncertain and writes “whisper and voice (‘a whispering voice’)?”<sup>220</sup>

Although the examples that Williams suggests are retained by Beckman he evidently finds it difficult to decide the interpretations of the combined nouns when they are taken as *hendiadyses*.

### *R. Gordis (1976)*

In an article on rhetorical features in the HB Gordis includes a section on so-called *hendiadys*. He does not refer to examples in Latin or to definitions and exemplifications by previous researchers but explains that the biblical writer wants to express one notion but this concept is divided and expressed in the form of two independent words. One of the components is the most important but the second, when may be reinterpreted, achieves a similar status by being in the form of an independent noun.

All his examples consist of dissimilar nouns, several of them are already put forth by earlier scholars, and one or both of the nouns involved are reinterpreted. However, a few new intriguing examples are put forth by Gordis, e.g.:

אֲחֵרֵי הַדְּבָרִים וְהָאֱמֶת הָאֱלֹהִים, lit. ‘after these *words/events and the truth*’ (2 Chr 32:1), which Gordis interprets as “הָאֱלֹהִים דְּבַרֵי הָאֱמֶת”<sup>221</sup>;

שֶׁקֶר וְקֶסֶם, lit. ‘lie and divination’ (Jer 14:14), which Gordis interprets as “קֶסֶם שֶׁל הַבַּל”<sup>222</sup>;

מִחֶרֶב מִפִּיהֶם, lit. ‘from a sword, from their mouth’ (Job 5:15), which Gordis interprets as “פִּיהֶם מִחֶרֶב”<sup>223</sup>;

חַסְדֵּי וְחַיִּים, lit. ‘life and loving-kindness’ (Job 10:12), which Gordis interpretes as “שֶׁל חֶסֶד הַיָּמִים”<sup>224</sup>

---

<sup>220</sup> *Idem*, 30. Beckman adds one example of his own consisting of nouns, but even though not found in Williams’ *Syntax* the example as such is proposed as a *hendiadys* by earlier grammarians, and it is תֹּהוּ וְנָחַל, lit. ‘an emptiness/formless and a void’ (Gen 1:2), which Beckman interprets “a formless void.”

<sup>221</sup> ‘These words of truth.’ Gordis, “Usages,” 43. See also *Koheleth*, 279, 332, “words of truth.”

<sup>222</sup> ‘Divination of futility.’ Gordis, “Usages,” 41.

<sup>223</sup> ‘From the sword of their mouth.’ Gordis, “Usages,” 41, see also Gordis, *Koheleth*, 279.

<sup>224</sup> ‘Life of loving-kindness.’ Gordis, “Usages,” 42. See also Gordis, *Koheleth*, 279, 332.

Although Gordis' explanation is slightly different from that of earlier scholars his 13 examples are actually more coherent in that they all except one consist of dissimilar nouns with an intervening conjunction.<sup>225</sup>

*J. P. van der Westhuizen (1978)*

Van der Westhuizen attempts to clarify *hendiadys*, and its development, which he discusses in an article from 1978 based on his unpublished dissertation on literary devices in the HB.<sup>226</sup> He builds his reasoning on *hendiadys* mainly on examples from the Psalms.<sup>227</sup>

*Hendiadys* represents “a figure of speech in which ‘one is expressed by means of two,’ namely, that something may be referred to by two (or more) words or phrases which are synonymous,” but no reference is given to whom or what van der Westhuizen bases his definition on and no examples derived from Latin are referred to.<sup>228</sup>

The 32 examples derived from the HB put forth by van der Westhuizen consist of various constructions:

I. Two or more synonym-like nouns, e.g., *וְיִנְקִים | עוֹלָלִים*, lit. ‘children and sucklings’ (Ps 8:3a).<sup>229</sup>

II. Dissimilar nouns, e.g., *עֲזָרְנוּ וּמִגְנָנוּ*, lit. ‘our helper and our shield’ (Ps 33:20), which is interpreted “our warrior and our shield” by Westhuizen.<sup>230</sup>

III. Dissimilar verbs, e.g., *נִסַּע וְנִגְלָה*, lit. ‘journeyed/removed and removed/gone into exile’ (Isa 38:12).<sup>231</sup>

IV. Synonym-like adjectives, e.g., *עָקָשׁ וּפְתִילָה*, lit. ‘perverse/crooked and crooked’ (Deut 32:5).<sup>232</sup>

V. Synonym-like verbs which van der Westhuizen denotes “semi-synonymous words,” e.g., *וּמְחַצֵּה וְהִלְפָה*, lit. ‘and she smote through and she smote/pierced his temple’ (Judg 5:26).<sup>233</sup>

---

<sup>225</sup> Gordis, “Usages,” 40-43.

<sup>226</sup> Westhuizen van der, “Hendiadys.”

<sup>227</sup> He gives, in addition, some examples derived from Qumran and references to word pairs in Ugaritic texts.

<sup>228</sup> Westhuizen van der, “Hendiadys,” 50.

<sup>229</sup> *Idem*, 50.

<sup>230</sup> *Idem*, 51. Here *עֲזָרְנוּ* is interpreted ‘our warrior’ by van der Westhuizen.

<sup>231</sup> *Idem*, 54.

<sup>232</sup> *Idem*, 53.

<sup>233</sup> *Idem*, 53.



VI. Verbs in what van der Westhuizen labels “parallelistic hendiadys,” i.e. two combinations of verbs: *הוּא אָמַר וַיִּהְיֶה הוּא צָוָה וַיִּעֲמֵד*, lit. ‘*he spoke and it became, he commanded and it stood forth/firm*’ (Ps 33:9).<sup>234</sup>

VII. Verbs in what he labels “double hendiadys,” viz., *אָמַר אֹיְבֵי אֶרְדָּף אֲשִׁיג אַחֲלַק שְׁלָל [...] אָרִיק, חֲרָבִי תוֹרִישְׁמוּ וְדָרִי I will draw (lit. ‘empty out’) my sword, my hand will cause to destroy them.* (Ex 15:9a and 9c).<sup>235</sup>

VIII. A so-called “threefold hendiadys,” e.g., *מָנוּ רָעָב וּלְחָמֵי רָשָׁף וּקְשָׁב מְרִירֵי, lit. ‘empty of hunger and eaten by plague and bitter destruction’* (Deut 32:24).<sup>236</sup>

IX. Phrases consisting of two, three, or four components that combined are seen to represent the phenomenon *hendiadys*, e.g., *בְּיָד תִּזְקַח וּבְזְרוּעַ נְטוּיָה, lit. ‘with a strong hand and an outstretched arm’* (Ps 136:12).<sup>237</sup>

The term *hendiadys* is used by van der Westhuizen for a variety of constructions, but contrary to some other scholars he never suggests that any of the components involved ought to be reinterpreted.

Van der Westhuizen concludes that what he refers to as *hendiadyses* do not commonly occur in biblical hymns of praise and the reason is that “either *hendiadys* developed into parallelism, or [which he considers more likely] the author reverted to parallelism to achieve the same or perhaps better effect than could be achieved by hendiadys.”<sup>238</sup> Van der Westhuizen is one of the few that has carried out research specifically directed to so-called *hendiadyses* in the HB, but his application of the term to such a diversity of constructions unfortunately adds to the already confused picture.

---

<sup>234</sup> *Idem*, 52. Italics added.

<sup>235</sup> *Idem*, 52. Italics van der Westhuizen.

<sup>236</sup> *Idem*, 53.

<sup>237</sup> *Idem*, 51.

<sup>238</sup> *Idem*, 56. The development is therefore described by van der Westhuizen as first (a) a repetition of verbs that (b) developed into what van der Westhuizen sees as *hendiadys*, which then (c) developed into parallelism but with some overlapping. The conclusions by van der Westhuizen are in some respects similar to Avishur’s conclusions from 1971 on the development of word pairs.

W. G. E. Watson (1984)

Watson incorporates a section on *hendiadys* and gives several exemplifications of the same in his monograph titled *Classical Hebrew Poetry* (1984).<sup>239</sup> *Hendiadys* occurs so frequently in Hebrew, according to Watson, that he urges the reader to “always be on the look-out for its occurrences in a text.”<sup>240</sup>

Watson defines *hendiadys* as “the expression of one single but complex concept by using two separate words, usually nouns,” and gives examples from biblical Hebrew but also Ugaritic and Akkadian.<sup>241</sup> The examples from the HB consist of both nouns and verbs, but the exemplifications by Watson of *hendiadyses* derived from Ugaritic and Akkadian consist only of verbs and not nouns.<sup>242</sup>

The designation *hendiadys* refers to, according to Watson, the following constructions and examples in the HB, and Watson designates the features involved more specifically in the following ways:

I. Parallelism with a simple semantic unit (nouns), וּמְלִיצָה הַיְדוּת לֵוִי, lit. ‘and satire/scorn, riddles to/of him’ (Hab 2:6), Watson: “in *scoffing derision* of him.”<sup>243</sup>

II. Non-repetition of (common) regent (nouns), בְּקוֹל־רִנָּה וְהוֹדָה, lit. ‘with voice of joy and thanksgiving’ (Ps 42:5), Watson: “loud shouts OF thanksgiving/”a shout of joyful thanks.”<sup>244</sup>

III. Common grammatical elements in singular (nouns), וְרָאָה וְרָעַד, lit. ‘fearfulness and trembling’ (Ps 55:6), Watson: “trembling fear.”<sup>245</sup>

IV. Lack of an expected copula (clauses), תִּשָּׁב בְּאֶתְרֵךְ הַדְּבָר בְּבִן־אִמֶּךָ, lit. ‘you sit with your brother, you speak of your mother’s son’ (Ps 50:20), Watson: “you sit gossiping against your brother.”<sup>246</sup>

V. Successive parallelism of components (verbs), מָתַי אֶבֹּא וְאֶרְאֶה, lit. ‘when will I come and I will see’ (Ps 42:3), Watson: “When shall I come and see?”<sup>247</sup>

---

<sup>239</sup> Watson, *Poetry*, 324-328. The term occurs also on pp. 139 n. 78, 196, 321, 329, 332, 369, and is also used in his *Traditional Techniques* (1994), in which Watson refers to, apart from a few so-called *hendiadyses* in Aramaic, Ugaritic and Akkadian, also to examples in the HB: on p. 383 to Ps 55:6; p. 385 to Ps 67:2, “possibly [a hendiadys]”; p. 411-412 to Job 10:17.

<sup>240</sup> Watson, *Poetry*, 325.

<sup>241</sup> *Idem*, 324. The term *verbal hendiadys* is not used.

<sup>242</sup> *Idem*, 325.

<sup>243</sup> *Idem*, 325.

<sup>244</sup> *Idem*, 321, 326. Capital letters Watson.

<sup>245</sup> *Idem*, 326. For the same example, see also Watson, *Techniques*, 383.

<sup>246</sup> *Idem*, 326.

VI. Two words in apposition, which is exemplified by the two asyndetically joined nouns, צַדִּיק תָּמִים, lit. ‘righteous, blameless/perfect’ (Job 12:4), for which Watson suggests the translation “blamelessly just.”<sup>248</sup>

VII. Dissimilar nouns of which one is interpreted as an attribute. This latter construction is exemplified by a so-called *double hendiadys*:

שְׂתִים הָיָה קְרֵאֲתֶיךָ מִי יָנוּחַ לְךָ הַשֶּׁבַע וְהַשֶּׁבַע וְהַתְּרֵב וְהַתְּרֵב מִן אֲנָחְמֶךָ

these two things, they come unto you, who shall mourn you, the violence/destruction and the break, and the hunger and the sword, who shall comfort you? (Isa 51:19).

Watson translates the above: “These *two* disasters have overtaken you – Who can console you? Destructive desolation, – stabbing starvation – Who can comfort you?”<sup>249</sup> Here Watson finds the prophet seemingly speaking about four events, ‘desolation and destruction’ and ‘famine and the sword,’ but he has, according to Watson, only two in mind. Hence Watson interprets one of the two components in each noun combination as an attribute and refers to these suggested *hendiadyses* as “two sets of words in tandem.”<sup>250</sup>

Furthermore, *hendiadys* has 7 different functions, according to Watson. Among the 7 functions attributed to *hendiadys* Watson renders the main functions for verbs to be ‘to extend the existing vocabulary’ when a verb is used as a “surrogate for [an] adverb,” and for verbs as well as nouns also hyperbole, but other functions are listed as well. Due to the many possibilities described by Watson of what a *hendiadys* represents and since the actual components in each verse are not cited when the functions are exemplified, it is difficult, not to say impossible, to always pinpoint the exact combinations that Watson has in mind in the references pertaining to functions. The following 7 functions are nevertheless listed by Watson:

1) surrogate for an adverb (verbs), e.g., וַיִּזְכּוּ וַיִּמְרוּ, lit. ‘and they tempted and they rebelled’ (Ps. 78:56), Watson: “they defiantly tempted.”<sup>251</sup>

---

<sup>247</sup> *Idem*, 326.

<sup>248</sup> *Idem*, 327.

<sup>249</sup> *Idem*, 326.

<sup>250</sup> *Idem*, 326.

<sup>251</sup> *Idem*, 328. Additional verses, according to Watson, in which this kind of function is found are: Ps 69:18; Ps 106:13; Ps 112:9; Ps 129:5. In all of these are found examples of *hendiadyses* by Dahood, in his commentary on the Psalms, and referring to verbs.

- 2) hyperbole (verbs), כָּסְפוּ הָמוּ מִן־בְּלִהוֹת, lit. ‘they were swept away, they were complete/finished’ (Ps 73:19), Watson: “utterly swept away.”<sup>252</sup>
- 3) to evoke a word pair, Ps 32:5 (probably verbs); Ps 132:9 (probably nouns).<sup>253</sup>
- 4) for assonance, Isa 29:9 (probably verbs).<sup>254</sup>
- 5) to produce rhyme, Lam 3:56 (nouns or verbs).<sup>255</sup>
- 6) to preserve rhythm, Ps 106:13 (probably verbs).<sup>256</sup>
- 7) for parallelism, Ps 85:9b (probably nouns or phrases).<sup>257</sup>

Most of the examples in which the components are cited and used by Watson to illustrate *hendiadys* can be found as suggested *hendiadyses* in Dahood’s *Psalms* commentaries, whereby it would seem that Watson mainly relies on Dahood. However, even though Watson mentions Dahood, he refers in his bibliography also to Melamed’s and Avishur’s research on *hendiadys*, and for the definition of *hendiadys* and additional conclusions on the subject Watson refers to Wright who discusses what he sees as *hendiadys* in *Hamlet* by Shakespeare.<sup>258</sup> Several other biblical scholars refer to Watson when applying *hendiadys* features derived from the HB.<sup>259</sup>

<sup>252</sup> *Idem*, 328. Additional verses, according to Watson, in which this kind of function is found are: Ps 71:13; Ps 83:18; Hab 3:11. All of these examples, except Hab 3:11, are also found as suggested *hendiadyses* by Dahood referring to verbs in his commentary on the Psalms. Hab 3:11 may possibly concern nouns and not verbs.

<sup>253</sup> Watson does not refer to any actual components in several of the text references. However, since the earlier exemplifications by Watson consist of Dahood’s suggested examples of *hendiadyses*, it is probably the nouns in Ps 32:5 that Dahood refers to as a suggested *hendiadys*; עֲוֹן חַטָּאתַי, lit. ‘iniquity of my sin/sin offering.’ The same applies to Ps 132:9 in which Dahood refers to וְהַסִּידִיק [...] בְּהַגִּיד, lit. ‘your priests [...] and your faithful,’ as a *hendiadys*, wherefore these components presumably are what Watson refers to in accordance with the other examples.

<sup>254</sup> *Idem*, 328. In Isa 29:9 it is either one or both of the combinations of in each case two verbs of the following הַתְּמַהְמַהוּ וְהַתְּמַהְמַהוּ וְהַתְּמַהְמַהוּ וְהַתְּמַהְמַהוּ, lit. ‘delay/wait and be astounded, be blind and be blind,’ that Watson has in mind since he refers to assonance as the function in this suggested *hendiadys*. Another example of a *hendiadys* in which assonance is at hand is found in Songs 2:3, according to Watson, but the actual components are not specified.

<sup>255</sup> *Idem*, 328. Watson does not specify the actual components that comprise the suggested *hendiadys* in question.

<sup>256</sup> Here it is probably the combination of the verbs מָהֲרוּ שָׁכְחוּ, lit. ‘they hastened, they forgot,’ that Watson has in mind, due to the fact that most examples of *hendiadys* by Watson are found among Dahood’s proposed *hendiadys* and this verb combination is suggested as a *hendiadys* in Ps 106:13 by Dahood, *Psalms*, vol. III, 70.

<sup>257</sup> *Idem*, 328. Here it is probably the phrases וְאֶל־עַמּוֹ וְאֶל־חַסִּידָיו, lit. ‘to his people and to his faithful/devoted,’ that Watson has in mind, due to the fact that Watson commonly cites Dahood’s proposed *hendiadyses* and this combination derived from Ps 85:9b is referred to as a *hendiadys* by Dahood, *Psalms* vol. II, 289.

<sup>258</sup> For more on Wright’s opinions on *hendiadys*, see above 3.8 *Hendiadys* in Shakespeare’s *Hamlet*.

<sup>259</sup> See e.g., Althann, “Ellipsis,” 96; Goldingay, *Psalms 42-89*, 169 n. 24; Moore, *Symbol*, 97-98 n. 17; Kuntz, “Agent,” 118; Jacobsen, *Function*, 1; Mascarenhas, *Function*, 127 n. 30; NET Bible commentary, 789 n. 10; Patterson, *Nahum*, 37; Vickers, *Counterfeiting*, 526 n. 13; Tsumura, “Grammar,” 487 n. 1; Ryou, *Oracles*, 191 n. 60 *et al.*

In many of Watson's exemplifications one of the nouns or verbs is reinterpreted. However, some combinations would seem to represent grammatical and other rhetorical or stylistic features, and since Watson's exemplifications display such a variety of proposed constructions and ascribed functions of a so-called *hendiadys*, it is not possible to ascertain a single construction and its function(s) on the basis of his examples.

The reason for the diversity could be (a) that Watson incorporates notions on and examples of *hendiadyses* in the HB derived from both Melamed, Avishur and Brongers who disagree in some cases, (b) that most of Watson's examples are identical to the ones put forth by Dahood which consist of various constructions, but also (c) that Watson for conclusions on *hendiadys* in biblical Hebrew refers to Wright's research on proposed *hendiadyses* in Shakespeare's works. Nonetheless, this amount of phenomena with various ascribed functions credited to *hendiadys* shows that we seem to need demarcations of different phenomena with their possible respective functions.

#### C. Seow (1987)

Seow utilizes the term *hendiadys* in his grammar from 1987, but only for nouns, and defines it thus: "two separate nouns linked by ו may be used to express a complex idea that would normally require just one noun with a modifier."<sup>260</sup> He gives three examples that all consist of two dissimilar nouns, in which the first or the second is reinterpreted.<sup>261</sup> In the revised edition of Seow's grammar from 1995, the term *hendiadys* does not occur and no examples of *hendiadyses* are given.

#### L. Alonso Schökel (1988)

Alonso Schökel gives one example of a *hendiadys* in his *Manual of Hebrew Poetics* from 1988. The proposed *hendiadys* does not consist of dissimilar nouns, as in several other

---

<sup>260</sup> Seow, *Grammar*, 258 (ed. from 1987).

<sup>261</sup> Two of the examples are suggested by previous scholars are עֲצֵבוֹנָה וְתִקְוָה, lit. 'your pain and your pregnancy' (Gen 3:16) "your labour pain" (italics Seow); וְקוֹל דְּמָמָה, lit. 'silence and a voice' (Job 4:16), "a whispering voice" (italics Seow). Both are already suggested by Glassius and Gesenius. The novel example put forth by Seow is עִיר וּמִגְדָּל, lit. 'a city and a tower' (Gen 11:4), which is interpreted "a towering city" by Seow (italics Seow).

examples by the scholars mentioned above, but synonym-like nouns, viz., שִׁמְרֵי וְשִׁיחַ, lit. ‘thorn/thorny bush and thistle/thorny bush’ (Isa 9:17).<sup>262</sup>

However, in an article from 1959 he uses the term for two nouns from the same stem and of the same gender, but different forms, viz., תַּאֲנִיחַ וְאֲנִיחָה, lit. ‘mourning and mourning’ (Isa 29:2), which are also labelled *hendiadys*.<sup>263</sup> Neither of the two nouns is interpreted as a modifier, and no remark is given by Alonso Schökel, which indicates that one of the nouns in a *hendiadys* may ever function as a modifier or that a so-called *hendiadys* has e.g., emphatic function.<sup>264</sup>

*B. P. Kittel/V. Hoffer/R. A. Wright (1989)*

The expositions of *hendiadys* can, especially together with illustrations of the same, be contradictory and/or somewhat confusing like e.g., Kittel/Hoffer/Wright’s depiction of the matter in their *Biblical Hebrew: A Text and Workbook*. They exemplify what they apprehend as *hendiadys* by a construct relation, בְּמִקְוֵם קִדְשׁוֹ, lit. ‘in the place of his holiness’ (Ps 24:3).<sup>265</sup> The same concept is further exemplified by Kittel/Hoffer/Wright by another construct relation אֲדָמַת־קִדְשׁוֹ, lit. ‘ground of holiness’ (Ex 3:5), with the comment “This is an example of *hendiadys*: two nouns used in apposition.”<sup>266</sup> Here the term *hendiadys* is employed, but contrary to most other scholars, on nouns in a construct relation, but simultaneously referred to as both apposition and *hendiadys*.

*B. K. Waltke/M. O’Connor (1990)*

In their *Introduction to Biblical Hebrew Syntax*, Waltke and O’Connor give not one, but 8 different definitions *cum* explanations of *hendiadys* and a substantial amount of exemplifications, of which only a few are suggested by earlier scholars.

The different constructions labelled *hendiadys* by Waltke/O’Connor together with the accompanying, but diverse explanations/definitions of what *hendiadys* represents, are the following;

---

<sup>262</sup> Alonso Schökel, *Manual*, 75.

<sup>263</sup> Alonso Schökel, *Analyse*, 156.

<sup>264</sup> He comments, however, on the fact that he considers *alliteration* to be present in the example consisting of two nouns from the same stem and derived from Isa 29:2.

<sup>265</sup> Kittel/Hoffer/Wright, *Hebrew*, 225.

<sup>266</sup> *Idem*, 335.

I. Closely related nouns. In the glossary in Waltke/O'Connor's monograph on biblical Hebrew syntax, *hendiadys* is defined as "a single expression of two apparently separate parts, e.g., 'kith and kin,'" but no example from biblical Hebrew is given.<sup>267</sup> Neither of the two nouns in this example, according to the translation given, is seen to function as a modifier, which on the other hand is by Waltke/O'Connor assigned one of the components in a *hendiadys* in the section dealing with adjectival modifiers, see II below.

II. Attributive construction. Adjectival modifiers are exemplified by *inter alia* the proposed *hendiadys* "gods and foreigners" (italics Waltke/O'Connor), a hypothetical example and unfortunately no suggested interpretation is given.<sup>268</sup> However, one example to illustrate this kind of a *hendiadys* is derived from the HB, viz., בְּאֹהֶל וּבְמִשְׁכָּן, lit. 'in a tent and in a dwelling[tent]' (2 Sam 7:6), which Waltke/O'Connor interpret, "with a *tent as my dwelling* (lit., *a tent and dwelling*)."<sup>269</sup> However, on p. 70 the term *hendiadys* is used for yet another kind of combined components and accompanied by a different explanation, see III below.

III. Two nouns with one referent. Before the section on adjectival modifiers, Waltke/O'Connors state that *hendiadys* is "the juxtaposition of two nouns with a single referent, with or without the conjunction."<sup>270</sup> This is illustrated by the English expression 'assault and battery' and exemplified by an example from the HB, viz., הַתְּמָס וְשָׂר, lit. 'violence and violence/destruction' (Jer 6:7), with a subsequent verb in singular. None of the components are interpreted as a modifier, contrary to the information on *hendiadys* consisting of nouns, given earlier, see II above. The suggested translation given for this proposed kind of *hendiadys* is simply, "*Violence and destruction* resound in her."<sup>271</sup> However, apart from using the term *hendiadys* on combinations of nouns Waltke/O'Connor also employ the term on combinations of verbs, see IV, V and VI below.

IV. *Qatal + weqatal*. The fourth proposed explanation of *hendiadys* denotes something altogether different from the earlier exemplifications. When commenting on copulative *wāw*, Waltke/O'Connors explain, "The copulative construction sometimes serves in a *hendiadys*, to

---

<sup>267</sup> Waltke/O'Connor, *Introduction*, 691.

<sup>268</sup> *Idem*, §4.6.1, pp. 73-74,

<sup>269</sup> *Idem*, §4.6.1 example 7, p. 74. Due to the translation of the other example, בְּאֹהֶל וּבְמִשְׁכָּן (the Hebrew text does actually not say 'my dwelling') one wonders if one of the components in this example is seen to function as a modifier similar to what one of the nouns in the hypothetical example "gods and foreigners" presumably was meant to convey.

<sup>270</sup> *Idem*, §4.4.1, b (b), p. 70.

<sup>271</sup> *Idem*, 70.

represent two aspects of a complex situation.”<sup>272</sup> The five examples used to illustrate this notion presumably constitute *hendiadyses*, according to Waltke/O’Connor, but are not analogous to the other examples of so-called *hendiadyses* given earlier in this monograph and cited above. These examples here involve instead two more or less closely related verbs, with or without intervening components, in which the second verb consists of a *wegatal*. This fourth kind of *hendiadys* is exemplified by the following kind of combinations:

a) A combination of two closely related finite verbs וַאֲנִי זָקֵנָהּ וְשֵׁבֶתִי lit. ‘and I, I was old and I was grey-haired’ (1 Sam 12:2), interpreted “I am old *and grey*.”<sup>273</sup> None of the verbs are interpreted as an adverbial modifier.

b) Two closely related verbs, interspersed by several intervening components, e.g., ... הָרִוא אָמַר ... וְדָבַר lit. ‘Did he say ... and he spoke’ (Num 23:19), which is interpreted “Does he speak...? *Does he promise?*” by Waltke/O’Connors.<sup>274</sup>

c) Two dissimilar verbs, viz., the last two in the following example: [...] וְהִשְׁבִּיבוּ אֶל-לִבָּם וְהִשְׁבִּיבוּ אֶת-לִבָּם וְהִשְׁבִּיבוּ אֶת-לִבָּם lit. ‘and if they change their heart ... and they shall turn and they shall supplicate’ (1 Kgs 8:47), interpreted “And if they have a change of heart ... *and repent and plead*.”<sup>275</sup> None of the verbs are interpreted as an adverbial modifier.<sup>276</sup> However, *hendiadys* is applied by Waltke/O’Connors to yet other kinds of combinations with other functions, see V and VI and VII below.

V. Adverbial modifier. The term *hendiadys* actually appears once more in the same section, as the example in IV above, but is this time used to exemplify another notion. In this case the term is applied to two dissimilar verbs of which one is interpreted as an adverbial modifier by Waltke/O’Connor, which is not the case in the other examples related above. They remark: “The copulative may simply serve in *coordination* to link two points in the discourse” (italics Waltke/O’Connor), which is illustrated *inter alia* by the two verbs וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל lit. ‘and I became great and I added more than...’ (Eccl 2:9), with the added comment by

<sup>272</sup> *Idem*, §32.3, a, p. 540. A reference is given to Revell, but he not use the term *hendiadys* on this kind of constructions. See Revell, “Stress.”

<sup>273</sup> *Idem*, §32.3, b, p. 540. Italics Waltke/O’Connor.

<sup>274</sup> *Idem*, §32.3, b, p. 540. Italics Waltke/O’Connor.

<sup>275</sup> *Idem*, §32.3, b, p. 540. Italics Waltke/O’Connor.

<sup>276</sup> Italics Waltke/O’Connor. The other examples of this kind of a *hendiadys* are וְהִשְׁבִּיבוּ אֶת-מִשְׁפָּרְתִּי וְהִשְׁבִּיבוּ אֶת-מִשְׁפָּרְתִּי lit. ‘your father deceived me and he changed my wages’ (Gen 31:7), which is translated “He has cheated me *by changing* my wages,” and the last example כִּי-הִקְשָׁה יְהוָה אֶל-רוּחַ אֶת-רוּחוֹ וְאָמַן אֶת-לִבָּבוֹ lit. ‘because YHWH your God hardened his spirit and hardened/made obstinate his heart’ (Deut 2:30), which is interpreted “YHWH ... made his spirit stubborn *and* his heart *obstinate*” (italics Waltke/O’Connor).



Waltke/O'Connor, "note the hendiadys."<sup>277</sup> Their translation of this kind of a *hendiadys* is "And I became greater by far than ...," which means that the term *hendiadys* would seem to signify the reinterpretation of a verb, and/or possibly comparison.<sup>278</sup>

VI. Distributive function of a doublet. The term *hendiadys* is used furthermore by Waltke/O'Connor to denote what they refer to as the function of a so-called doublet consisting of two nouns from the same stem. The two nouns *מוֹשֶׁעַן וּמִוֹשֶׁעֶנָה*, lit. 'support and support' (Isa 3:1), are "used as a hendiadys," according to Waltke/O'Connor, and translated "every kind of support."<sup>279</sup> Here the term *hendiadys* is applied to two combined nouns derived from the same root, but of different gender, and with an additional suggested function apart from the ones already given. The suggested function is not mentioned, but would according to the translation given seem to represent distributive function; 'every kind kind of,' or perhaps reinforcement. However, an additional application of *hendiadys* refers to clauses, see VII below.

VII. Combinations of clauses. Apart from the earlier explanations and exemplifications of *hendiadys* already mentioned, Waltke/O'Connor give an additional explanation of *hendiadys*, but this time the term refers to combinations of clauses: "Conjunctive *waw* serves to join two clauses which describe interrelated or overlapping situations not otherwise logically related. Pairs of such clauses may form a *hendiadys*."<sup>280</sup> The nine examples given by Waltke/O'Connor presumably exemplify this kind of *hendiadys*, but this time the proposed *hendiadyses* consist of a variety of combinations of clauses or verbs that presumably are seen as clause elements.<sup>281</sup>

---

<sup>277</sup> *Idem*, §32.3, c, p. 541.

<sup>278</sup> *Idem*, §32.3, c, p. 541.

<sup>279</sup> *Idem*, §6.4.3, a, p. 106.

<sup>280</sup> *Idem*, §39.2.5, a, p. 653.

<sup>281</sup> This is represented by; (1) two imperatives/clauses, 1 Kgs 18:41, וְעַלֶּה אֲכַל וּשְׁתֵּה, lit. 'Go up, eat and drink,' "Go, eat *and* drink" (italics Waltke/O'Connor); (2) two imperatives/clauses with an additional clause following the second imperative; Jer 2:19 וְדָעִי וְרָאִי כִּי-רָע וְקָרַב, lit. 'and know and see [that it is] evil and bitter,' "know *and* see that it is evil and bitter; Isa 2:3, Micah 4:2 וְנַעֲלֶה אֶל-הַר-יְהוָה לָכֵן, lit. 'Go and let us go up to the mountain of YHWH,' "Go *and* let us ascend YHWH's mountain" (italics Waltke/O'Connor); (3) two clauses consisting of, or combinations that include, imperatives, imperfect indicatives, jussive and/or *yiqtol* + *weyiqtol* forms: Gen 9:27, וְיָשָׁבֶן בְּאַהֲלֵי-שָׁם וְיָתִי בְנֵעַן עַבְדִּי לָמוֹ, lit. 'and may/let him live in the tents of Shem and may Canaan be his slave,' "may Japheth live in the tents of Shem; *and* may Canaan be his slave" (Italics Waltke/O'Connor); in Gen 17:2, וְאֶתְּנֶה, בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאֶתְּנֶה אֶתְּנֶה בֵּינֶךָ בְּמִאֲדָר כְּאֲדָר אֶתְּנֶה בֵּינִי וּבֵינֶךָ, lit. 'and I will set my covenant between me and between you and I will increase you very much,' "I will make my covenant between me and you *and* greatly increase you" (italics Waltke/O'Connor); Gen 1:26, וְנַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיָרְדוּ, lit. 'let us make man in our image, in our likeness and let them/they will rule,' "Let us make humans in our image ... *and* let them rule" (italics Waltke/O'Connor); Num 14:12, אֶבְרָא בְּדָבָר וְאֶמְרָא שְׁמֵנוּ, lit. 'I will smite him with pestilence and I will destroy him,' "I will strike them down with the plague *and* destroy them" (Italics Waltke/O'Connor); Deut 17:13, וְכָל-הָעָם וְשָׁמְעוּ וְיָרְאוּ, lit. 'and the whole people will hear and they will be afraid,' "All the people will hear *and* be afraid" (Italics Waltke/O'Connor);

A single verb in Hebrew may be analyzed as a part of speech and/or as a clause element, and in this case the components that constitute the proposed *hendiadyses* by Waltke/O'Connor, and referred to as 'clauses,' consist of either (a) combinations of verbs that are primarily imperatives, jussive and *yiqtol* + *weyiqtol* forms, (b) clauses consisting of several components, of which one is a verb, and/or (c) verbs with or without object suffixes presumably taken as clause elements. None of the verbs involved in any of these 9 examples that are used by Waltke/O'Connor to illustrate this final kind of a *hendiadys*, are interpreted as an adverbial modifier, which on the other hand is the case in one example in their monograph, see V above.<sup>282</sup>

Several scholars refer to Waltke/O'Connor when using the term *hendiadys*, but apply the term on various combinations, which presumably depends, since the use of the term in this reference work is exceptionally diverse, on which kind of constructions and examples derived from this monograph that they base they applications on.<sup>283</sup>

One may question Waltke's/O'Connor's opinion that e.g., the combined verbs in V above indeed represent complex situations or that the verbs/clauses in VI are not logically related, but it seems above all essential to call into question the appropriateness of choosing the term *hendiadys* to serve as a designation for at least 8 different constructions with various appurtenant suggested functions.

#### *H. B. Brichto (1992)*

Brichto defines the term in his *Towards a Grammar of Biblical Poetics* from 1992 thus: "This figure is the expression of a single idea, concept, or meaning by the use of two separate terms joined by a conjunction," which of course can relate to a large amount of constructions in the HB.<sup>284</sup> The order of the constituents in a *hendiadys* is of no significance, according to Brichto. He is also of the opinion that the nouns or verbs in a *hendiadys* might be split up and

---

Deut 19:20 וְהַנְּשָׂאֲרִים יִשְׁמְעוּ וְיִרְאוּ, lit. 'and the men will hear and they will be afraid,' "All the people will hear *and* be afraid"; Deut 21:21 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ, lit. 'and all Israel will hear and they will be afraid,' "All the people will hear *and* be afraid" (Italics Waltke/O'Connor); Isa 41:11a הֲוֹי וְיִכְלְמוּ כָּל הַנְּהַרְיִים בְּךָ, lit. 'indeed, they will be ashamed and they will be humiliated, all who rage at you,' "All who rage against you will be ashamed *and* disgraced," (italics Waltke/O'Connor).

<sup>282</sup> See category V above.

<sup>283</sup> For references to Waltke/O'Connor by scholars who use the term *hendiadys*, see e.g., Goldingay/Payne, *Isaiah 40-55*, vol. I, 165; Hill, *Malachi*, 229, 243, 270, 300, 339, 341, 347; Korpel/de Moor, *Structure*, 123 n. 17, 124; Kuntz, "Agent," 121; Leclerc, *Yahweh*, 11; Longman, *Ecclesiastes*, 101 n. 65; Murray, *Prerogative*, 68; Strawn, "Victorious," 788 n. 19, *et al.*

<sup>284</sup> Brichto, *Grammar*, 40.

distributed in different cola or hemistichs without loosing “the sense of the hendiadys.”<sup>285</sup> One of the components, a noun or a verb, in a *hendiadys* can serve as a modifier, even one of two synonym-like components, and the conjunction is seen as a “multivalent copula,” by Brichto, rather than having the meaning ‘and.’<sup>286</sup> He considers *hendiadys* common in biblical Hebrew, but is concerned that the components in a *hendiadys* are not always translated in an accurate way.

The meaning of the two components in a *hendiadys* is moreover seen by Brichto to sometimes go beyond a mere translation of the elements as such, which instead form a new concept. This is exemplified by the noun combination *מִשְׁפָּט וְדָרֶכָה*, lit. ‘judgment/justice and righteousness,’ which refers to ‘justice,’ according to Brichto. *Hendiadys* is also illustrated *inter alia* by the passage below:

וְהָיָה כִּי-תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה יִתֶּנֶּה לְךָ אֶלְמִידָה נָתַן לְךָ נַחֲלָה וְיִרְשָׁתָהּ וְנִשְׁבַּתָּ בָּהּ :

and it shall be that when you come to the country that YHWH  
your God gives to you [as] possession and you will inherit it  
and you will settle in it. (Deut 26:1).

This is, according to Brichto, a *verbal hendiadys*, which ought to be translated, “When you succeed in wresting possession of and populating the land that YHWH God is granting you.”<sup>287</sup>

Brichto has, like many others, managed to present a wide range of interpretations of what the term *hendiadys* denotes and includes.

*E. Ben Zvi/M. Hancock/R. Beinert (1993)*

Ben Zvi/Hancock/Beinert use the term *hendiadys* for various constructions and combinations of components in their *Readings in Biblical Hebrew, An Intermediate Textbook*. They point out that a *hendiadys* is at hand when we have “two referents,” the components can occur in reverse position, that an intervening conjunction can be omitted, and that the components in a *hendiadys* do not necessarily stand next to each other. *Hendiadys* is illustrated by the following examples:

---

<sup>285</sup> *Idem*, 41-42.

<sup>286</sup> *Idem*, 40.

<sup>287</sup> *Idem*, 41.

I. Combinations of dissimilar nouns, e.g., *וְשָׁלוֹם וְאֱמֶת*, lit. ‘peace and truth’ (2 Kgs 20:19). No other translation than a literal rendering is suggested.<sup>288</sup>

II. Theme-related dissimilar nouns in parallelism, e.g. *אָבִיו [...] אִמּוֹ*, lit. ‘father [...] his mother’ (Prov. 10:1). The two selected components are said to form “a hendyadic pair.”<sup>289</sup>

III. Nouns in a construct relation *אֱמֶת וְשָׁלוֹם*, lit. ‘peace-truth’ (Jer 14:13). Ben Zvi/Hancock/Beinert use this example to show that the components in a so-called *hendiadys* may occur without a conjunction. It is obvious that the two components stand in a construct relation.<sup>290</sup>

IV. Dissimilar nouns in parallelism, *וְשָׁמְרוּ מִשְׁפָּט וְעָשׂוּ צְדָקָה*, lit. ‘keep *judgment/justice* and do *righteousness*’ (Isa 56:1). This example is chosen by Zvi/Hancock/Beinert to show that “the two nouns [in a *hendiadys*] do not necessarily stand next to one another in a sentence.”<sup>291</sup>

Just as in several other works cited above, there are a number of suggestions put forth in this textbook of what the term *hendiadys* signifies.

#### *F. Putnam (1997, 2010)*

In 1997 Putnam published a booklet on biblical Hebrew that found its way into the Bible study computer programme *Libronix Digital System*, the material for a grammar of *biblical Hebrew* was made available with the title *Toward Reading & Understanding Biblical Hebrew* on the Internet. In his works the term *hendiadys* is used and applied to nouns and verbs referred to as nominal, parallel or adverbial *hendiadys* respectively.<sup>292</sup> The term is applied to or equalled with the following kinds of combinations:

I. Nouns in a construct relation, “a form of *hendiadys*,” e.g., *הַר-קָדְשִׁי*, lit. ‘mountain of my holiness’ (Ps 2:6), “my holy hill.”<sup>293</sup>

II. Nouns in apposition, e.g., *נַעֲרָה [בְּהוּלָה]*, lit. ‘young man’ but presumably, as Putnam also understands the two nouns, ‘young woman, virgin’ (Deut 22:23).<sup>294</sup>

---

<sup>288</sup> Ben Zvi/Hancock/Beinert, *Readings*, 104.

<sup>289</sup> *Idem*, 181.

<sup>290</sup> *Idem*, 104.

<sup>291</sup> *Idem*, 104.

<sup>292</sup> See Putnam, *Insert*, §1.8.3, and §2.3.1, pp. 19, 22, 37-39; *Reading*, §4.11, pp. 40-41.

<sup>293</sup> Putnam, *Insert*, §1.8.3, p. 22: “Two member [adjectival] construct chains may also be considered a form of *hendiadys*,” with reference to §1.8.1c (2). However, what Putnam calls adjectival construct chains occur in §1.8.1c.

<sup>294</sup> Putnam, *Insert*, §1.8.2, p. 21, “this example is best translated as a nominal *hendiadys*.”

III. Theme-related dissimilar nouns, e.g., אֶל-עַצְמוֹ וְאֶל-בְּשָׂרוֹ, lit. ‘to his bone and to his flesh,’ (Job 2:5).<sup>295</sup>

IV. Dissimilar nouns that according to Putnam denotes a totality, e.g., אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, lit. ‘the heavens and the earth’ (Gen 1:1).<sup>296</sup>

V. Dissimilar nouns of which one is reinterpreted as an attribute, דְּמָמָה וְקוֹל, lit. ‘silence and voice’ (Job 4:16), “a *wispering voice*.”<sup>297</sup>

VI. Closely related verb with intervening components, e.g., וַיִּקְרָא אֶל-יְהוָה וַיֹּאמֶר, lit. ‘and *he called* to YHWH and *he said* (1 Kgs 17:20).<sup>298</sup>

VII. Combinations of a *qatal* + *weqatal* with or without intervening components, and the verbs are closely semantically related, which Putnam calls ‘parallel hendiadys,’ e.g., וַיִּשְׁבְּחֵי וַיִּקְנֵהוּ, lit. ‘I am old and I am grey’ (1 Sam 12:2).<sup>299</sup>

VIII. Two dissimilar verbs and one of them is interpreted as an adverbial modifier, which Putnam calls *adverbial hendiadys* e.g., הַיָּם הוֹלֵךְ וְסֹעֵר, lit. ‘the sea was going and storming’ (Jonah 1:11), “the sea *continued to storm*.”<sup>300</sup>

IX. Three verbs, e.g., וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם, lit. ‘and *he lifted* his voice and *he called* and *he said* to them’ (Judg 9:7)<sup>301</sup>

The verbs listed by Putnam are the ones that are commonly referred to by other scholars to serve as adverbial modifiers, viz., יָסַף, מוֹהַר, מוֹהַר, רַבָּה, שׁוּב, שָׁכַם, he also includes הִלֵּךְ. However, he adds that other verbs than the ones listed also occur in what he calls *verbal hendiadys/adverbial hendiadys*. This is exemplified by the following citations in which the verbs involved occur with several intervening components, וַיִּשָּׂאוּ הָעָם אֶת-קוֹלָם וַיִּבְכוּ, lit. ‘and the people lifted their voice and they cried’ (Judg 2:4), interpreted as “*wept aloud*,” by Putnam, and also וַיִּיָּאֵס וַיִּבְרַח, lit. ‘and he feared and he fled’ (Jer 26:21), interpreted as “*fled in fear*” by

<sup>295</sup> Putnam, *Reading*, §4.11, p. 40, “*his bone and his flesh*” (italics Putnam).

<sup>296</sup> Putnam, *Reading*, §4.11, p. 40, “refers to the entire created order.”

<sup>297</sup> Putnam, *Insert*, §1.8.3, p. 22 (italics Putnam).

<sup>298</sup> Putnam, *Reading*, §4.11, p. 41.

<sup>299</sup> Putnam, *Insert*, §2.3.1, p. 38.

<sup>300</sup> Putnam, *Insert*, §2.3.2, p. 38.

<sup>301</sup> Putnam, *Reading*, §4.11, p. 41 (italics Putnam).

Putnam.<sup>302</sup> Putnam does differentiate between what he calls nominal, parallel and adverbial or *verbal hendiadys*, but includes, like many others, a large variety of different constructions.

*C. van der Merwe/J. A. Naudé/J. H. Kroeze (1999)*

The term *hendiadys* is relevant to designate combinations of nouns and adjectives as well as verbs, according to the definition by van der Merwe/Naudé/Kroeze in their grammar from 1999, but contrary to the opinion of several other scholars, *hendiadys* is rare in the HB, according to van der Merwe/Naudé/Kroeze. Their definition reads: “Hendiadys refers to the presentation of a single idea by a co-ordinate combination of words, inter alia two NOUNS, two VERBS or two adjectives, for example, nice and warm for nicely warm.”<sup>303</sup>

The example put forth consists of two dissimilar nouns: הַבְּרִיּוּת וְהַחֶסֶד, lit. ‘the covenant and the livingkindness’ (Deut 7:9), interpreted as “the covenant of grace,” in which the two nouns are reinterpreted as a construct relation.<sup>304</sup> No examples consisting of combinations of adjectives or verbs are given, nor are any other functions mentioned and ascribed to a *hendiadys* in the HB.

*A. H. Bartelt (2000)*

Bartelt uses the term *hendiadys* only for verbs in his Hebrew grammar published in 2000. The term is used more specifically for certain verbs functioning as “auxiliary verbs and are best translated as adverbs.”<sup>305</sup> No examples from the HB are given, but some hypothetical combinations are presented in which one verb of two is interpreted as an adverbial modifier, which is a function commonly suggested to the same verbs by other scholars.<sup>306</sup>

The following verbs, according to Bartelt, often occur as ‘auxiliary verbs’ in a so-called *verbal hendiadys*, with the x below standing for a non specified verb; יִכֶּה, “do x again/continue x-ing; הִלֵּךְ, “keep on x-ing”; רַבָּה, “do x greatly”; שׁוּב, “do x again.” Bartelt renderings are of course to serve only as help when translating the verbs.

---

<sup>302</sup> Putnam, *Insert*, §2.3.4, p. 39 (italics Putnam).

<sup>303</sup> Merwe van der/Naudé/Kroeze, *Grammar*, §40.8, 1c (v), p. 299 and p. 359. Capital letters van der Merwe/Naudé/ Kroeze.

<sup>304</sup> *Idem*, 299.

<sup>305</sup> Bartelt, *Biblical Hebrew*, §3, p. 215.

<sup>306</sup> See e.g., Hostetter, *Hebrew*, §20.4, pp. 86-87. Lambdin, *Introduction*, §173, p. 238; Pratico/Van Pelt, *Grammar*, §37.12, p. 374. For a short list of verbs commonly suggested by scholars to serve as adverbial modifiers, see Lillas-Schuil, “Survey,” 89, and for a longer list below 7.8.1.3 List of verbs.

Bartelt incorporates no combinations of closely related verbs in the designation and he does not refer to the suggested *hendiadyses* as rhetorical or stylistic constructions.

*C. E. Hostetter (2000)*

Hostetter uses the term *verbal hendiadys* in his grammar from 2000 for combinations of verbs, asyndetically or syndetically joined, and in which he finds that the first verb modifies the second. The following verbs, which are already suggested by other scholars to serve in a similar way, are seen by Hostetter to be the ones most commonly used in these constructions in the HB; הלך (in Qal); יאל (in Hiphil); יסף (in Hiphil), מהר (in Piel); קום (in Qal); רבה (in Qal); שוב (in Qal); שכח (in Hiphil).<sup>307</sup>

The combined verbs in a *hendiadys* can occur with or without a conjoining *wāw*, according to Hostetter, and it is the first verb and not the second that ought to be seen as acting as an adverbial modifier. However, one of the examples, which Hostetter uses to illustrate *verbal hendiadys*, viz., וַיִּמְהָרוּ וַיִּשְׁכְּמוּ וַיֵּצְאוּ, lit. ‘and they made haste and they got up early and they went out’ (Josh 8:14), consist of not two but three verbs, of which two belong to the above listed. These three verbs are interpreted by Hostetter “And they went forth quickly early in the morning.”<sup>308</sup> However, if interpreted in accordance with Hostetter’s own statement that “the first verb qualifies the second,” the sequence of verbs could of course also be rendered ‘and they quickly got up early in the morning and went out.’

*A. P. Ross (2001)*

Ross distinguishes between *nominal hendiadys* and *verbal hendiadys* in his introduction to biblical Hebrew from 2001.<sup>309</sup> Either one of two nouns is reinterpreted as an attribute, two nouns together as a construct relation, or a verb as a modifier.

Ross explicates *verbal hendiadys* as two verbs in simple co-ordination or sequence, in which the second verb often consists of a infinitive construct and “one (usually the first) qualifies the other adverbially.” He lists the following verbs that he considers to commonly function as adverbial modifiers in a so-called *verbal hendiadys*; יאל (Hiphil); יסף (Hiphil), מהר

<sup>307</sup> Hostetter, *Hebrew*, §20.4, pp. 86-87. See also the suggestions by Bartelt, *Hebrew*, §3, pp. 215-217. Lambdin, *Introduction*, §173, p. 238; Pratico/Van Pelt, *Grammar*, §37.12, p. 374. For a list of the verbs commonly suggested by scholars as adverbial modifiers, see Lillas-Schuil, “Survey,” 89, and below 7.8.1.3 List of verbs.

<sup>308</sup> Hostetter, *Hebrew*, §20.4, pp. 86-87.

<sup>309</sup> Ross, *Hebrew*, §44.2, p. 343, and in §53.1, p. 409.

(Piel); רבה (Hiphil); שוב (Qal); שכח (Hiphil). The verbs suggested by Ross are identical to the ones suggested by other grammarians cited above, but other scholars suggest even more verbs.<sup>310</sup>

*Nominal hendiadys* represents, according to Ross, a combination of two nouns joined with the conjunction *wāw*, which may “express a single idea, with one of the two words modifying or qualifying the other in some way.” In two of his examples the nouns belong to the same semantic field and in the third example of his, the nouns are dissimilar.<sup>311</sup> No remark is given by Ross that indicates if any or all of the constructions are seen as either rhetorical, stylistic, or grammatical.

*G. D. Pratico/M. V. van Pelt (2001)*

In the Hebrew grammar by Pratico/Van Pelt from 2001 *hendiadys* is explained thus, “Hebrew can express a single concept or idea by using two independent words that are connected by the conjunction (and).”<sup>312</sup> This opens of course for quite a lot of combinations in the HB.

*Hendiadys* is exemplified by nouns, ‘kith and kin,’ but the examples in Hebrew given by Pratico/Van Pelt, consist of verbs. The verbs considered by Pratico/Van Pelt to occur in a so-called verbal *hendiadys* are the following; יסף (Hiphil); מוהר (Piel); רבה (Hiphil); שוב (Qal), שכח (Hiphil).<sup>313</sup> The exemplifications used by Pratico/Van Pelt consisting of verbs are similar albeit not identical to the examples presented by earlier scholars.<sup>314</sup>

---

<sup>310</sup> *Idem*, §53.1, p. 409. Exemplified by e.g., ונתקרה ללדתה, lit. ‘and she added to give birth’ (Gen 4:2), Ross: “(And) she gave birth again”; והשבו והבאו, lit. ‘and they returned and they came’ (Gen 14:7), Ross “(And) they came again.”

<sup>311</sup> The two examples given by Ross that consist of two nouns from the same semantic field are suggested by earlier grammarians as *hendiadyses*; ואנשי סדם רעים ותשאים, lit. ‘and the men of Sodom were wicked and sinners’ (Gen 13:13), in which the two nouns are interpreted by Ross as ‘wicked sinners.’ Here the first item is interpreted as an adjective attribute, which is also the case in the second example: ונת, lit. ‘an unsteady/someone moving back and fro, and a wanderer’ (Gen 4:12), which Ross translates ‘a ceaseless wanderer.’ The third example, ועצבונך והריוןך, lit. ‘your pain and your pregnancy’ (Gen 3:16), which consists of dissimilar nouns, is referred to as a *hendiadys* by several other scholars and is interpreted ‘your pain in conception’ by Ross.

<sup>312</sup> Pratico/Van Pelt, *Basics*, §32.12, pp. 374-375.

<sup>313</sup> *Idem*, §32.12, p. 375. For a compilation of the verbs in HB that are suggested by scholars as adverbial modifier, see below 7.8.1 Dissimilar verbs.

<sup>314</sup> The examples are derived from Gen 37:5, 45:13; Josh 8:14; 1 Kgs 19:6. For a list of the verbs commonly suggested by scholars as adverbial modifiers, see below 7.8.1 Dissimilar verbs.



*B. T. Arnold/J. C. Choi (2004)*

In Arnold/Choi's monograph on Hebrew syntax the term *hendiadys* is used for two or more nouns (*nominal hendiadys*) or two or more verbs (*verbal hendiadys*) and *hendiadys* is seen to refer to a single idea or point to a single referent and one of the items is apprehended as acting as a modifier.<sup>315</sup>

In total Arnold/Choi give nine examples of *hendiadyses*: three consisting of nouns and six consisting of verbs.<sup>316</sup> In one example the two nouns are reinterpreted as a genitive construction and in the other two examples one of the nouns is reinterpreted as an adjectival modifier by Arnold/Choi. All three examples are put forth earlier by Williams and one of them by van der Merwe/Naudé/Kroeze.<sup>317</sup>

*Verbal hendiadys*, according to Arnold/Choi, refers to two finite verbs of which one serves as a modifier, but also to what they call “a nuance of the verbal complement function of the infinite construct.”<sup>318</sup> In four of their six examples of so-called *verbal hendiadyses* the combinations consist of two finite verbs combined; ותַמְהָרָה וַתִּרְדָּה כְּרֶה, lit. ‘and she hastened and she lowered her jar’ (Gen 24:18), “she quickly lowered her jar”; ותַמְהָרָה וַתִּרְדָּה, lit. ‘and she hastened and she descended (1 Sam 25:23), “she *quickly dismounted*,” and “[they] wept again”; וַיָּשָׁבוּ וַיִּבְכּוּ, lit. ‘and they returned and they cried’ (Num 11:4), “[the people of Israel] *wept again*.”<sup>319</sup> In the remaining two examples by Arnold/Choi the verb יָבֵא in Hiphil is interpreted as denoting ‘again’ and is followed by an infinitive construct as a verbal complement.<sup>320</sup>

*K. Kuntz (2004)*

Kuntz devotes an article from 2004 to research on *hendiadys*. He explains that it is important and of great exegetical value to understand hendyadic constructions in the HB in order “to

---

<sup>315</sup> Arnold/Choi, *Guide*, §4.3.3 (g), pp. 148-149.

<sup>316</sup> *Ibid.* References are made to Kautzsch (1910, p. 386), presumably GKC, and the grammar by Joüon/Muraoka, ed. from 1993, p. 650.

<sup>317</sup> The examples are; וַאֲמֵת וְאֵמֶת, lit. ‘loving-kindness and truth’ (2 Sam 2:6), which Arnold/Choi translates, “true faithfulness,” whereas Williams translates them “true loyalty”; הַבְּרִית וְהַחֶסֶד, lit. ‘the covenant and the loving-kindness (Deut 7:9), Arnold/Choi: “covenant loyalty,” whereas Williams translates them “the loyal covenant,” and van der Merwe/Naudé/Kroeze “the covenant of grace”; אֵהָא נִבְהוּ, lit. ‘an emptiness/formless and a void’ (Gen 1:2), Arnold/Choi; “formless void,” as does Williams, “a formless void.” See Williams, *Syntax*, 16; Van der Merwe/Naudé/Kroeze, *Grammar*, §40.8, 1c (v), p. 299.

<sup>318</sup> *Idem*, 148. This refers to when the infinitive construct “take on adverbial force when following a finite verb (often a Hiphil or Piel denominative),” see Arnold/Choi, *Guide*, §3.4.1 (a), p. 68.

<sup>319</sup> Italics Arnold/Choi.

<sup>320</sup> *Idem*, 149. References are given to 2 Kgs 24:7; Judg 10:13.

fathom the diverse shades of meaning in the play of the text itself.”<sup>321</sup> He expresses his belief that through, what he calls hendyadic transformations, “colorless adjectival phrases are elevated into striking coordinate phrases that induce listeners and readers to take notice.”<sup>322</sup>

Kuntz sketches the historical background of the term and presents several examples of proposed *hendiadyses* in Indo-European languages, in English poetry and examples derived from the HB. He does not mention the previous studies by Schorr, Melamed or van der Westhuizen, but incorporates examples of suggested *hendiadyses* presented by Avishur, Brongers, Lambdin, Williams, Speiser, Waltke/O’Connor, Watson, Andersen/Freedman, *et al.* However, he also bases his opinion on *hendiadys* on definitions and/or exemplifications in Latin and Greek and the studies by Wright on presumed *hendiadyses* in Shakespeare’s *Hamlet*.

A *hendiadys* is explained by Kuntz as a construction with emphatic function and in some cases Kuntz interprets a noun as an adjectival modifier, two nouns to represent a construct relation or a verb as an adverbial modifier but then, not in all cases. The suggested *hendiadyses* by Kuntz consist of several divergent constructions:

I. Synonym-like nouns, שְׂמֵחָה וְגִיל, lit. ‘joy and gladness’ (Joel 1:16).<sup>323</sup>

II. Nouns, synonym-like, in a construct relation, שְׂמֵחָה לִי, lit. ‘the joy of my joy’ (Ps 43:4).<sup>324</sup>

III. Dissimilar nouns, אָנָּן וְשִׁבְרָה, lit. ‘iniquity and assembly’ (Isa 1:13).<sup>325</sup>

IV. Two adjectives, תְּהוֹרֵד וְהַנּוֹרָא, lit. ‘great and awesome’ (Joel 3:4).<sup>326</sup>

V. Two adverbs, לְפֶתַע פְּתָאֵם, lit. ‘suddenly/sudden, suddenly’ (Isa 29:5; Joel 3:4).<sup>327</sup>

VI. Closely related verbs, הֶאֱזִינוּ וְשָׁמְעוּ, lit. ‘give ear and listen’ (Isa 28:23a).<sup>328</sup>

VII. Dissimilar verbs, asyndetic, e.g., אָבַל אֶמְלֵלָהּ, lit. ‘mourns, languishes’ (Isa 33:9).<sup>329</sup>

VIII. Two verbs of which one is interpreted as an adverbial modifier, שָׁמְעוּ עַמִּים דְּרָגוּן, lit. ‘the people heard, they trembled,’ interpreted as “trembling the people heard” (Ex 15:14).<sup>330</sup>

---

<sup>321</sup> Kuntz, “Agent,” 134.

<sup>322</sup> *Ibid.*

<sup>323</sup> *Idem*, 130.

<sup>324</sup> Kuntz, “Psalms,” 12.

<sup>325</sup> *Idem*, 124.

<sup>326</sup> Kuntz, “Agent,” 133.

<sup>327</sup> *Idem*, 133. In this category, which Kuntz designates ‘adjectival hendiadys,’ the example he gives is taken from Isa 29:5, לְפֶתַע פְּתָאֵם, ‘on a sudden, suddenly,’ and is probably derived from Avishur, but Avishur seems to refer to them as adverbs. See Avishur, “Pairs,” 66 and 74.

<sup>328</sup> *Idem*, 131-132.

<sup>329</sup> *Idem*, 131. The phrase ‘appositional hendiadys’ is probably derived from Avishur, “Pairs.”

IX. Nouns in parallelistic structures, וַיַּעֲשֶׂקוּ גַבְרַי וּבְיָמָיו וְאִישׁ וּנְחֻלָּתוֹ, lit. ‘and they oppress *a man and his house/and a man and his estate,*’ interpreted as “his patrimonial property” (Micah 2:2).<sup>331</sup>

X. So-called ‘appositional hendiadys,’ consisting of nouns in a construct relation, רַפְאוֹת תְּעָלָה, lit. ‘healing remedies’ (Jer 30:13).<sup>332</sup>

XI. So-called ‘double hendiadys,’ הַשָּׂדֶה וְהַשֶּׁבֶר וְהָרָעָב וְהַחֲרָב, lit. ‘the violence/destruction and the break, and the hunger and the sword’ (Isa 51:19).<sup>333</sup>

The reason why such diversity is represented in his article is presumably because Kuntz incorporates and cites examples from several scholars with differing and at times even contradictory views on *hendiadys*. Kuntz examples testify nevertheless, just as suggested *hendiadyses* by other researchers, to which phenomena that are conceived of by researchers to represent *hendiadys* in the HB. In addition, Kuntz’s discerning statement that the study of *hendiadys* has been neglected and that the matter is in need of research is without doubt correct.

#### *Lillas-Schuil (2006)*

It is not possible to refrain from mentioning, in this account of research on *hendiadys* in the HB, the investigation given an account for in an article from 2006 by the present author, since it was the first survey of its kind published on the use of the term *hendiadys* by biblical scholars.<sup>334</sup>

The investigation from 2006 was carried out as a preparatory study for this dissertation.<sup>335</sup> The frequent use by biblical scholars of the term *hendiadys* was pointed out and discussed in the article. This subject is further expounded on, but on a much larger scale in this investigation, and with additional categorizations of the components found in the examples gathered. Research on the subject by the present author beyond that which formed the basis

---

<sup>330</sup> *Idem*, 123. The example is probably derived from Freedman, “Strophe,” 195, since in the other examples of *hendiadyses* derived from surrounding verses Kuntz refers to that article by Freedman.

<sup>331</sup> *Idem*, 128. With reference to Andersen/Friedman, *Micah*, 257, 269.

<sup>332</sup> *Idem*, 128. The example is given with reference to Avishur, “Pairs,” 66.

<sup>333</sup> *Idem*, 125. The example is given with reference to Watson, *Poetry*, 326.

<sup>334</sup> See Lillas-Schuil, “Survey.”

<sup>335</sup> The subject of usage is expounded on in more detail in this dissertation, which contains a much larger amount of examples that were not part of the survey from 2006, more thorough investigations of usage by biblical scholars are carried out, and more detailed and comprehensive morpho-syntactic and semantic analyses are performed, which are subjects that will be further discussed below.

for the article from 2006 has already been presented above. Additional investigations and conclusions will be added below and the results will be assessed beyond the findings and conclusions drawn in the article from 2006.

*Chrzanowski (2011)*

In the final preparations for this investigation I became aware of an unpublished dissertation from 2011 by Chrzanowski on *verbal hendiadys*. Judging by the amount of references to my article from 2006 his study seems at least in part to have been initiated by my investigation. Chrzanowski acknowledges and fully concurs with several, if not all of my views expressed therein, which is appreciatively recognized.<sup>336</sup>

Albeit Chrzanowski focuses on so-called *verbal hendiadys* he offers views initially on *hendiadys* in general, which includes his remarks on combined nouns in the HB labelled *hendiadys*. Some definitions on *hendiadys* are cited, and a few examples in Latin mentioned, among them are, however, none of the combinations originally labelled *hendiadys* and commonly referred to by scholars. Chrzanowski remarks nevertheless on so-called *hendiadys* pertaining nouns in biblical Hebrew “is a genuine and important feature of Hebrew poetry and prose.”<sup>337</sup> These views of his are based primarily on the definition and exemplifications by Gesenius from 1817, and seem to refer mainly to when two dissimilar nouns are reinterpreted as a construct relation.<sup>338</sup> Chrzanowski’s perspective unfortunately seems somewhat limited when it comes to nouns since his observations are not based on a thorough investigation on nouns in Biblical Hebrew, but he has executed an investigation directed principally to combinations of verbs.

Chrzanowski believes Lambdin (1973) to be the first to apply the term *hendiadys/verbal hendiadys* on combinations of verbs in the HB, but the term was actually applied onto verbs in the HB much earlier.<sup>339</sup> Contrary to Chrzanowski’s view, Bullinger does not use the term *hendiadys* only for combinations of verbs in the NT, but also on verbs derived from the HB,

---

<sup>336</sup> Chrzanowski, “Grammaticalization,” e.g., pp. 23, 32-33. Some views of mine in the article from 2006 are, however, not always acknowledged by Chrzanowski, even if he express basically the same conclusions, *idem*, 23, and in one case he is not in agreement, *idem*, p. 408.

<sup>337</sup> *Idem*, 22.

<sup>338</sup> *Idem*, 22.

<sup>339</sup> The term was applied to verbs in the HB as early as in the beginning of the 17<sup>th</sup> century by e.g., the well-known and still cited Roman Catholic Bible commentator Cornelius à Lapide, in his *Posteriore prophetas minores* (1612), by Bullinger (1889), 660, in Bullinger, *The Companion Bible*, (1909-1922), 73, 932, by König (1927) in his commentaries on the *Psalms*, (292), and by Bühlmann/Scherer in their *Stilfiguren*, 32, from 1973. Already Aumüller (1896) included verbs in *hendiadys* in Latin. See Aumüller, “Hendiadyoin,” 48, and other scholars later on.

and since Bullinger is frequently cited, his example and suggested interpretations may have influenced, and may still influence, applications of the term *hendiadys/verbal hendiadys* on combinations of verbs in the HB.

However, Chrzanowski focuses on combinations of verbs and distinguishes between several constructions traditionally labelled *hendiadys/verbal hendiadys*, e.g., two finite verbs such as e.g., ותמחר ותרוך פרה, lit. ‘and she hurried and she emptied her jar’ (Gen 24:18) understood as “she quickly lowered her jar,” and a finite verb combined with a an infinitive construct e.g., ותסוף ללדת, lit. ‘and she added to give birth’ (Gen 4:2) interpreted ‘she gave birth again.’<sup>340</sup>

At the same time Chrzanowski is surprised that *verbal hendiadys* according to some grammarians, can be made up of two or more verbs since “verbal hendiadys is always construed with two verbs.”<sup>341</sup> This latter allegation depends of course on what one refers to by *verbal hendiadys*, but there are plenty of exemplifications by biblical scholars in which more than two verbs are considered a *verbal hendiadys*.<sup>342</sup>

Chrzanowski gives a thorough account of the development of opinions on grammaticalization in general and auxiliiation in particular and tries to apply the understanding of those terms and what they stand for on verbs in the HB. Chrzanowski investigates in depth six verbs in the HB and five of the verbs are commonly included in combinations designated *verbal hendiadys* by biblical scholars, i.e., יא, יסף, מוהר, קום, שוב, whereas the fourth, הלך, is not that generally incorporated among the others.<sup>343</sup> He concludes that the verbs in these combinations in the HB all function as and ought to be designated auxiliaries, which is a subject that will be discussed further below.<sup>344</sup>

---

<sup>340</sup> For biblical scholars who refer to these kinds of constructions as a *verbal hendiadys* see e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “she *quickly lowered* her jar” (italics Arnold/Choi); Beckman, *Williams’ Syntax*, ed. Beckman, 91, “she quickly lowered her jar.” Ross, *Hebrew*, 409, “(And) she gave birth again.”

<sup>341</sup> *Idem*, 29.

<sup>342</sup> See also references by biblical scholars in the *Collection of examples* to suggested *verbal hendiadyses* consisting of three verb in Judg 5:27; Jer 18:7; Isa 25:12; Gen 24:35; Dan 11:35; Ps 95:6, etc. See e.g., the three verbs ותמחר ותרוך ותסוף, lit. ‘and they hastened and they went up and they went out’ (Josh 8:14), which contains two of the verbs commonly designated *verbal hendiadys*, and the comments on these verbs including the use of the term *verbal hendiadys* by e.g., Boling, *Joshua*, 237, “hastily made preparations”; Hostetter, *Grammar*, 86, “And they went forth quickly early in the morning”; Lambdin, *Introduction*, §173, p. 239, “And early in the morning they went forth quickly”; Pratico/Van Pelt, *Hebrew*, 374, “*went out quickly, early in the morning*” (italics Pratico/Van Pelt).

<sup>343</sup> Not even by Lambdin, but he refers to verb combinations in the HB with הלך as well as קום as a related phenomenon to what he calls *verbal hendiadys*. See Lambdin, *Introduction*, §173, p. 240.

<sup>344</sup> See below 7.8.1 Dissimilar verbs. The term *hendiadys* is not found in Bergsträsser, *Grammatik*; Blau, *Grammar*; Brockelmann’s *Hebräische Syntax* or in Lipinski’s *Grammar*. There are, apart from the works mentioned above, an unpublished MA-thesis and an M.Div. thesis on *hendiadys*, one by Cook, *Structure*, from 1990, and the other by Spence, *Hendiadys*, from 1978 that are not treated above. Spence’s presentation is very brief and even though Cook’s presentation is well structured, he is heavily dependent on Bullinger (1898) (for

#### 4.1.4 *Hendiadys* in Hebrew lexicons and dictionaries

The term *hendiadys* and examples thereof occurs in lexicons and dictionaries of biblical Hebrew as well.<sup>345</sup> References will be made, either in the text and/or in footnotes to most of the examples of suggested *hendiadyses* in the literature discussed below. However, all individual examples found will not be commented on, due to the large amount of examples, but they will be illustrated below according to categories. All examples cited are incorporated in the *Collection of examples* and thereby submitted to analysis.<sup>346</sup>

*F. Brown/S. R. Driver/C. A. Briggs (BDB, 1906)*

The lexicon by Brown/Driver/Briggs (BDB), still widely used, is based on Gesenius' *Thesaurus* and also Robinson's English translation of Gesenius' *Handwörterbuch*.<sup>347</sup> There is only one example of a proposed *hendiadys* in BDB. It is found in the entry on תִּקְוָה II and consists of a combination of two dissimilar nouns: אֶתְרֵיית וְתִקְוָה, lit. 'an end/future and a hope' (Jer 29:11), explained as "i.e., by hendiadys [sic], the hoped-for future."<sup>348</sup>

*L. Koehler/W. Baumgartner/J. J. Stamm, eds. (HALAT, 1967-1996; HALOT, 1994-2000); W. L. Holladay (Lexicon, 1988)*

*HALAT*, in German, is the work by Koehler and Baumgartner which was subsequently revised by Baumgartner in collaboration with several other scholars and eventually translated to English, known as *HALOT* (1994-2000).<sup>349</sup> The Holladay's one-volume *Lexicon* (1988), is a condensed version built on *HALAT*.

---

more on Bullinger, see above) and only a few of the combinations and constructions suggested as so-called *hendiadyses* are discussed in these works.

<sup>345</sup> Some of the lexicons are more linguistically oriented, while others incorporate theological and/or exegetical comments as well. Several of the lexicons also incorporate Aramaic.

<sup>346</sup> Davidson, in his *The Analytical Hebrew and Chaldee Lexicon*, from 1848, does not incorporate the term *hendiadys* in the list of abbreviations. For works by Gesenius see above.

<sup>347</sup> *BDB* refers to *The Brown, Driver, Briggs Hebrew and English Lexicon*. Gesenius at large finished the *Thesaurus*, but after Gesenius' death it was completed by Rödiger and the first parts appeared in 1853 with the concluding parts in 1858. Goshen-Gottstein remarks, "in spite of repeated efforts to re-edit it [BDB], it still serves to this day [1991], in spite of its shortcomings, as the most used dictionary of biblical Hebrew for English speaking scholars," "Lexicography," 80.

<sup>348</sup> *BDB*, p. 876. This example is also given by Gesenius in his *Lehrbuch* (1817). It was F. Brown who wrote the entry on תִּקְוָה, according to the information in the preface of *BDB*. See *BDB*, xi.

<sup>349</sup> *HALAT* refers to *Hebräisches und Aramäisches Lexicon zum Alten Testament*. *HALOT* refers to *The Hebrew and Aramaic Lexicon of the Old Testament*.

There are only a few examples of *hendiadyses* in *HALAT/HALOT* and they are identical in the German and the English editions. The term is not defined as such, but occurs in the entry on the conjunction. According to the German and English editions the conjunction “verbindet 2 Wörter (Sätze)/connects two words (or phrases),” and is “oft bei Hendiadys/[occurs] frequently in *hendiadys*,” in the HB, according to Koehler/Baumgartner. This function of the conjunction is illustrated by 3 examples of which one is used also by Holladay.<sup>350</sup>

The term is all in all exemplified in *HALAT/HALOT* by 6 examples denoting the following categories with various suggested functions;

I. Combinations of dissimilar nouns which are interpreted as a construct relation, e.g., עֲצָבוֹנֶיךָ וְהָרְגָלֶיךָ, lit. ‘your pain and your pregnancy’ (Gen 3:16), “d. Beschwerden deiner Schwangerschaft/the hardships of your pregnancy.”<sup>351</sup>

II. Combination of dissimilar nouns, which combined are interpreted as referring to a new concept, e.g., חֶסֶד וְאֱמֶת, lit. ‘loving-kindness and truth’ (Gen 24:49), “dauernde Huld/perpetual grace.”<sup>352</sup>

III. Combinations of synonym-like nouns in which one of the nouns is reinterpreted as a modifier, e.g., הָאֵלֶּה וְהַשְּׁבֻעָה, lit. ‘the oath and the oath’ (Dan 9:11), “der Fluchschwur”/“the sworn curse.”<sup>353</sup>

Even though Koehler/Baumgartner do not define the term *hendiadys*, they state that the conjunction *wāw* frequently occur in *hendiadys*, which may refer to various combinations of components with various functions. According to the examples and the reinterpretations found one of the components is either interpreted as an attribute or the combination is seen to refer to a new concept that goes beyond the meaning of the individual components, e.g., ‘loving-kindness and truth,’ interpreted “perpetual grace.”

<sup>350</sup> The examples given are; וְשָׁלוֹם וְשָׁקֵט, lit. ‘and to peace and quiet’ (1 Chr 22:9) “völliger Friede/perfect peace”; עֲצָבוֹנֶיךָ וְהָרְגָלֶיךָ, lit. ‘your pain and your pregnancy’ (Gen 3:16) “d. Beschwerden deiner Schwangerschaft/the hardships of your pregnancy”; חֶסֶד וְאֱמֶת, lit. ‘loving-kindness and truth’ (Gen 24:49), “dauernde Huld/perpetual grace.” See *HALAT*, vol. I, 247; *HALOT* vol. II, 258. The last combination of nouns occurs also in Holladay, *Lexicon*, 84, as the only example in Holladay designated *hendiadys*.

<sup>351</sup> *HALAT*, vol. I, 247; *HALOT*, vol. I, 258..

<sup>352</sup> *HALAT*, vol. IV, 1288; *HALOT*, vol. I, 1258.

<sup>353</sup> *HALAT*, vol. IV, 1288; *HALOT*, vol. II 1385. With uncertainty and/or with a question mark for other synonym-like nouns: (a) two nouns of which one is a non-absolute *hapax legomenon*; הַיְלָדוּת וְהַשְּׂחָרָה, lit. ‘the adolescence and the black hair?’ (Eccl 11:10bb). See *HALAT*, IV, 1362, “Hendiadyoin?,” and in *HALOT*, vol. II, 1469, “perhaps used in hendiadys” and (b) בָּאֵהָל וּבַמִּשְׁכָּן, lit. ‘in a tent and in a tabernacle’ (2 Sam 7:6). In *HALAT*, vol. II, 611, “?hendiad. ‚Zeltwohnung,“” and in *HALOT*, vol. II, 647, “?hendiadys, ‘dwelling in a tent,“” albeit with a question mark and with a reference to Rudolph.

*E. Jenni/C. Westermann, eds. (THAT, 1971–1976; TLOT, 1997)*

*THAT/TLOT* is comprised of articles by several contributors.<sup>354</sup> The term *hendiadys* is used for various combinations of components in 7 different articles.<sup>355</sup> The examples of suggested *hendiadyses* consist of various combinations:

I. Dissimilar nouns, e.g., אֱמוּנָתְךָ וְתַשׁוּעָתְךָ, lit. ‘your faithfulness and your salvation’ (Ps 40:11).<sup>356</sup>

II. Synonym-like nouns from the same semantic field, e.g., הַמְּרֹדִים וְהַפּוֹשְׁעִים, lit. ‘the rebelling and the rebelling’ (Ezek 20:38). The suggested translation given by Knierim is “rebels and apostates/disloyal ones.”<sup>357</sup>

III. One clause, viz., טוֹב הַחֶסֶד, lit. ‘good is your loving-kindness’ (Ps 69:17), with the suggested translation “Your kindness is gracious.”<sup>358</sup>

IV. Verbs from the same semantic field, i.e., עָנָה combined with either אָמַר or דָּבַר. Since the biblical writers, according to Labuschagne, understood these combinations as *hendiadyses*, the verb עָנָה could be used independently without אָמַר.<sup>359</sup>

One combination, חֶסֶד וְאֱמֶת, obviously generates opposite views. Staube deems the combination חֶסֶד וְאֱמֶת a *hendiadys*; “the formulation *ḥesed we’emet* should be construed as a hendiadys,” whereas Wildberger considers it “less likely” that the combination should consistently be translated “as a hendiadys, ‘lasting mercy.’”<sup>360</sup>

---

<sup>354</sup> *THAT* refers to *Theologisches Handwörterbuch zum Alten Testament*, and *TLOT* refers to *Theological Lexicon of the Old Testament*.

<sup>355</sup> See Keller, “אלה,” *TLOT*, vol. I, 113-115; Wildberger, “אמן,” *TLOT*, vol. I, 134-157; Stoebe, “טוב,” *TLOT*, vol. I, 486-495; Stoebe, “חסד,” *TLOT*, vol. II, 449-464; Knierim, “מרד,” *TLOT*, vol. II, 684-686; Labuschagne, “נתן,” *TLOT*, vol. II, 774-791; vol. II, “ענה,” 926-930.

<sup>356</sup> See e.g., Keller, “אלה,” *TLOT*, vol. I, 114.

<sup>357</sup> Knierim, “מרד,” *THAT*, vol. I, 927, “Empörer und Abtrünnige/Treubruchige”; “מרד,” *TLOT*, vol. II, 686, “rebels and apostates/disloyal ones.”

<sup>358</sup> Stoebe, “טוב,” *TLOT*, vol. I, 494.

<sup>359</sup> Labuschagne, “ענה I,” *TLOT*, vol. 2, 929.

<sup>360</sup> Stoebe, “טוב,” *TLOT*, vol. 1, 494; Wildberger, “אמן,” *TLOT*, vol. I, 151.



R. L. Harris, ed. (*TWOT*, 1980)

Several scholars have contributed to the two volumes of *TWOT* and there are 15 examples of suggested *hendiadyses* given in the articles.<sup>361</sup> The term is used for the following constructions;

I. Dissimilar nouns, e.g., חֶסֶד וְאֱמֶתָה, lit. ‘loving-kindness and truth’ (Gen 24:29), which is a *hendiadys*, according to Harris, but he remarks cautiously that “the phrase means either ‘faithful love’ or ‘true kindness’ or the like.”<sup>362</sup>

II. Synonym-like components, e.g., עָפָר וָאֵפֶר, lit. ‘dust and ashes’ (Gen 18:27).<sup>363</sup>

III. Dissimilar verbs, but none of the verbs are reinterpreted as in e.g., פָּנוּ וּבִסְעוּ לְכֶם וּבְאֵר, lit. ‘turn and *travel* (lit. to yourselves) and *come*’ (Deut 1:7), “take your journey, and go.”<sup>364</sup>

Despite the fact that there are quite a lot of examples given they do not display as many differences as in some other works.

G. J. Botterweck/H. Ringgren, H-J. Fabry, eds. (*TWAT*, 1973–2000; *TDOT*, 1977–2006)

*TDOT* consists of fifteen volumes comprised of numerous articles by several scholars.<sup>365</sup> The term *hendiadys* is used in 31 articles by a total of 35 contributors to *TDOT*.<sup>366</sup> The term *hendiadys* refers to combined components in biblical Hebrew, but occasionally examples of proposed *hendiadyses* in Akkadian, Ugaritic and in one instance in Palmyrene, are also given.<sup>367</sup> However, the term is used in various ways for the following combinations of components in the HB;

---

<sup>361</sup> *TWOT* refers to *The Theological Wordbook of the Old Testament*, 2 vols. See e.g., *TWOT*, vol. I: Weber, “ו,” 229; Harris, “חסד,” 307. See also *TWOT*, vol. II: Wilson, “נסע,” 584; Allen, “עמל,” 669; Allen, “עפר,” 687; Allen, “עקש,” 693.

<sup>362</sup> Harris, “חסד,” *TWOT*, vol. I, 307.

<sup>363</sup> Allen, “עפר,” *TWOT*, vol. II, 687. No translation suggested.

<sup>364</sup> Wilson, “נסע,” *TWOT*, vol. II, 584.

<sup>365</sup> *TWAT* refers to *Theologisches Wörterbuch zum Alten testament* and *TDOT to Theological Dictionary of the Old Testament*.

<sup>366</sup> See e.g., *TDOT*, vol. I, Cross, “אל,” 256; *TDOT*, vol. I, Scharbert, “אה,” 264; *TDOT*, vol. I, Jepsen, “אמן,” 311; *TDOT*, vol. II, Kellermann, “גור,” 448; *TDOT*, vol. IV, Tengström/Fabry, “הלך,” 433; *TDOT*, vol. IV, Tsevat, “הלך II,” 449; *TDOT*, vol. V, Zobel, “הסד,” 48, 50; *TDOT*, vol. V, Preuss, “רבש,” 375; *TDOT*, vol. VI, von Soden/Bergman/Sæbø, “זום,” 20; *TDOT*, vol. VI, Ringgren/Alonso Schökel/Mayer, “ישר,” 469; *TDOT*, vol. VII, Weinfeld, “קבור,” 30.

<sup>367</sup> For so-called *hendiadyses* in Akkadian, see e.g., Weinfeld, “קבור,” *TDOT*, vol. VII, 30; in Palmyrene, see Preuss, “רבש,” *TDOT*, vol. V, 375, and Ugaritic, see Dohmen, “פסל,” in *TDOT*, vol. XII, 32, who writes, with reference to Held, “Notes,” 37, that “Both Hebrew and Ugaritic literature attest numerous examples of *hendiadys*.”

I. Dissimilar nouns, e.g., חֶסֶד וְאֱמֶת, lit. ‘loving-kindness and truth’ (Gen 47:29), and one of the nouns interpreted as an attribute, in this case “steadfast love.”<sup>368</sup>

II. Dissimilar nouns, but none of the nouns are interpreted as an attribute, e.g., כְּזָב וְשָׂר, lit. ‘falsehood and destruction/violence’ (Hos 12:2).<sup>369</sup>

III. Theme-related dissimilar nouns, e.g., בַּיּוֹם וּבַלַּיְלָה, lit. ‘by day and by night’ (Isa 28:19), “an hendiadys denoting a 24-hour ‘day.’”<sup>370</sup>

IV. Synonym-like components, e.g., הָאֵלֶּה וְהַשְּׁבָעָה, lit. ‘the oath/curse and the oath’ (Dan 9:11).<sup>371</sup>

V. Antonymic phrases, e.g., הַקְּרִבִּים אֵלַיִךְ אִו הַרְחִיקִים מִמֶּךָ, lit. ‘the ones near to you or the ones far from you’ (Deut 13:8), “The antithesis *rāḥôq/qarôb* is often used as a hendiadys expressing a totality.”<sup>372</sup>

VI. Nouns from the same semantic field, e.g., תֶּלֶק וְנַחֲלָה, lit. ‘portion and possession/inheritance’ (Deut 18:1).<sup>373</sup>

VII. Verbs combined from the same semantic field, e.g., combinations of אָמַר + עוֹד, נָגַד + עוֹד, אָמַר + עוֹד, אָמַר + עוֹד etc.<sup>374</sup>

VIII. Verbs from the same semantic field interspersed by several intervening components. None of the verbs are interpreted as a modifier, e.g., וַתֵּמַחְרַחֵל ... וַתֵּרַץ, lit. ‘and she made haste ... and she ran’ (Judg 13:10), “The speed of the movement is underlined by the use of the verbal form of *mihar*, ‘hasten,’ [...] in hendiadys.”<sup>375</sup>

IX. Theme-related dissimilar verbs, e.g., וַיֵּשְׂאוּ וַיִּשְׂתּוּ, lit. ‘and they ate and they drank’ (Gen 24:54).<sup>376</sup> None of the verbs are interpreted as a modifier.

---

<sup>368</sup> Jepsen, “אֱמֶת,” *TDOT*, vol. I, 311, “steadfast love.” See also e.g., Wagner, “עוֹד,” *TDOT*, vol. XI, 9, who suggests concerning וְעֵצָה וְאַפָּי, lit. ‘his might and his anger’ (Ezra 8:22), “the two nouns may be interpreted as a hendiadys for ‘his powerful wrath’ or ‘his wrathful power.’”

<sup>369</sup> Freedman/Welch, “שָׂר,” *TDOT*, vol. XIV, 416.

<sup>370</sup> See von Soden/Bergman/Sæbo, “יּוֹם,” *TDOT*, vol. VI, 20. For other examples, see e.g., Tengström/Fabry, “לַיְלָה,” *TDOT*, vol. IV, 433; Zobel, “חֶסֶד,” *TDOT*, vol. V, 48, 50; Meyers/Fabry, “קְטוּרָה,” *TDOT*, vol. VIII, 403, 404.

<sup>371</sup> See Kottsieper, “שְׁבָעָה,” *TDOT*, vol. XIV, 334. No translation is given, but refer “to the curses that according to Deuteronomy accompanied the covenant at Horeb,” according to Kottsieper.

<sup>372</sup> See Wächter, “רַחֵק,” *TDOT*, vol. XIII, 470.

<sup>373</sup> See Tsevat, “תֶּלֶק II,” *TDOT*, vol. IV, 449.

<sup>374</sup> See Ringgren/Simian-Yofre, “עוֹד,” *TDOT*, vol. X, 499. See also Stendebach, “עָנָה,” *TDOT*, vol. XI, 218.

<sup>375</sup> See Maiberger, “רָוַץ,” *TDOT*, vol. XIII, 416.

<sup>376</sup> See Gamberoni, “שָׂתוּ,” *TDOT*, vol. XV, 523.

X. Dissimilar verb, e.g., רַחֵם הַזְכוּר, lit. '[with] compassion/lovingly you shall remember' (Hab 3:2b), "the infinitive [...] governs another verb in a hendiadys."<sup>377</sup>

XI. Combinations of theme-related phrases, e.g., יִפְתַּח־תְּאֵל וְטוֹבַת מְרֵאָה, lit. 'beautiful form and pleasant appearance' (Est 2:7).<sup>378</sup>

XII. Combination of phrases and clauses or combinations, e.g., וְקָרַח בַּלַּיְלָה הַיּוֹמִי בַּיּוֹם אֲכַלְנִי חֶרֶב, lit. 'by day consumed me the drought, and the frost by night' (Gen 31:40), interpreted "The hendiadys is probably meant to state that Jacob performed his service in all kinds of weather."<sup>379</sup>

XIII. Two dissimilar components are interpreted as a new concept, e.g., שְׁלֹמֹם וְאֵמֶת, lit. 'peace and truth' (Jer 33:6), "enduring shalom [peace]."<sup>380</sup>

The suggested *hendiadyses* occurring in the articles in *TDOT* are distributed in 13 different categories and the ascribed functions of the various combinations of components vary depending on which opinion each contributor adheres to and consequently to which category the suggested combined components belong. All examples of proposed *hendiadyses* in *TDOT* are included in the *Collection of examples* and hence categorized and analyzed.<sup>381</sup>

W. VanGemeren, ed. (*NIDOTTE*, 1996)

*NIDOTTE* consist of five volumes and is comprised of articles by several scholars, just as *TDOT*, *TLOT* and *TWOT*.<sup>382</sup> The term *hendiadys* occurs 17 times in *NIDOTTE*, and is used by the contributors to *NIDOTTE* on the following combinations of components;

I. Synonym-like nouns from the same semantic field, e.g., וְקִיץ וְדִרְדָּר, lit. 'and thorn and thorny bush/thistle' (Gen 3:18). None of the nouns are interpreted as an attribute, but they "are hendiadys and simply strengthen the concept of thorniness."<sup>383</sup>

<sup>377</sup> See Simian-Yofre, "רחם," *TDOT*, vol. XIII, 440. One of the verbs is possibly interpreted as an adverbial modifier, but that is not explicitly stated.

<sup>378</sup> See Koenen, "טובה," *TDOT*, vol. XIV, 115.

<sup>379</sup> See Hausmann, "קרַח," *TDOT*, vol. XIII, 163.

<sup>380</sup> See Stendebach, "שלום," *TDOT*, vol. XV, 37.

<sup>381</sup> For the results, see below Chapter 5. Phenomena and statistical results.

<sup>382</sup> *NIDOTTE* refers to *The New International Dictionary of Old Testament Theology and Exegesis*.

<sup>383</sup> See Lawson Younger Jr, "קיץ I," *NIDOTTE*, vol. III, 907.

II. Synonym-like nouns from the same semantic field, e.g., תֹהוֹ וְבָהוּ, lit. ‘an emptiness/formless and a void’ (Gen 1:2). One of the nouns is interpreted as an adjectival attribute, “a hendiadys meaning an unearthly or indescribable emptiness.”<sup>384</sup>

III. Dissimilar nouns, e.g., מִשְׁפָּט וְצְדָקָה, lit. ‘judgment and righteousness’ (2 Sam 8:15). None of the nouns are interpreted as an attribute. The nouns are labelled *hendiadys* together with the intriguing statement that “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should no be sought. Rather, together they represent the ideal of social justice.”<sup>385</sup>

IV. Dissimilar nouns, e.g., כְּלֵה וְהִרְצָה, lit. ‘complete destruction and decision’ (Isa 28:22). One of the nouns is interpreted as an attribute, “a decree of destruction.”<sup>386</sup>

V. Theme-related dissimilar nouns, e.g., שֶׁמֶשׁ וְיָרֵחַ, lit. ‘sun and moon’ (Ps 148:3), that are seen as a *hendiadys* and as “sun and moon [...] conveying the notion of totality of the heavenly light.”<sup>387</sup>

VI. Combination of an adjective and a noun, e.g., וְאִיִּם וְתַרְפִּים, lit. ‘and iniquity and idols’ (1 Sam 15:23). One of the components is interpreted as an attribute; “most likely functions as a hendiadys for ‘evil teraphim/idols’ or ‘the evil of idolatry.’”<sup>388</sup>

VII. Combinations of dissimilar verb, e.g., וְדָעַ וְרָא, lit. ‘and know and see’ (Jer 2:19), and none of the verbs are interpreted as a modifier.<sup>389</sup>

VIII. Combinations of theme-related dissimilar verbs, e.g., אָכַל וְשָׁתָה, lit. ‘eat and drink’ (1 Kgs 18:41).<sup>390</sup>

IX. Combinations of verbs from the same semantic field, e.g., בָּתְּלַל וּבָהוּרָה, lit. ‘with praising and with thanking’ (Ezra 3:11), “a hendiadys for hymnic praise.”<sup>391</sup>

The contributors to *NIDOTTE* convey various opinions on what the term *hendiadys* denotes and all examples are incorporated in the *Collection of examples* and thus analyzed further.

<sup>384</sup> See Konkel, “בָּהוּ,” *NIDOTTE*, vol. I, 608.

<sup>385</sup> See Reimer, “צְדָקָה,” *NIDOTTE*, vol. III, 750.

<sup>386</sup> See Nicole, “הִרְצָה,” *NIDOTTE*, vol. II, 286.

<sup>387</sup> See Tsumura, “שֶׁמֶשׁ,” *NIDOTTE*, vol. IV, 186.

<sup>388</sup> See Wakely, “אִיִּם,” *NIDOTTE*, vol. I, 312.

<sup>389</sup> See Harman, “Particles,” *NIDOTTE*, vol. IV, 1037.

<sup>390</sup> See Harman, “Particles,” *NIDOTTE*, vol. IV, 1037.

<sup>391</sup> See Allen, “ידה,” *NIDOTTE*, vol. II, 407. Even combinations of dissimilar verbs of antonymic character; e.g., לָקַח וְנָתַן ‘give and take,’ that occur in Akkadian and Ugaritic, are “a kind of hendiadys that has a juridical nuance,” according to Grisanti, “נָתַן,” *NIDOTTE* vol. III, 208.

#### 4.1.5 *Hendiadys* in Bible translations with commentaries

Apart from the above-mentioned works of reference the term also appears in accompanying commentaries to complete Bible translations. The three found in which the term is used are: Bullinger, *The Companion Bible*, 1909-1922, *The NET Bible* 2003, and *The Jewish Study Bible* 2004.

In Bullinger's *The Companion Bible* (CB) *hendiadys* is defined "two words used but one thing meant," and a total of 22 examples of suggested *hendiadyses* in the HB are found.<sup>392</sup>

In *The Jewish Study Bible*, the term is defined "figure of speech that expresses a compound idea by two words linked by a conjunction," which is exemplified by Gen 3:16, 'pangs in childbearing.' Only one other use of the term *hendiadys* occurs in the accompanying comments.<sup>393</sup>

In the *NET Bible*, on the other hand, 214 examples of proposed *hendiadyses* are given and consist of a range of combinations of components with various semantic relations.<sup>394</sup> All examples in these Bible translations are included in the *Collection of examples* and submitted to analysis.

#### 4.2 Treatment of *hendiadys* in reference literature on other Semitic languages

In the search for the phenomena in biblical Hebrew designated *hendiadys* the features given the same epithet in other Semitic language are also of interest. A brief account will therefore be given of research on *hendiadys* as well as definitions and exemplification found in reference literature on other Semitic languages than biblical Hebrew.

The term *hendiadys* is used in reference literature on other Semitic languages as well, but not as frequent as in works on biblical Hebrew. The term is used only sparingly for constructions in Arabic and Aramaic, but more commonly made use of on verbs in Akkadian.

---

<sup>392</sup> Bullinger, *CB*, pp. 4, 10, 20, 27, 73, 92, 100, 293, 404, 437, 484, 559, 570, 586, 679, 708, 835, 917, 1046, 1186, 1195, 1273, and an additional 18 examples derived from the NT.

<sup>393</sup> The definition is found on p. 2130 and in the commentaries by Tigay, "Exodus," on p. 131, of which the latter comment concerns 'the residents, the aliens' in Lev 25:45.

<sup>394</sup> See references to *NET* in Part II, Chapter 2, *Collection of examples*.

*Akkadian*

(*CAD*; F. R. Kraus, 1987; G. Buccellati, 1996; J. Huehnergard, 1997; F. Malbran-Labat, 2003; N. Wasserman 2003)

The term *hendiadys* is used for combinations of verbs in *CAD*. The term is applied to verbs in vol. 14, from 1999 (on R), and vol. 12, from 2005 (on P), and, according to Avishur, applied to both nouns and verbs, in vol. 3, from 1959 (on D), in vol. 7 from 1960 (on I/J), and in vol. 1, part 1 and 2, from 1964 and 1968 (on A).<sup>395</sup>

Kraus rejected already in 1987 the term *verbal hendiadys* for verb constructions in Akkadian, and so did Buccellati later on (1996), although possibly retained by the latter on nouns.<sup>396</sup> Buccellati finds the term deceptive and misleading in that although the term, when it comes to verbs, allegedly refers to ‘one’ the two components are in practice still ‘two,’ for which he argues quite convincingly. Buccellati further remarks “traditional interpretation focuses more on aspects of surface than deep structure, and leaves much to the realm of intuitive, rather than analytical explanation.”<sup>397</sup> He advocates, for at least some of the combinations of verbs that are termed *hendiadys*, the term ‘coordinate adjunctivation.’<sup>398</sup>

Huehnergard (1997), however, employs the term *verbal hendiadys* and gives the following definition in his *Grammar of Akkadian*: “Verbal hendiadys is the use of two verbs, coordinated either with *-ma* or asyndetically (i.e., without a conjunction), in which the first verb qualifies or restricts the meaning of the second. A literal translation of such a construction may be quite awkward, and it is often preferable to render the first verb adverbially in English.”<sup>399</sup>

Malbran-Labat (2003) deals with so-called *verbal-hendiadys* in Akkadian and uses the term, but with some uncertainty, for combinations of two verbs of which one is seen to act as an adverbial modifier.<sup>400</sup> Moreover, Wasserman employs the term on verbs as well as nouns in the revised version of his dissertation from 1993 on rhetorical features in Akkadian, which was published in 2003.<sup>401</sup> He uses the term to denote combinations of verbs similar to those

---

<sup>395</sup> *CAD* vol. 12, (P), on pp. 78, 129, 340, 341, 342, and in vol. 14 (R), pp. 89, 96, 158, 160, 161, 214, 256, 273. Avishur refers to *CAD*, vol.1, part 1 (A1), p. 304; vol. 1, part 2, (A2) p. 102, 225; vol. 3, (D), p. 63; vol. 7 (I-J), p. 6. See Avishur, *Studies*, 114 n. 2.

<sup>396</sup> Kraus, *Sonderformen*, 3-8.

<sup>397</sup> Buccellati, *Grammar*, 377.

<sup>398</sup> *Ibid.*

<sup>399</sup> Huehnergard, *Grammar*, 125.

<sup>400</sup> Malbran-Labat, “L’hendiadys.”

<sup>401</sup> Wasserman, *Style*.

that other scholars of Akkadian refer to and in which one verb of two is seen to function as an adverbial modifier. However, Wasserman also applies the term *hendiadys* to nouns, and concludes that in most cases the common denominator is inalienability, which will be discussed further below.<sup>402</sup>

### *Arabic*

(A. Beeston, 1970; E. Badawi/ M. G. Carter/A. Gully, 2004; C. Holes, 2005)

Beeston uses the term *hendiadys* for what he sees as frequently occurring combinations of closely related nouns in Arabic. The term denotes “the use of two words with different but overlapping semantic spectra,” and he adds, “an Arabic writer will often use *ḥukm wa-sulṭān*, in order to express ‘decision’ *ḥukm wa-qaḍā*.’ Such expressions are in no way tautological [...] they represent a single concept [...] Not only single words, but whole phrases, may be brought within the scope of this principle, and a true translation may have to eliminate quite large sections of Arabic.”<sup>403</sup> The latter comment seems a somewhat unexpected suggestion, symbolizing the consequences of when combinations are deemed to represent a *hendiadys*, but is in principal advocated by Stuart as a procedure that needs to be carried out on combinations of nouns apprehended as *hendiadyses* in the HB as well.<sup>404</sup>

Badawi/Carter/Gully define *hendiadys* as “a single idea expressed by two words linked by a *conjunction*,” which in theory could include combinations of both nouns, adjectives, adverbs and verbs, but in their grammar the term is used solely for combinations of two dissimilar verbs, and one of the verbs is interpreted as an adverbial modifier.<sup>405</sup> No comments are given on their part, which indicate that they consider the constructions to represent a stylistic or rhetorical device.

Holes (2005), on the other hand, who in his *Modern Arabic, Structures, Functions and Varieties* also applies the term *hendiadys* to combinations of verbs in Arabic, does not apply the term to combinations of dissimilar verbs, but instead to another phenomenon consisting of combinations of two closely related verbs. This is demonstrated by one example; *za‘alni wa*

---

<sup>402</sup> See below 8.7 Akkadian and suggested inalienability.

<sup>403</sup> Beeston, *Arabic*, 111. Beeston translates the nouns as “decision and sultan/authority”; “authority/decision and office of judge.” See also Somekh, *Genre*, who refers to Beeston on p. 96, when using the term *hendiadys*.

<sup>404</sup> Stuart, *Exegesis*, 173.

<sup>405</sup> Italics Badawi/Carter/Gully. See Badawi/Carter/Gully, *Arabic*, with examples in §3.21.1 on p. 422; in §3.23.4, p. 435; in §6.2.4 on p. 548; in §6.3.2 called *hendyadis* [sic], on p. 554, and their definition on p. 774.

*ʔaḥazanani*, “it upset me (ECA) and it saddened me (MSA),” in which one verb is derived from colloquial Arabic and the other from Standard Arabic.<sup>406</sup> Holes apprehends this as a kind of combination that occurs frequently in certain texts. None of the verbs are interpreted as a modifier by Holes.<sup>407</sup>

#### *Aramaic/Syriac/Biblical Aramaic*

(*F. G. Uhlemann, 1829 (1855); A. G. Hoffman/B. H. Cowper, 1858; F. E. Greenspahn, 1999*)

Several Bible commentators apply the term *hendiadys* on examples in biblical Aramaic (BA) derived from the HB, but the term is not commonly used in reference literature on Aramaic or Syriac. The term and a few examples are found only in Uhlemann’s *Syriac Grammar* (1829/1855), Hoffman/Cowper’s *Syriac grammar* (1858), and also in Greenspahn’s *An Introduction to Aramaic* (1999), in which one example is given.<sup>408</sup> That is of course not to say that similar phenomena as the ones referred to in the HB as so-called *hendiadyses* are not present in texts in these languages.

Uhlemann refers to ‘your pain and your pregnancy’ in Gen 3:16, and also to Job 4:16. No nouns or verbs in the latter verses are mentioned, but one can presume that what he has in mind is *דְּמִימָה וְדִבְרָה*, lit. ‘silence and a voice,’ which is a commonly suggested so-called *hendiadys*.<sup>409</sup>

Hoffman/Cowper include *hendiadys* in what they call “Certain Peculiarities of Idioms,” adds that “[hendiadys] is not uncommon” in the HB, and refer to Gen 1:14, 3:16; Job 4:16; Isa

---

<sup>406</sup> Holes, *Arabic*, 382. ECA stands for Egyptian Colloquial Arabic and MSA for Modern Standard Arabic. For examples in Old South Arabian, see references by Barré, “Analysis,” 181-182 n. 17 to Jamme, *Inscriptions*, 28, 36-37. The term *hendiadys* is, however, not found in indexes, in table of contents or in electronic book-search on Brockelmann, *Arabische Grammatik*; Fleischer, *Schriften*; Fischer, *Grammatik*; Howell, *Grammatik*, Reckendorf, *Syntax*; Wright, *Grammar*.

<sup>407</sup> For the use of the term *hendiadys* in Arabic in general, see e.g., Madigan, *Self-image*, 94-95. Darwish, *Optimality*, 226, “either word within the pair [hendiadys] is redundant and can easily be omitted”; *Factor*, 50; *Translation*, 140, “the translator may condense [in a hendiadys] the two nouns into one or change them into noun and qualifier”; Pormann, *Tradition*, 249, “[the translator] employs a hendiadys. This can happen for verbs [...] adjectives [...] and more often nouns”; Wisnowsky, *Metaphysics*, 103; McAuliffe, *Encyclopedia*, vol. I, 246; Wansborough, *Studies*, 104, 111, 167, 174.

<sup>408</sup> The terms *hendiadys*, *hendiadyoin* or related spellings have not been found in; Brockelmann, *Syrische Grammatik*; Fassberg, *Targum*; Healey, *Studies*; Maclean, *Grammar*; Macuch, *Handbook*; Muraoka, *Syriac*; Nöldeke, *Grammatik*; Robinson, *Grammar*; Rosenthal, *Grammar*; Rosenthal (ed), *Handbook*; Stevenson, *Grammar*; Thackston, *Syriac*.

<sup>409</sup> Uhlemann, *Grammar*, 238. For suggestions that the two nouns constitute a *hendiadys* and the thus accompanying interpretations, see e.g., Avishur, *Studies*, 114; Goldingay, *Daniel*, 119, 125; Hartmann/Di Lella, *Daniel*, 139, et al.



4:5.<sup>410</sup> The actual components are unfortunately not cited, but the verses referred to contain commonly suggested *hendiadyses* consisting of combinations of dissimilar or closely related nouns; ‘signs and times’ (Gen 1:14); ‘your pain and your pregnancy’ (Gen 3:16); ‘silence and voice’ (Job 4:16), and in Isa 4:5 presumably ‘cloud and smoke.’

Greenspahn, on the other hand, applies the term *hendiadys* to a combination of synonym-like nouns; זמן וזמן, lit. ‘time and time’ (Dan 7:12), which are interpreted by Greenspahn to mean “a time and a(nother) time, i.e., two times.”<sup>411</sup>

### *Ugaritic*

(W. G. E. Watson, 1984)

There are hardly any examples given in works of reference of what is seen to represent *hendiadys* in Ugaritic, and the examples found consist only of two verbs of which one is interpreted as an adverbial modifier.<sup>412</sup>

### **4.3 Concluding remarks**

Even if the researchers and grammarians mentioned above all employ the term *hendiadys*, express their belief that considerable linguistic and exegetical benefits are to be gained by a better understanding of so-called hendyadic structures in the HB, and underscores the vital importance of observing hendyadic structures, they convey contradictory views on what the term *hendiadys* denotes and present an abundance of constructions that represent a remarkable variety.

The question asked in the beginning of this chapter was if it is possible to ascertain an agreement on what *hendiadys* refers to among biblical scholars. The answer is no. There is clearly no agreement in research or in reference literature on the structure(s) and/or function(s) of combined components in what is labelled *hendiadys* in the HB, which is obvious from the account above. There is no clear development unambiguously tracable based

---

<sup>410</sup> Hoffman/Cowper, *Grammar*, 131-132.

<sup>411</sup> Greenspahn, *Introduction*, 159.

<sup>412</sup> For the two examples, see Watson, *Poetry*, 325. The term is not found in Gordon, *Grammar*; Gordon, *Textbook*; Segert, *Grammar*; Schniedewind, *Primer*. However, for a few suggested examples outside reference works of so-called *hendiadyses* in Ugaritic, see, Barré, “Blessing,” 181, 184; Dahood, *Psalms*, vol. II, 175; *Psalms*, vol. III, 312; Watson, *Techniques*, 109. In addition, Avishur, *Studies*, 111, gives one example, but remarks that according to the criteria in his survey “it appears that Ugaritic hendiadys is non-existent.”

on an explanation by a specific individual referred to and/or on distinctive schools and traditions, but there are some apparent trends.

Even if the term is not found in the works by Jewish grammarians or Christian Hebraists, there are several factors that seem to have contributed to the later development and choice of terminology: the awakened interest in classical languages, literature and rhetoric during the Renaissance, together with the growing interest in Hebrew studies but also the concept of an inherent spiritual rhetoric in the holy texts. Since grammarians, in addition, attempted to give descriptions of languages based on principles derived from the Greco-Latin models and conventions it is no wonder that peculiar constructions in the HB, and for that matter in the NT as well, that were seen to deviate from expected grammatical rules and conventions, were considered rhetorical figures and given designations derived from the classical rhetorical tradition.

Moreover, the Hebrew grammarians in the 17<sup>th</sup>-19<sup>th</sup> centuries who utilize the term *hendiadys* have many examples in common and many of them were put forth already by Glassius, whose work was important and may have influenced scholars in the 17<sup>th</sup>-19<sup>th</sup> centuries. It is clear, in addition, that the examples in the early works of reference consist mostly of two nouns, and the advocated interpretation of one of the nouns is as an adjective attribute and/or for both nouns as a construct relation.

Combinations of verbs, nouns in parallelism, combined phrases and clauses, or combinations thereof, etc., are not integrated in the applications by the early users of the term. However, in the 20<sup>th</sup>-21<sup>st</sup> centuries a large variety of combined components are integrated and an assortment of applications has evolved. The applications have in due course come to include practically all kinds of combinations of components in the HB, and to the extent that someone might wonder: "What is not a *hendiadys* in the HB?"

The development has also resulted in contradictory views on the matter, even in one and the same work in some cases. It is apparent that the examples set forth in research or in reference literature are not homogeneous, but that the term *hendiadys* is used for an assortment of combinations of components derived from the HB judging by the applications, definitions, explanations and exemplifications given. The constructions the term is applied to are, in addition, viewed as either e.g., rhetorical, stylistic, and/or grammatical, and the ascribed functions are as multifarious as the interpretations. No one is of course to blame for the

development and the current situation, but there is evidently a need for a further investigations and differentiations.

There might exist more lexicons, dictionaries, grammars or monographs in which the term *hendiadys* is used pertaining to grammar, syntax and rhetorical and/stylistic features in biblical Hebrew, that have not been noted and included in the account above. However, since there is clearly no consensus on what the term designates in research and in the reference works described above, the possibly additional works of reference would in all probability not substantially alter the already diverse picture.

Due to the variations detected none of the suggested explanations found suffice solely as a point of departure for an investigation of the subject *hendiadys* in the HB or of the features involved. However, the previous studies and applications of the term *hendiadys* in the HB are important nevertheless, despite the apparently diverse opinions, because the examples given in the above-mentioned studies testify to which combinations that are considered *hendiadyses* in the HB and which phenomena in the HB that promote use of the term.<sup>413</sup>

#### **4.4 Summary**

According to the definitions and exemplifications found in reference literature and in research on *hendiadys* in the HB, the term is considered applicable to an abundance of constructions. The proposed functions also incorporate various and in some cases contradictory opinions and suggestions, which even comprise conflicting views on *hendiadys* in one and the same monograph. The same term is clearly used to denote several different constructions and there is evidently no consensus on the matter in research and in reference literature.

---

<sup>413</sup> All examples of suggested *hendiadyses* by the researchers above are incorporated in the *Collection of examples* in this investigation and by that submitted to analysis.



# Chapter 5

## Phenomena and statistical results

In the search for *hendiadys* in the HB we have already established above that there is no consensus in reference literature or in research of what *hendiadys* denotes in biblical Hebrew. However, with the purpose to gain a more wide-ranging picture of the applications in general and the features involved, not only in reference literature, additional examples beyond the ones found in works of reference have been collected as well.

In order to go further and investigate not only usage, but to unearth the phenomena in the HB that induces the use of the term, a deliberate attempt has been to assemble as many examples of suggested and suspected *hendiadyses* derived from the HB from as many sources and by as many scholars as possible that, in addition, represent various creeds and traditions. The examples in the *Collection of examples* are hence in its entirety derived not only from reference literature, but also from commentaries, monographs and articles dealing with the HB and/or biblical Hebrew.

All examples found are included in the investigation and submitted to analysis regardless of from which genre of scholarly exposition they derive; grammars, lexicons, commentaries, articles etc., or from which perspective; linguistic, rhetorical, grammatical, exegetical, etc., that the argumentation is based and substantiated by the circa 330 scholars detected who use the term. The number of examples collected amount to 1720; 1684 in biblical Hebrew and 36 in biblical Aramaic. This includes also 22 examples of suggested *hendiatriises* and *hendiatriises*. They are of course excluded from the analysis and statistical results of suggested and suspected so-called *hendiadyses*. In addition, in some cases one or more scholars reject the notion that a certain example, suggested by others, ought to be taken as a *hendiadys*. These scholars are therefore cited by means of the abbreviation, ‘not h.’ (not a *hendiadys*) in connection with the examples they refute respectively. However, there are an additional 13 examples detected, that are refuted as *hendiadyses* by some scholars, but no scholars have been found that actually suggest that any of these examples do represent

*hendiadyses*. The latter examples are of course also excluded from the statistics of proper suggested *hendiadyses* but are for comparison included in the collection of examples because they are quite rare and reveal, in addition, what might be regarded by someone at present or in the future as a so-called *hendiadys*.

The collection also incorporate examples that are suspected to be so-called *hendiadyses* by one or several scholars and also examples that are designated ‘a kind of *hendiadys*.’ These examples are included because they show which kind of components and phenomena that prompt the use of the term, disclose how a so-called *hendiadys* may be apprehended according to the scholar/scholars cited, and also point to what might eventually become included in the term in the future.

A suggested *hendiadys* may occur only once in the HB, like e.g., לָאֵתֶּה וְלְמִוְעָדִים, lit. ‘to signs and to appointed times’ (Gen 1:14), whereas other combined components that are designated *hendiadys* occur more than once, e.g., גֵּר וְזָרָב, lit. ‘a stranger and a sojourner’ (Lev 25:35).<sup>1</sup> Even if the same lexemes are involved and appear more than once they may occur (a) with or without inflection, (b) with or without affixed particles, (c) joined syndetically or asyndetically, (d) in parallelism or with intervening components, and/or (e) in inverted order, and/or (f) only in certain books or genres, or (g) in a particular way only in certain passages, etc. Similarly, verbs from a certain root, e.g., שָׁב, may occur in several of the suggested examples, but in different conjugations and with various inflections and combined with various other verb roots in sequence, in parallelism, with intervening components, etc.

Furthermore, one scholar may refer to one particular combination of components as a *hendiadys*, but does not refer to the other incidences in the HB in which the same lexemes occur combined, whereas other scholars refer to either only a few of these occurrences or all combinations of the same lexemes, regardless of varieties, as representing so-called *hendiadyses*. An assortment of translations, interpretations and suggested functions are, in addition, ascribed to the combined lexemes and/or in combination with other components. Due to these varieties, all examples of alleged *hendiadyses* are therefore incorporated, including the ones consisting of the same lexemes and occurring with or without variation in the HB.

---

<sup>1</sup> The latter nouns occur combined or in close connection with each other 6 times in the HB, either in singular or plural, syndetically or asyndetically joined, with or without prefixed particles, and/or with intervening components etc.

An intervening *wāw* is at hand in many suggested *hendiadyses*. However, examples consisting of components in parallelism, with intervening features as well as asyndetically joined components are also designated *hendiadys* and are therefore included in the investigation.

The examples gathered have been analyzed, categorized, annotated with abbreviations and listed in the *Collection of examples*. Through the morpho-syntactic and semantic analysis various categories and subcategories have been deduced, which will be demonstrated below.<sup>2</sup>

### 5.1 Phenomena in the HB labelled *hendiadys*

Due to the large amount of suggested *hendiadyses* found it is impossible to give specific and exhaustive details of all the individual examples, but the results of the investigation will be presented according to categories and subcategories. Many of the examples cited below are suggested as *hendiadyses* by additional scholars beyond the one cited in the footnote, but due to the amount of examples and citations all categories are illustrated below by only one example in each category together with a reference to a scholar who suggests or suspects that the example in question is a *hendiadys*.<sup>3</sup>

The term *hendiadys* does not always occur in the citations in the footnotes below simply because the term is not always found in direct connection with the proposed translation cited, or may be used in a headline for a whole list of suggested *hendiadyses* or in a lengthy explanation too long to quote etc., but the term is used by all scholars cited below for the combinations of components referred to respectively.

If a scholar suggest an interpretation/translation other than a literal translation of the components in a proposed *hendiadys*, the advocated interpretation/translation is included below together with a reference to the scholar in question. If no interpretation/translation is found only a reference to the scholar cited is given. If nothing else is indicated in the morpho-syntactic and semantic analysis the components are joined syndetically. Statistical investigations have been performed as well and the results will be given below after the presentation of categories illustrated by examples.

---

<sup>2</sup> For principles of selection and methods used, see above 2.3 *Modus operandi*. For the principles used in the presentation of the examples see Part II, Chapter 1, Introductory comments to the *Collection of examples*, and for the actual examples see Part II, Chapter 2, *Collection of examples*.

<sup>3</sup> Examples belonging to the subcategory ‘synonym-like’ consisting of nouns, verbs, phrases etc., are given their own separate sections below in order to make the presentation easy to grasp.

The analysis of the examples found in reference literature and research, together with the added examples derived from works by biblical scholars in general, yields the following results of which constructions and combinations of components in biblical Hebrew and biblical Aramaic derived from the HB are suggested as or suspected to be a so-called *hendiadys*.

### 5.1.1 Biblical Hebrew

#### I. Nouns (N)

##### A. Antonyms (Nant)

1. Two adjectives, antonyms (Nant, 2 adj), e.g., טוֹב וְרָע, lit. ‘good and evil’ (Gen 2:9)<sup>4</sup>
3. Two nouns in parallelism, antonyms (Nant, in Pa), e.g., שָׁמְעוּ רְחוֹקִים אֲשֶׁר עָשִׂיתִי וְדַעוּ, קְרוֹבִים וְגִבְרֹתַי, lit. ‘listen you that are far what I have done and know you that are near my strength’ (Isa 33:13)<sup>5</sup>

##### B. Dissimilar nouns and adjectives (Ndiss)

- 1 a) Two dissimilar concrete nouns (Ndiss), e.g., וַיְהִיזָה הַמָּטֵיב עַל-סֹדֶם וְעַל-עֲמֹרָה וְגִבְרֹתַי וְאֵשׁ, lit. ‘and YHWH rained on Sodom and on Gomorrah *sulphur and fire*’ (Gen 19:24)<sup>6</sup>
- b) Two dissimilar abstract nouns (Ndiss, 2 abstr), e.g., לְתֵת לָכֶם אֶתְהִרִית וְהַקְּוָה, lit. ‘to give to you *an end/future and a hope*’ (Jer 29:11)<sup>7</sup>
- c) Two nouns if which one is concrete and the other abstract, both countable (Ndiss, concr + abstr), e.g., יוֹם שׁוֹפָר וְהַרְדֵּעָה, lit. ‘a day of *shofar/horn and shout*’ (Zeph 1:16)<sup>8</sup>
- d) Two nouns of which one is abstract and the other concrete, both countable (Ndiss, abstr + concr), e.g., וְלַחֲתֹם הַנְּזִיחַ וְנִבְיָא, lit. ‘and to seal *vision and prophet*’ (Dan 9:24)<sup>9</sup>
- 2 a) Two dissimilar nouns, asyndetic (Ndiss, asyn), e.g., עַל-דְּבַר-אֱמֶת וְעַנְוָה-צָדִיק, lit. ‘because a true word and *humility, righteousness*’ (Ps 45:5)<sup>10</sup>

<sup>4</sup> Bullinger, *Figures*, 659, “evil enjoyment.”

<sup>5</sup> Wächter, “רָחֵק,” TDOT, vol. XIII, 470, “the antithesis *rāḥôq/qarôb* is often used as a hendiadys expressing a totality” (italics Wächter).

<sup>6</sup> Leclerc, *Yahweh*, 11, “burning brimstone.”

<sup>7</sup> Gesenius, *Lehrbuch*, 854, “hoffnungsvolle Zukunft.”

<sup>8</sup> Avishur, *Studies*, 110, “trumpeting of the horn” (italics Avishur).

<sup>9</sup> Blenkinsopp, *Opening* 20, “the prophetic vision.”



b) Two dissimilar adjectives, asyndetic (Ndiss, asyn, 2 adj), e.g., צַדִּיק כִּבִּיר, lit.

‘righteous, mighty’ (Job 34:17)<sup>11</sup>

3. Two dissimilar nouns with intervening components (Ndiss, int), e.g., אֶת־רַעַת הַמֶּן,

הָאֲגָגִי וְאֵת מַחְשְׁבֹתָיו, lit. ‘the evil of Haman the Agagite and his thought’ (Esth 8:3)<sup>12</sup>

4. Two dissimilar nouns in parallelism (Ndiss in Pa), e.g., וְהָיָה צֶדֶק אֲזוּר מִתְּנִי וְהֵאֱמַנְנָה,

אֲזוּר תְּלַצִּי, lit. ‘and *righteousness* shall be the belt of his loins, and the *faithfulness* the girdle of his loins’ (Isa 11:5)<sup>13</sup>

### C. Theme-related dissimilar nouns (Ndiss, th)

1. Two theme-related dissimilar nouns (Ndiss, th), e.g., וְרֶכֶב וְסוּס, lit. ‘and chariot and horse’ (Ps 76:7)<sup>14</sup>

2. Two theme-related dissimilar nouns, asyndetic (Ndiss, th, asyn), e.g., שֶׁמֶשׁ יָרַח, lit. ‘sun, moon’ (Hab 3:11)<sup>15</sup>

3. Two theme-related dissimilar nouns with intervening components (Ndiss, th, int), e.g., אַרְבָּעָה [...] שְׁלֹשָׁה, lit. ‘three ... four’ (Am 2:4)<sup>16</sup>

4. Two theme-related dissimilar nouns in parallelism (Ndiss, th, in Pa), e.g., כִּי יִתְחַפְּצוּן לִבִּי וְכִלְיֹתַי אֲשַׁתְּוּנוּן, lit. ‘for embittered was *my heart and my kidneys* (lit. ‘I was’) were pierced’ (Ps 73:21)<sup>17</sup>

5. Two theme-related dissimilar nouns and phrases, consisting of names of individuals, groups of people, or places:

a) Personal names (Ndiss, th, pers), e.g., שֵׁם וְיֶפֶת, lit. ‘Shem and Jepheth’ (Gen 9:23)<sup>18</sup>

b) Names of groups of people (Ndiss, th, pers), e.g., וְעַל־הַכְּרִי [הַ] [כְּרִתִּי] וְעַל־הַפְּלִתִי, lit. ‘over the Cherethites and over the Pelethites’ (2 Sam 20:23)<sup>19</sup>

<sup>10</sup> Ryou, *Oracles*, 191 and n. 60, “the semantically related terms (ענוה//צדק) are used as a hendiadys in gender-matched parallelism.”

<sup>11</sup> *NET*, 835, “supremely righteous”; 835 n. 6, “seem to form a fine nominal hendiadys.”

<sup>12</sup> Fox, *Character*, 92, “The words ‘evil’ and ‘plot,’ though not conjoined, function as a hendiadys meaning ‘evil plot.’”

<sup>13</sup> Bazak, “Meaning,” 12, “a hendiadys which divides into two parts, where the second word is used as an attribute for the first – an *equitable* righteous justice, a *faithful* righteous justice” (italics Bazak).

<sup>14</sup> Melamed, “Break-up” (Eng.), 128-129.

<sup>15</sup> Tsumura, “שֶׁמֶשׁ,” *NIDOTTE*, vol. IV, 186, “as a hendiadys, i.e. “sun and moon [...] conveying the notion of totality of the heavenly light.”

<sup>16</sup> Weiss, “Pattern,” 422.

<sup>17</sup> VanGemeren, *Psalms*, 132.

<sup>18</sup> Bandstra, *Genesis I-11*, 510, “the hendiadys conjunction וְ which has the effect of creating a pair of words that function as a unit.”

<sup>19</sup> Albright, “Syria,” 512 n. 2, “we may be justified in treating the expressions as a typical Semitic hendiadys [...] ‘light-armed’ Cretans as mercenaries.”

- c) Names of places, regions and/or cities (N/Phdiss, th, geogr), e.g., בְּיִשְׂרָאֵל וּבִירוּשָׁלַם, lit. ‘in Israel and in Jerusalem’ (Mal 2:11)<sup>20</sup>

#### D. Nouns and adjectives from the same semantic field (Nsemf)

##### 1. Two nouns or adjectives from the same semantic field:

- a) Two nouns (Nsemf), e.g., גֵּר־וְתוֹשָׁב, lit. ‘a stranger and a sojourner’ (Gen 23:4)<sup>21</sup>
- b) Two adjectives (Nsemf, 2 adj) e.g., צְדִיק וְיָשָׁר, lit. ‘righteous and right’ (Deut 32:4)<sup>22</sup>
- c) A noun + an adjective (Nsemf, noun + adj), e.g., שָׂר וְגָדוֹל, lit. ‘a prince and great’ (2 Sam 3:38)<sup>23</sup>

##### 2. Two nouns from the same semantic field with intervening components (Nsemf, int),

- e.g., נָתַן לָהֶם הָאֱלֹהִים מִדָּעָה וְהַשְׂכָּל בְּכָל-סֵפֶר וְהַכְנָמָה, lit. ‘the God gave to him *knowledge and skill in all books and wisdom*’ (Dan 1:17)<sup>24</sup>

##### 3. Two nouns or adjectives from the same semantic field in parallelism (Nsemf in Pa),

- e.g., לָתֵת לַפְתָּאִים עֲרָמָה לְנֶעַר בְּעֵת וּמְזוּמָה, lit. ‘to give to *simple ones* craftiness, to a *young boy/youth* knowledge’ (Prov 1:4)<sup>25</sup>

##### 4. Two nouns from the same semantic field, asyndetic (Nsemf, asyn):

- a) Two nouns from the same semantic field, asyndetic (Nsemf, asyn), e.g., עוֹלָה כְּלִיל, lit. ‘burnt offering, whole offering’ (1 Sam 7:9)<sup>26</sup>
- b) Two adjectives from the same semantic field, asyndetic (Nsemf, asyn, 2 adj), e.g., צְדִיק תָּמִים, lit. ‘righteous, blameless/perfect’ (Job 12:4)<sup>27</sup>

#### E. Two synonym-like nouns or adjectives (Nsemf, synl)

1. Two concrete synonym-like nouns (Nsemf, synl), e.g., עָפָר וְאֵפֶר, lit. ‘dust and ashes’ (Gen 18:27)<sup>28</sup>

<sup>20</sup> Hill, *Malachi*, 229, “The simple conjunctive *waw* joins ‘Israel’ and ‘Jerusalem’ in a type of hendiadys for the territory of postexilic Yehud.”

<sup>21</sup> Cotter, *Genesis*, 162 n. 123, “The phrase is a hendiadys referring to one who lacks the normal rights of a citizen.”

<sup>22</sup> Westhuizen van der, “Hendiadys,” 53, “*just and right is He*” (italics and capital letter van der Westhuizen).

<sup>23</sup> Schorr, “Les composés,” 170, “grand chef.”

<sup>24</sup> Levi, *Inkongruenz*, 88.

<sup>25</sup> Fox, *Proverbs 1-9*, 61, “This is a distributed hendiadys meaning ‘the callow young.’”

<sup>26</sup> Tsumura, *1 Book of Samuel*, 235, “As a wholly burnt sacrifice [...] is an adverbial use of a hendiadys conjuncted asyndetically” (italics Tsumura).

<sup>27</sup> Watson, *Poetry*, 327, “blamelessly just.”

<sup>28</sup> Allen, “עָפָר,” *TWOT*, vol. II, 687.

2. Two synonym-like adjectives (Nsemf, synl, 2 adj), e.g., עקש ופחלול, lit. ‘perverse/crooked and shrewd/crooked’ (Deut 32:5)<sup>29</sup>
3. Two synonym-like nouns, asyndetic (Nsemf, syn, asyn), e.g., לְעַד לְעוֹלָם, lit. ‘(to) forever, to eternity’ (Ps 111:8)<sup>30</sup>
4. Two synonym-like adjectives with intervening components (Nsemf, synl, int), e.g., וַיִּנְבְּאוּ אֶל-אַרְצוֹת רַבּוֹת וְעַל-מַמְלָכוֹת גְּדוֹלוֹת, lit. ‘and they prophesied to/against *many/great* countries and over *great* kingdoms’ (Jer 28:8)<sup>31</sup>
5. Two synonym-like components, one noun and one adjective of different gender (Nsemf, synl, dg, adj + noun), e.g., עָרִים וְעָרְיָה, lit. ‘naked and nakedness/bareness’ (Ezek 16:7)<sup>32</sup>
6. Two synonym-like nouns, with or without suffixes, in parallelism (Nsemf, synl in Pa), e.g., וְהוֹשִׁיעַנִי יְרֵךְ הַיְמִינִי, lit. ‘you stretch out *your hand* and *your right hand* saves me’ (Ps 138:7)<sup>33</sup>

#### F. Nouns from the same root (Nsr)

1. Same root, identical nouns (Nsr, iden), e.g., אֶבֶן וְאֶבֶן, lit. ‘stone and stone’ (Deut 25:13)<sup>34</sup>
2. Same root, different gender (Nsr, dg), e.g., מַשְׁעָן וּמִשְׁעָנָה, lit. ‘staff/support and staff/support’ (Isa 3:1)<sup>35</sup>
3. Same root, same gender, different forms (Nsr, sg, df), e.g., שְׁמֵמָה וּמִשְׁמָה, lit. ‘desolation/devastation and desolation/devastation’ (Ezek 6:14)<sup>36</sup>
4. Same root, identical nouns + another combination of identical nouns from the same root, with intervening components (Nsr, iden, x2, semf, int), e.g., וַיִּשְׁלַח סֹפְרִים, אֶל-כָּל-מְדִינֹת הַמְּלָךְ אֶל-מְדִינָהּ וּמְדִינָהּ כַּכְתָּבָהּ וְאֶל-עַם וְעַם כָּל-שׁוֹנֵי אֶרֶץ מִדְּבָר הַיַּבֵּשׁ, lit. ‘and he sent writings to all provinces of the king, to *province and province* according to their writing, and to *people and people* according to their language (Esth 1:22)<sup>37</sup>

<sup>29</sup> Waltke, *Proverbs 1-15*, 398.

<sup>30</sup> Goldingay, *Psalms 90-150*, 303.

<sup>31</sup> Girard, *Psaumes 1-50*, 780 n. 9.

<sup>32</sup> Block, *Ezekiel 1-24*, 478 n. 86, “completely nude.”

<sup>33</sup> Barré/Kselman, “Exodus,” 98, 115 n. 2.

<sup>34</sup> Schorr, “Les composés,” 172, “double pierre.”

<sup>35</sup> Davidson, *Grammar* (ed. Gibson), §18, p. 17.

<sup>36</sup> Habel, *Earth*, 145 n. 3, “Technically the words are a hendiadys.”

<sup>37</sup> Berlin, *Esther*, 20, Berlin finds two examples of so-called *hendiadyses* here. Apart from the components in italics above there is a second suggested *hendiadys*, according to Berlin, which consists of כַּכְתָּבָהּ ... בְּלִשׁוֹנָהּ, lit. ‘as it is written ... in its language.’ The two suggested *hendiadyses* in 1:22aa and 1:22ba ought, according to Berlin, to be interpreted “to every ethno-province according to its written language.”

## G. Three nouns combined

1. Three dissimilar nouns (3Ndiss), e.g., *וּבְהָרוּ וְלֵל יִשְׁמְעוּ*, lit. ‘and in empty/formless, howling, wilderness’ (Deut 32:10)<sup>38</sup>
2. Two nouns from the same semantic field and one dissimilar noun (3Ndiss/semf), e.g., *וְהַכְמָה וְרַעַת וְשִׂמְחָה*, lit. ‘wisdom and knowledge and joy’ (Eccl 2:26)<sup>39</sup>

For other combinations of three and also four components, see below, 5.1.3 So-called *hendiatrix* and *hendiatrix*.

## H. Nouns in a construct relation (Nc)

1. Dissimilar nouns, e.g., *תּוֹרַת אֱמֶת*, lit. ‘law of truth’ (Mal 2:6)<sup>40</sup>
2. Nouns from the same semantic field, e.g., *מִנְחַת-חֶלְקִי*, lit. ‘the part/portion of my portion/inheritance’ (Ps 16:5)<sup>41</sup>
3. Synonym-like nouns, e.g., *שִׂמְחַת אֵילִי*, lit. ‘the joy of my joy’ (Ps 43:4)<sup>42</sup>

## I. A holonym (Hol), *רֶכֶב וְגִלְגָל*, lit. ‘chariot and wheel’ (Ezek 23:24)<sup>43</sup>

## J. A hyponym (Hyp), *מְתוּחַ וּמִתּוֹן*, lit. ‘dowry and gift’ (Gen 34:12)<sup>44</sup>

## K. Epexegetical constructions and/or with a so-called *wāw explicativum*:

1. Dissimilar nouns of which the second component is seen as explicative (N/Ph, diss, expl), e.g., *בְּרָמָה וּבְעִירוֹ*, lit. ‘in Rama and in his town’ (1 Sam 28:3a)<sup>45</sup>
2. Two nouns from the same semantic field, and the conjunction is interpreted as explicative (Nsemf, *wāw* - expl), e.g., *וְזַעַם וְצָרָה*, lit. ‘and indignation and distress’ (Ps 78:49)<sup>46</sup>
3. Personal names in which the second component is seen as explicative (Ndiss, pers, expl), e.g., *וְיִשְׂרָאֵל וְאֶפְרַיִם*, lit. ‘and Israel and Ephraim’ (Hos 5:5)<sup>47</sup>

<sup>38</sup> Petersen/Richards, *Poetry*, 73, 74, “in a howling wilderness waste [...] a complex case of nominal hendiadys.”

<sup>39</sup> Ginsberg, “Studies,” 45 n. 27 “a sort of hendiadys for ‘the good sense to enjoy.’”

<sup>40</sup> Petersen, *Zechariah/Malachi*, 175, “True torah”; 176, “is a case of hendiadys.”

<sup>41</sup> Sperling, “Meni,” 1061, “an Aramaism in hendiadys with *heleq*.”

<sup>42</sup> Kuntz, “Psalms,” 12-13, “my exceeding joy.”

<sup>43</sup> Block, *Ezekiel 1-24*, 748, n. 97, “wheeled chariots.”

<sup>44</sup> Mathews, *Genesis 11:27-50:26*, 601, “may be a hendiadys here, ‘the *mōhar* gift’” (italics Mathews).

<sup>45</sup> Lee, *Grammar*, 304, “i.e. *in his city Ramah*” (italics Lee).

<sup>46</sup> König, *Psalmen*, 249 n. 2, “Grimm und Drangsal ... “Waw explicativum: und zwar = nämlich; eine Art Hendiadyoin.”

<sup>47</sup> Stuart, *Hosea-Jonah*, 88, 93, “As for Israel—that is, Ephraim [...] probably reflects either hendiadys or apposition.”

## II. Verbs

A. Combinations of antonymic verbs (Vant), e.g., תִּיטִיבוּ וְתָרְעוּ, lit. ‘may you do good and may you do evil’ (Isa 41:23b)<sup>48</sup>

### B. Dissimilar verbs (Vdiss)

1. Combinations of dissimilar verbs (Vdiss), and none of the verbs are interpreted as an adverbial modifier:

a) Two finite verbs, e.g., וַיָּבֹאוּ וַיַּעֲשׂוּ, lit. ‘and they came and they did’ (Hag 1:14)<sup>49</sup>

b) Two finite verbs, asyndetic (Vdiss, asyn), e.g., וַיִּחְקֹר וַיִּשְׁתָּרֵם, lit. ‘and he searched, straightened’ (Eccl 12:9b)<sup>50</sup>

c) Two finite verbs in parallelism, e.g., רָאִיתִּי וְשָׁמַעְתִּי, lit. ‘my eye saw, my ear heard’ (Job 13:1)<sup>51</sup>

d) Two imperatives, e.g., פָּעוּ וְעָבְרוּ, lit. ‘travel and pass through’ (Deut 2:24)<sup>52</sup>

e) Two infinitive constructs, e.g., לְהַבִּין וְלְהַתְעַנּוּת, lit. ‘to understand and to afflict yourself’ (Dan 10:12)<sup>53</sup>

f) Two infinitive absolutes, e.g., הַתְּחֵל וְכֵסֶה, lit. ‘beginning and ending’ (1 Sam 3:12)<sup>54</sup>

g) Two finite verbs with intervening components (Vdiss, int), e.g., וַיִּבְרְאוּ [...] וַיִּבְרְאוּ, lit. ‘and they sent [...] and they brought’ (Gen 37:32)<sup>55</sup>

2. Combinations of dissimilar verbs of which one is interpreted as an adverbial modifier (Vdiss, advm):

a) Two finite verbs, e.g., וַתִּמְצָחַר וַתִּרְדָּה, lit. ‘and she hastened and she descended’ (1 Sam 25:23a)<sup>56</sup>

b) Two infinitive constructs, e.g., עֲנֵתְךָ לְנִסְתָּךְ, lit. ‘afflicting you to test you’ (Deut 8:2)<sup>57</sup>

<sup>48</sup> Sommer, *Prophet*, 67, “Deutero-Isaiah employs the terms as a hendiadys (the gods can’t do anything).”

<sup>49</sup> Taylor/Clendenen, *Haggai*, 143-144, “Whether [a verbal hendiadys meaning] those already in Jerusalem started to do [...] is not completely clear.”

<sup>50</sup> Shields, *End*, 61, “the asyndetic juxtaposition of the verbs [...] suggests that the verbs should be read as an instance of hendiadys.”

<sup>51</sup> Geller, *Enigmas*, 96, “a kind of hendiadys for perceiving.”

<sup>52</sup> Wilson, “נסע,” *TWOT*, vol. II, 584, “take your journey and go.”

<sup>53</sup> Montgomery, *Daniel*, 411, “is practically a hendiadys.”

<sup>54</sup> Tsumura, *1 Book of Samuel*, 178 n. 19, “This is a merismatic expression with inf. abs. [...] used as a hendiadys.”

<sup>55</sup> Hamilton, *Genesis 18-50*, 425 n. 1, “sent back.”

<sup>56</sup> Arnold/Choi, §4.3.3 (g), p. 148, “she *quickly dismounted*,” (underlining and italics Arnold/Choi). A *verbal hendiadys*, according to Arnold/Choi.

<sup>57</sup> Orlinsky, *Notes*, 248, “test you by hardships.”

- c) Two infinitive absolutes, e.g., וְהִשָּׁבַע וְשָׁלַח, lit. ‘and going up early and sending’ (Jer 26:5)<sup>58</sup>
- d) A finite verb + an infinitive absolute with intervening components, e.g., שָׁמַעְךָ וְעֵשֶׂה... , lit. ‘your report [...] your work’ (Hab 3:2)<sup>59</sup>
- e) Two imperatives, syndetic, e.g., פְּרֹה וּרְבֵה, lit. ‘be fruitful and multiply’ (Gen 35:11)<sup>60</sup>
- f) Two imperatives, asyndetic (Vdiss, asyn, advm), e.g., הוֹאֵל קַח, lit. ‘be willing, take’ (2 Kgs 5:23)<sup>61</sup>
- g) A finite verb + an infinitive construct, e.g., וַתֵּצֵד לְלֵדָה, lit. ‘and she added to give birth’ (Gen 4:2)<sup>62</sup>

#### C. Two theme-related dissimilar verbs (Vdiss, th)

- a) Two finite verbs (Vdiss, th), e.g., וַיֹּאכְלוּ וַיִּשְׂתּוּ, lit. ‘and they ate and they drank’ (Gen 24:54)<sup>63</sup>
- b) Two finite verbs, asyndetic (Vdiss, th, asyn), e.g., הִעֲמִיק הָרְחֹב, lit. ‘he made deep, he made wide’ (Isa 30:33)<sup>64</sup>
- c) Two infinitive constructs (Vdiss, th) e.g., לֶאֱכַל וּלְשִׁתּוֹת, lit. ‘to eat and to drink’ (Ruth 3:3)<sup>65</sup>

#### D. Verbs from the same semantic field (Vsemf)

##### 1. Verbs from the same semantic field, and none of the verbs are interpreted as an adverbial modifier:

- a) Two imperatives e.g., [וַיִּצְעַק] [וַיִּבְכּוּ], lit. ‘wail and cry out’ (Jer 48:20)<sup>66</sup>
- b) Two infinitive constructs, e.g., בְּהַלֵּל וּבְהוֹדִת, lit. ‘with praising and with thanking’ (Ezra 3:11)<sup>67</sup>
- c) Two finite verbs, consecutive forms, e.g., וַיַּעֲנֶה וַיִּבְרַח, lit. ‘and he answered and he said’ and we look’ (Isa 21:9)<sup>68</sup>

<sup>58</sup> Keown/Scalise/Smothers, *Jeremiah 26-52*, 2, 3, “sending persistently.”

<sup>59</sup> Andersen, *Habakkuk*, 276, “By hendiadys, this is a discontinuous construct chain, ‘the report of your deed.’”

<sup>60</sup> Andersen, *Sentence*, 117, “*be abundantly fruitful*” (italics Andersen).

<sup>61</sup> Lambdin, *Introduction*, §173, p. 239, “Be content to take.”

<sup>62</sup> Ross, *Hebrew*, 409, “(And) she gave birth again.”

<sup>63</sup> Gamberoni, “שָׁתָה,” *TDOT*, vol. XV, 523. Gamberoni refers to the combination ‘eat and drink’ as a *hendiadys*.

<sup>64</sup> Avishur, “Pairs,” 72, “made deep (and) wide.”

<sup>65</sup> Hubbard, *Ruth*, 197-198 n. 10, “Having his dinner [...] probably a hendiadys for ‘to have, enjoy a meal.’”

<sup>66</sup> Babut, *Expressions*, 185.

<sup>67</sup> Allen, “יָדָה,” *NIDOTTE*, vol. II, 407, “a hendiadys for hymnic praise.”

- d) Two imperatives, asyndetic (Vsemf, asyn), e.g., רְחַצוּ הַנְּפֹלִים, lit. ‘wash, cleanse [yourselves]’ (Isa 1:16)<sup>69</sup>
  - e) Two finite verbs from the same semantic field with intervening components (Vsemf, int), e.g., אֲשֶׁר הֵעִילָהּ וְאֲשֶׁר הֵבִיאָהּ, lit. ‘who brought up and who brought’ (Jer 23:8)<sup>70</sup>
2. Combinations of two verbs from the same semantic field of which one is interpreted as an adverbial modifier (Vsemf, advm), e.g., וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ, lit. ‘and they inquired and they asked’ (Judg 6:29)<sup>71</sup>

#### E. Combinations of synonym-like verbs (Vsemf, synl)

- 1. Two finite verbs (Vsemf, synl), e.g., וַיִּמְחַצֶּה וַחֲלָפָה רָקְתָהּ, lit. ‘and she smote and she smote/pierced his temple’ (Judg 5:26)<sup>72</sup>
- 2. Two finite verbs, asyndetic (Vsemf, syn, asyn), e.g., יָבִיטוּ וַיִּרְאוּ-בִי, lit. ‘they look, they stare at me’ (Ps 22:18)<sup>73</sup>
- 3. Two finite verbs with intervening components (Vsemf, synl, int), e.g., וַיְדַבֵּר אֱלֹהִים, אֶל-מֹשֶׁה וַיֹּאמֶר, lit. ‘and God spoke to Moses and he said’ (Ex 6:2)<sup>74</sup>
- 4. Two synonym-like verbs in parallelism (Vsemf, synl in Pa), e.g., וַיִּשְׂמְחוּ הַשָּׁמַיִם, וַתִּגַּל הָאָרֶץ, lit. ‘Let the heavens be glad, and let the earth rejoice’ (1 Chr 16:31)
- 5. Two synonym-like verbs of which one is interpreted as an adverbial modifier (Vsemf, synl, advm), e.g., וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ, lit. ‘and they bowed down and they bowed/worshipped’ (Neh 8:6)<sup>75</sup>

#### F. Verbs from the same root (Vsr)

- 1. Two identical verbs (Vsr, iden), e.g., שָׁלַמְתִּי וְשָׁלַמְתִּי, lit. ‘I completed/recompensed and I completed/recompensed’ (Isa 65:6)<sup>76</sup>
- 2. Identical verbs with intervening components, two imperatives (Vsr, iden, int), e.g., תְּהַלְלוּ יְהוָה וְתְהַלְלוּ אֶת-יְהוָה, lit. ‘praise YH, praise YHWH’ (Ps 148:1)<sup>77</sup>

<sup>68</sup> Buth, “Collision,” 138, “a hendiadys like וַיִּעַן וַיֹּאמֶר ‘answered and said.’”

<sup>69</sup> Oswalt, *Isaiah 1-39*, 98, “probably another hendiadys giving a meaning like ‘wash so that you are clean.’”

<sup>70</sup> NET, n. 25, “probably a case of hendiadys” [...] “bring out the people [...] of Israel [...] from the land of the north.”

<sup>71</sup> Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. I, “בקש,” 171, “u. als sie genau nachforschten.”

<sup>72</sup> Westhuizen van der, “Hendiadys,” 53, “she *shattered* and she *pierced* his temple” (italics van der Westhuizen).

<sup>73</sup> Witt de, *Psalms*, 64, “Gaze at me gloating.”

<sup>74</sup> Cook, “Semantics,” 259-260, “verbal hendiadys, in which both activity verbs refer to the same event.”

<sup>75</sup> Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like.”

<sup>76</sup> Johnsson, *Perfekt*, 74.

3. Combinations of two verbs from the same root, but of different stems (Vsr, ds), e.g.,  
הַשְׁתַּעֲשֵׂטוּ וְהִשְׁתַּעֲשֵׂטוּ, lit. ‘be blind and be blinded’ (Isa 29:9)<sup>78</sup>

G. Combinations of more than two verbs

1. Three dissimilar verbs (3Vdiss), e.g., וַיְהִי וַיְבָרֶךְ אֶת-אֲדָמָה מְאֹד וַיִּגְדַּל וַיִּתֵּן-לוֹ צֹאן, lit. ‘and YHWH *has greatly blessed* my master and he *has become great* and he *has given* him flocks’ (Gen 24:35)<sup>79</sup>
2. Three verbs from the same semantic field with intervening components (3Vsemf, int), e.g., וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם, lit. ‘*and he lifted* his voice *and he called* and he *said* to them’ (Judg 9:7)<sup>80</sup>
3. Three asyndetic verbs of which two are from the same semantic field + an additional dissimilar verb (3Vsemf/diss, asyn), e.g., הִשְׁטַח הִשְׁפִּיל הִגִּיעַ, lit. ‘he brought down, he made low, he touched/hit’ (Isa 5:12)<sup>81</sup>

H. Combinations of verbs that are either dissimilar, from the same semantic field or synonym-like, and which consist of either *qatal + weqatal* or *yiqtol + weyiqtol*

- 1 a) *Qatal + weqatal*, two dissimilar verbs (Vdiss), e.g., הִכְנִינוּ וְהִקְדַּשְׁנוּ, lit. ‘we prepared and we sanctified’ (2 Chron 29:19)<sup>82</sup>
- b) *Qatal + weqatal*, two dissimilar verbs in which one is interpreted as an adverbial modifier (Vdiss, advm), e.g., שָׁמְעוּ וַיִּחַלוּ, lit. ‘they listened and they waited’ (Job 29:21)<sup>83</sup>
- c) *Qatal + weqatal*, two verbs from the same semantic field in parallelism and neither of the two is interpreted as an adverbial modifier (Vsemf, synl in Pa), e.g., אָמַר וְלֹא עָשָׂה וְדַבֵּר וְלֹא יִקְמָנָה הַהוּא, lit. ‘did he *say* and not do it and *speak* and not make it happen (lit. ‘cause to stand’)’ (Num 23:19)<sup>84</sup>

<sup>77</sup> Girard, *Psaumes 1-50*, 39 n. 9.

<sup>78</sup> Kuntz, “Agent,” 131, “*act blindingly and be blinded*” (italics Kuntz).

<sup>79</sup> Putnam, *Insert*, §2.3.1, p. 37 “a parallel hendiadys [...] he *has become great*, and he *has given* him flocks” (italics Putnam).

<sup>80</sup> Putnam, *Grammar*, §4.11, p. 41.

<sup>81</sup> Avishur, “Pairs,” 74, “he will bring down, lay low, and cast to the ground.”

<sup>82</sup> Johnson, *Perfekt*, 71.

<sup>83</sup> Good, *Tempest*, 126, “listened expectantly.”

<sup>84</sup> Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “Does he speak...? *Does* he *promise*?” (italics Waltke/O’Connor).



- 2 a) *Yiqtol + weyiqtol*, two verbs from the same semantic field (Vsemf), e.g., נָעֲנוּ וַיֹּאמְרוּ, lit. ‘they shall answer and they shall say’ (Isa 14:10)<sup>85</sup>
- b) *Yiqtol + weyiqtol*, two dissimilar verbs, or verbs from the same semantic field, in cohortative (Vdiss, coh), e.g., נִרְדָּה וְנִשְׁבַּרְהָ לָּךְ אֹכֶל, lit. ‘we will go down and we will buy to you food’ (Gen 43:4)<sup>86</sup>
3. Two theme-related dissimilar verbs, e.g., אָכַל וְשָׁתָה, lit. ‘and he ate and he drank’ (Jer 22:15a)<sup>87</sup>
4. Four verbs, 1 *yiqtol* + 3 *weyiqtol* (4Vsemf), e.g., וַיֵּדְעוּ וַיִּשְׂכְּלוּ וַיִּשְׂכְּלוּ וַיִּשְׂכְּלוּ, lit. ‘they may/shall see and know and consider and understand’ (Isa 41:20)<sup>88</sup>

### III. Adverbs

- A. Two synonym-like adverbs, asyndetic (Advb, semf, synl, asyn), e.g., לְפַתְעֵת פְּתָאִים, lit. ‘for in a sudden, suddenly’ (Isa 29:5)<sup>89</sup>
- B. Adverbial phrases; two time adverbials with intervening components (Advb-Ph of time), e.g., בְּעֵת הַהִיא... בַּיָּמִים הַהֵמָּה, lit. ‘at that time ... in those days’ (Jer 3:17, 18)<sup>90</sup>

### IV. Phrases

#### A. Two dissimilar phrases

- 1 a). Two dissimilar phrases (Phdiss), e.g., וְכָל-כֵּלָיו וְכָל עֲבָדָהּ, lit. ‘and all its utensils, and all the work thereof’ (Num 3:36)<sup>91</sup>
- b) Two dissimilar phrases, asyndetic (Phdiss, asyn), e.g., בְּיוֹם-אָחִיךָ בְּיוֹם נָכְרוֹ, lit. ‘in the day of your brother, in the day of his calamity’ (Ob v. 12)<sup>92</sup>

- B. Two theme-related dissimilar phrases (Phdiss, th), e.g., כָּל-הַלַּיְלָה וְכָל-הַלַּיְלָה, lit. ‘all that day and all the night’ (1 Sam 19:24)<sup>93</sup>

<sup>85</sup> Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event.”

<sup>86</sup> Endo, *System*, 207.

<sup>87</sup> Craigie/Kelley/Drinkard, *Jeremiah 1-25*, 311, “probably a hendiadys meaning he lived his life, he went about his routine life.”

<sup>88</sup> Brongers, “Merismus,” 110.

<sup>89</sup> Avishur, “Pairs,” 74, “in an instant suddenly.”

<sup>90</sup> Brin, *Concept*, 48, “perhaps the things are formulated here [...] in the manner of a *hendiadys*.”

<sup>91</sup> Ashley, *Numbers*, 82, n. 5, “An alternative translation [...] would be to take it as a hendiadys ‘their work tools.’”

<sup>92</sup> NET, 1608 n. 4, “probably a hendiadys meaning, ‘in the day of your brother’s calamity.’”

<sup>93</sup> Tsumura, *1 Book of Samuel*, 499, “the hendiadic phrase ‘all the day and all the night.’”

### C. Phrases from the same semantic field

1. Two phrases from the same semantic field (Phsemf), e.g., *גַּם כָּל-הַקְּלִי וְכָל-מַצָּחָה*, lit. ‘even every sickness and every wound’ (Deut 28:61)<sup>94</sup>
2. Two phrases from the same semantic field, asyndetic (Phsemf, asyn), e.g., *אֶתִי, בְּנֵי-אִמִּי*, lit. ‘my brothers, sons of my mother’ (Judg 8:19)<sup>95</sup>

D. Two synonym-like phrases from the same semantic field (Phsemf, synl), e.g., *לֹא בְּחַיִל, וְלֹא בְּכֹחַ*, lit. ‘not with power and not with strength’ (Zech 4:6)<sup>96</sup>

### V. Clauses

- A. One clause (1Cla), e.g., *טוֹב חַסְדֶּךָ*, lit. ‘your loving-kindness is good’ (Ps 69:17)<sup>97</sup>
- B. Two clauses from the same semantic field (Clasemf), e.g., *בַּמִּדְבָּר תִּהְיֶה יְתֵמָיו וְשָׁם יָמָתוּ, וְשָׁם יָמָתוּ וְשָׁם יָמָתוּ*, lit. ‘in this desert they will be complete/consumed and there they shall die’ (Num 14:35)<sup>98</sup>
- C. Two dissimilar clauses (Cladiss), e.g., *קַח מִטְּבֶה וּנְטֶה-יָדְךָ*, lit. ‘take your rod and stretch your hand’ (Ex 7:19)<sup>99</sup>
- D. Three dissimilar clauses (3Cladiss), e.g., *אָכְלוּ שְׂאֵר עֲמֵי וְעוֹרָם מִעֲלֵיהֶם הַפְּשִׁיטוּ וְאֶת-עַצְמוֹתֵיהֶם, פָּצְעוּהוּ*, lit. ‘they ate the rest of the flesh of my people and they stripped the skin from them and they broke their bones’ (Mic 3:3a)<sup>100</sup>

### VI. *Cruces* and/or combinations of components of which one is an absolute or non-absolute *hapax legomenon*

#### A. *Cruces* consisting of nouns:

1. Two nouns from the same root of different number? (N, *crux*) *שָׂדֵה וְשָׂדוֹת*, ‘concubine and concubines(?)’ (Eccl 2:8)<sup>101</sup>

<sup>94</sup> Levi, *Inkongruenz*, 89.

<sup>95</sup> Hamilton, *Genesis 18-50*, 551 n. 8, “his brother, his mother’s son.”

<sup>96</sup> Klein, *Zechariah*, 159.

<sup>97</sup> Stoebe, “טוֹב,” *TLOT*, vol. I, 494, “Your kindness is gracious.”

<sup>98</sup> Ashley, *Numbers*, 268 n. 85, “The two clauses together form a hendiadys – ‘they shall come to an end by dying there.’”

<sup>99</sup> Houtman, *Exodus*, vol. I, 28, “take your rod and stretch out your hand.”

<sup>100</sup> Waltke, *Micah*, 149, “Probably the three clauses in v 3A should be interpreted as a hendiadys, representing three aspects of the one situation.”

<sup>101</sup> Schoors, *Preacher*, vol. I, 217-218, “may be a hendiadys expressing multiplicity.”

2. Two dissimilar(?) nouns (N, *crux*), e.g., לְאֹתֵיךְ וְתוֹמִיִּים, ‘to Urim and Thummim’ (Neh 7:65)<sup>102</sup>

3. Two nouns from the same semantic field(?), e.g., עֲצוּר וְעָזוּב, ‘restrained(?) and forsaken(?)’ (Deut 32:36)<sup>103</sup>

B. *Cruces* consisting of verbs (V, int, *crux*) e.g., וַיִּשְׂבְּחֵם לְעֹלָם וַיִּגְבְּהוּ, lit. ‘and he makes them return to forever and they exulted’ (Job 36:7)<sup>104</sup>

C. Examples in which there is an absolute or non-absolute *hapax legomenon*, (V, *hapax*) e.g., וְקָאוּ עִוְשָׁי, lit. ‘lend aid/hasten(?) and go (Joel 4:11)<sup>105</sup>

## VII. Miscellaneous combinations of nouns, adjectives, verbs, phrases, clauses, etc.

There are also a large amount of miscellaneous combinations of components derived from the HB that are suggested as *hendiadyses*. The combinations amount to 120 in biblical Hebrew and may consist of e.g., a clause + a phrase (Cla + Ph); two dissimilar verbs + a clause (V + Cla, diss; a noun + a phrase that are dissimilar (1N + Ph, diss); two phrases + one verb (Ph + 1V); a pronoun + a phrase (Pron + Ph), etc. Most of the miscellaneous combinations of components from the different categories consist of only one example of each kind.

### 5.1.2 Biblical Aramaic

#### I. Nouns (Aram)

A. Two dissimilar nouns (Ndiss, Aram), e.g., וְזִמְנֵן וְדָת, lit. ‘times and law’ (Dan 7:25)<sup>106</sup>

B. Two nouns from the same semantic field (Nsemf, Aram), e.g., רַב וְשַׁלִּיט, lit. ‘great and ruler’ (Dan 2:10)<sup>107</sup>

C. Two synonym-like nouns from the same semantic field (Nsemf, syn, Aram), e.g., בְּרִגְוֵן וְתַקְוָה, lit. ‘with rage and fury’ (Dan 3:13)<sup>108</sup>

<sup>102</sup> Dam van, *Urim*, 138-139, “perfect illumination.”

<sup>103</sup> Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader.’”

<sup>104</sup> NET, 837 n. 29, “can be taken as an adverbial hendiadys” [...] ‘he exalts them by seating them forever’ or ‘when he seats them forever.’”

<sup>105</sup> Patterson, “Joel,” 342, 344, “[if related to the meaning ‘to hasten, hurry’ it] is probably to be taken with the following verb as hendiadys, i.e., ‘come quickly.’”

<sup>106</sup> Goldingay, *Daniel*, 143, 146, “times set by decree.”

<sup>107</sup> Avishur, *Studies*, 114, “a great ruler” (italics Avishur).

<sup>108</sup> Hill, “Daniel,” 79-80, “furious with rage.”

- D. Nouns in a construct relation (Nc, Aram), e.g., עֵקֶר שְׂרֻשָּׁהּ, lit. ‘the stump of its roots’ (Dan 4:12)<sup>109</sup>
- E. Three nouns from the same semantic field (Nsemf, Aram), e.g., וְנִהְיָרוּ וְשִׁבְלָתָנִי וְהִכְנִיחָהּ, lit. ‘and light/illumination and insight and wisdom’ (Dan 5:11)<sup>110</sup>

## II. Verbs (Aram)

- A. Two dissimilar finite verbs of which one verb is interpreted as an adverbial modifier (Vdiss, advm, Aram), e.g., תִּדְרֹק וְתִסְיֵךְ, lit. ‘it will crush and it will fulfill/cause to fulfill’ (Dan 2:44)<sup>111</sup>
- B. Two verbs from the same semantic field, two imperatives (Vsemf, Aram), e.g., פָּקֹד וְיָצֵא, lit. ‘go out and come out’ (Dan 3:26)<sup>112</sup>
- C. Two verbs from the same semantic field, synonym-like (Vsemf, synl, Aram), e.g., בָּגַס וְיִקְצֹף שָׁנִיא, lit. ‘he was greatly *angered* and *vexed*’ (Dan 2:12)<sup>113</sup>

- III. Two clauses from the same semantic field (Clasemf, Aram), e.g., וְתָקַים אִסְרָא וְתִרְשָׁם פְּתָבָא, lit. ‘establish the injunction and inscribe the writing’ (Dan 6:9)<sup>114</sup>

## IV. Combinations of components of which one is a *hapax legomenon* in BA (N, *hapax*, Aram)

- A. Two nouns of which one is a *hapax legomenon* in BA, וּמִלָּה כְּרִבָּה וּשְׁחִיתָהּ, lit. ‘and a word *li/lying and corrupt*’ (Dan 2:9)<sup>115</sup>
- B. Two particles of which one is a *hapax legomenon* in BA (V, 2 partc, Aram), נִגְדַּר וְנִפְקַל, lit. ‘flowing and going out/forth’ (Dan 7:10)<sup>116</sup>

<sup>109</sup> Montgomery, *Daniel*, 235.

<sup>110</sup> Girard, *Symboles*, 182.

<sup>111</sup> Goldingay, *Daniel*, 32, 43, “finally shatter.”

<sup>112</sup> Ginsberg, “Review,” 386, “come out here.”

<sup>113</sup> *NET*, 1535 n. 19, “furiously angry.”

<sup>114</sup> Hartman/Di Lella, *Daniel*, 195, “*issue this written prohibition over your signature* [...] is taken here as containing a hendiadys” (italics Hartman/Di Lella).

<sup>115</sup> Goldingay, *Daniel*, 43, “perverse lies.”

<sup>116</sup> Ginsberg, “Review,” 386, “flowed out, issued.”

## V. Miscellaneous combinations (Aram)

There is only one combination in biblical Aramaic that is comprised of components from different categories and is suggested as a *hendiadys*.

### 5.1.3 So-called *hendiatrix* and *hendiatretris*

Since the term *hendiadys* is used not only for two components, but at times applied also to three or four components, as is shown above, or, in other cases, that three or four components in biblical Hebrew and biblical Aramaic are labelled *hendiatrix* or *hendiatretris*, the examples found for which these latter terms are used will be demonstrated below as well.

#### 5.1.3.1 Biblical Hebrew

##### I. Nouns (*hendiatrix* and *hendiatretris*)

###### A. *Hendiatrix*

- a) Three dissimilar nouns combined are called *hendiatrix* (3Ndiss, *hendiatrix*), e.g.,  
בְּאֵמֶת בְּמִשְׁפָּט וּבְצִדְקָה, lit. ‘in truth, in judgment and in righteousness’ (Jer 4:2a)<sup>117</sup>
- b) Three nouns from the same semantic field labelled *hendiatrix* (3Nsemf, *hendiatrix*), e.g.,  
הַרְפָּתִי וּבְשִׁחִי וּבְלִמָּתִי, lit. ‘my reproach and my shame and my disgrace’ (Ps 69:20)<sup>118</sup>
- c) Three identical nouns labelled *hendiatrix* (3Nsr, *hendiatrix*), e.g.,  
קִדְוֹשׁ | קִדְוֹשׁ קִדְוֹשׁ, lit. ‘Holy, holy, holy’ (Isa 6:3)<sup>119</sup>

- ###### B. *Hendiatretris*, four nouns from the same semantic field called *hendiatretris* (4Nsemf, *hendiatretris*), e.g., וַיִּשְׁמַר מִשְׁמֵרֹתַי מִצְוֹתַי הַקְּוִיֹּתַי וְתוֹרֹתַי, lit. ‘and he kept *my charges and my commandments and my statutes and my laws*’ (Gen 26:5)<sup>120</sup>

<sup>117</sup> Bullinger, *Figures*, 673, “thou shalt swear, in truth (*i.e.*, truly, yes – justly and righteously).”

<sup>118</sup> Girard, *Psaumes 150*, 413 n. 1.

<sup>119</sup> Girard, *Psaumes 1-50*, 41 n. 16.

<sup>120</sup> Girard, *Psaumes 1-50*, 42 n. 18.

## II. Verbs, *hendiatriis*

1. Three verbs from the same semantic field called *hendiatriis* (3Vsemf, *hendiatriis*), e.g., וַיִּתְבַּרְרוּ וַיִּתְלַבְּנוּ וַיִּצְרְפוּ רַגְלֵיהֶם, lit. ‘and many shall be *purified/purify themselves, be whitened/make themselves white and refined*’ (Dan 12:10)<sup>121</sup>
2. Three participles called *hendiatriis* (3Vdiss, partc, *hendiatriis*), e.g., הוֹלֵךְ תְּמִים וּפְעֵל צְדָק, וְדַבֵּר אֱמֶת בְּלִבּוֹ, lit. ‘the one *walking uprightly, and working righteousness, and speaking truth in his heart*’ (Ps 15:2)<sup>122</sup>

## III. Phrases, *hendiatriis*

Three identical phrases labelled *hendiatriis* (3Ph, iden, *hendiatriis*), e.g., הַיְכָל יְהוָה הַיְכָל הַיְכָל הַיְכָל, lit. “The temple of YHWH, the temple of YHWH, the temple of YHWH” (Jer 7:4)<sup>123</sup>

## IV. Clauses, *hendiatriis*

Four clauses from the same semantic field called *hendiatriis* (4Cla, semf, *hendiatriis*), e.g., אַל-תִּנְחַד לְבַבְכֶם אֶל-תִּירָאוּ וְאֶל-תַּחֲפוּנוּ וְאֶל-תַּשְׁרָעוּ מִפְּנֵיהֶם, lit. ‘do not let your heart soften, fear not and do not be alarmed and do not tremble because of them’ (Deut 20:3)<sup>124</sup>

### 5.1.3.2 Biblical Aramaic

#### I. Nouns (*hendiatriis*)

Two nouns from the same semantic field + one dissimilar noun are called *hendiatriis* (2Nsemf + 1Ndiss, *hendiatriis*, Aram), e.g., כָּל-עַמֻּמֵּי אֲמֵינָא וְלִשְׁנָיָא, lit. ‘all the peoples, the nations and the languages’ (Dan 3:7)<sup>125</sup>

## 5.2 Remarks on the results

The tendency detected in the preliminary survey, that *hendiadys* is frequently applied to different combination of components derived from the HB, which from the outset was the

<sup>121</sup> Girard, *Psaumes 1-50*, 358 n. 11.

<sup>122</sup> Kaiser Jr, *Guide*, 15, “a hendiatriis, that is, one total idea of practicing the presence of God by calling on three aspects of life.”

<sup>123</sup> Girard, *Psaumes 1-50*, 41 n. 17.

<sup>124</sup> Girard, *Psaumes 1-50*, 42 n. 19.

<sup>125</sup> Bullinger, *Figures*, 673, “All the people, yes – and people of all nations and languages.”

point of departure and one of the issues for this investigation, has undoubtedly been confirmed by the analysis of the collected examples.

The results unmistakably show that the term *hendiadys* is applied to a profuse amount of constructions of all kinds derived from the HB, and that the deduced categories and subcategories are surprisingly numerous. The term *hendiadys* is mostly used for two but at times for more than two components. In some cases combinations of three and four components (nouns, verbs or phrases) are labelled *hendiatriis* or *hendiatriis* respectively.

The examples designated *hendiadys* are derived from all biblical books and all kinds of genres and text types: prose, poetry, prophetic discourse, legal texts, wisdom literature, etc. The components are distributed in several main categories, according to the morpho-syntactic analysis, and can be listed according to the order above:

I. Nouns

II. Verbs

III. Adverbs

IV. Phrases

V. Clauses

VI. Combinations of these in *Cruces* or combinations in which there is a *hapax legomenon*

VII. Miscellaneous combinations of components from these categories

The features and constructions that prompt the use of the term *hendiadys* also consist of various kinds of semantic relations, ranging from antonyms to combinations of identical components:

A. Antonyms

B. Dissimilar

C. Theme-related dissimilar

D. From the same semantic field

E. Synonym-like

F. Identical/from the same root

G. A hyponym and a holonym

The combinations may also represent or be comprised of:

1. Personal names, or names of places and groups of people
2. Construct relations
3. Epexegetis
4. Combinations of more than two components, but still termed *hendiadys*.<sup>126</sup>

The combinations can also be divided into several different subcategories: combinations of nouns and adjectives of different gender and/or different number, concrete and abstract, combinations of finite verbs, consecutive forms, infinitive constructs, imperatives, *qatal* + *weqatal*, *yiqtol* + *weyiqtol*.

The components are, in addition, either joined syndetically, asyndetically, or occur with intervening components and/or in parallelism.

Furthermore, the ascribed functions of the components are multifarious, such as: emphasis, epexegetis, hyperbole, the use of a conjunctive sentence as alternative surface realizations of non-coordinate deep relationships, to extend the existing vocabulary, distributive function, to evoke a word-pair, for assonance, to produce rhyme, in parallelism, to preserve rhythm, etc., or the opinion may be expressed that one of the components is simply redundant.

### 5.3 Statistical results

In order to identify the main category of combined components that attracts the designation *hendiadys* the occurrence frequency is also of interest. Several statistical investigations have therefore been carried out and the results will be presented in tabular form below.

Table 1 below is arranged so that the categories consisting of different parts of speech but with the same semantic relations are placed side by side for comparison; dissimilar nouns (Ndiss) beside dissimilar verbs (Vdiss), nouns from the same semantic field (Nsemf) beside verbs from the same semantic field (Vsemf), etc., and the minor categories are assembled together in ‘All other categories.’

---

<sup>126</sup> This does not include so-called *hendiatriises* or *hendiatriises*, which are additional terms used for further combinations.



The statistical investigation of the examples found of suggested and suspected *hendiadyses*, yields the following results in tabular form below.<sup>127</sup>

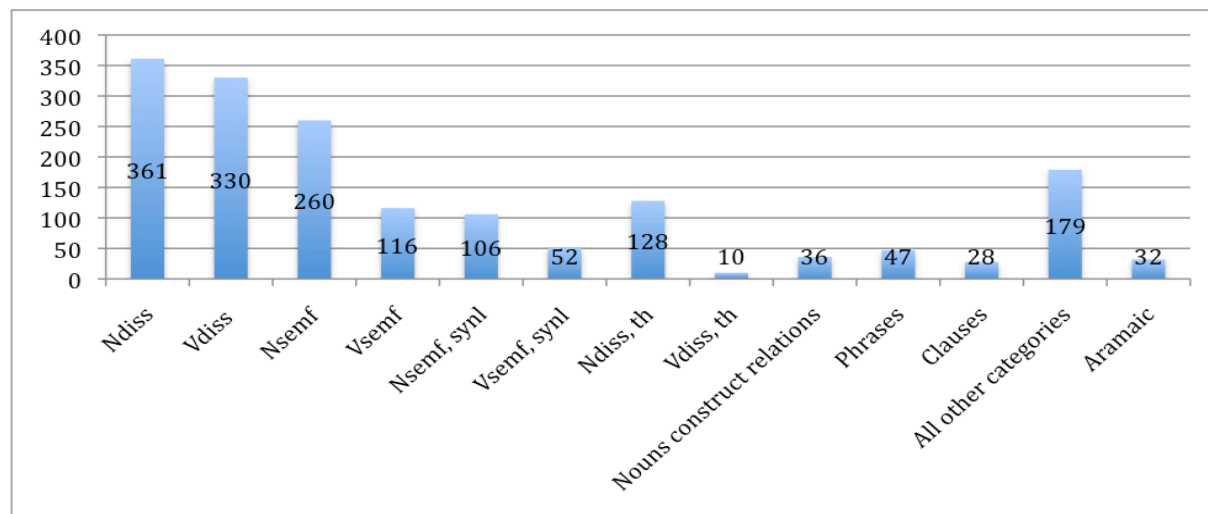


Table 1. All examples

The statistical investigations of all examples show that the term *hendiadys* is used particularly for combinations consisting of nouns but the amount of verb combinations designated *hendiadys* are also substantial.

It is also noteworthy that if we add up the minor categories of combined components, the examples amount to 179, assembled in the column ‘All other categories’ above, which means that circa 10% of all examples designated *hendiadys* consist of a large variety of combinations of components. The examples in ‘All other categories’ consist of the following categories:

<sup>127</sup> The results presented in table 1 below does not include so-called *hendiaterises* (18) or *hendiaterises* (4) of in biblical Hebrew and in biblical Aramaic, or the 13 examples that are not considered *hendiadyses*.

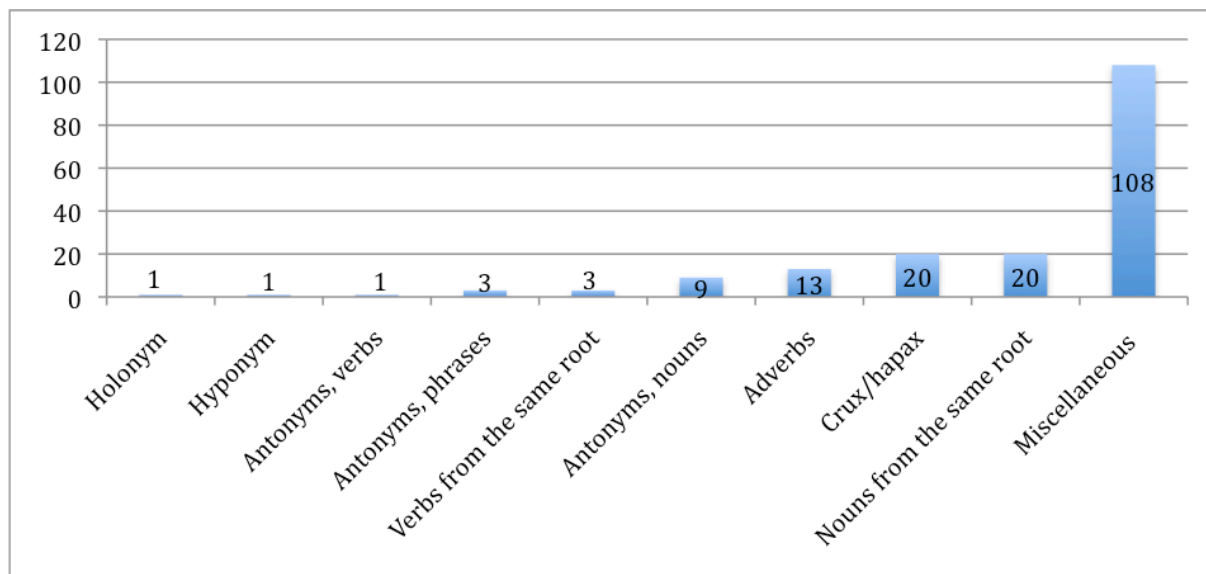


Table 2. Categories that belong to the column ‘All other categories’ in table 1.

The column ‘All other categories’ contains several categories of which one is larger, ‘Miscellaneous,’ and the other considerably smaller, in some cases only one example of each, but all categories consist of combined components with the label *hendiadys* as the common denominator.

The subcategory ‘Miscellaneous’ in the column ‘All other categories’ is the most comprehensive and is comprised of a mixture of combinations of components from different categories, and in many cases there is only one example found of each kind of combination, e.g., a clause + a phrase (Cla + Ph); two dissimilar verbs + a clause (V+ Cla, diss), a noun + a phrase that are dissimilar (1N + Ph, diss); two phrases + one verb (Ph + 1V); a pronoun + a phrase (Pron + Ph) etc.

#### *Categories consisting of nouns and the semantic relations present*

The term is most frequently used for combined dissimilar nouns followed by combinations of nouns from the same semantic field, and used slightly less for combinations of synonym-like nouns. There are also quite a lot of combinations designated theme-related.

However, even though this latter category is comprised of many examples *per se* the components and combinations involved are few and consist of noun combinations which occur frequently in the HB, e.g., ‘horse and carriage,’ ‘silver and gold,’ ‘day and night,’ etc.,

hence the large number of examples. The distribution of the examples in the various categories consisting of nouns is the following:

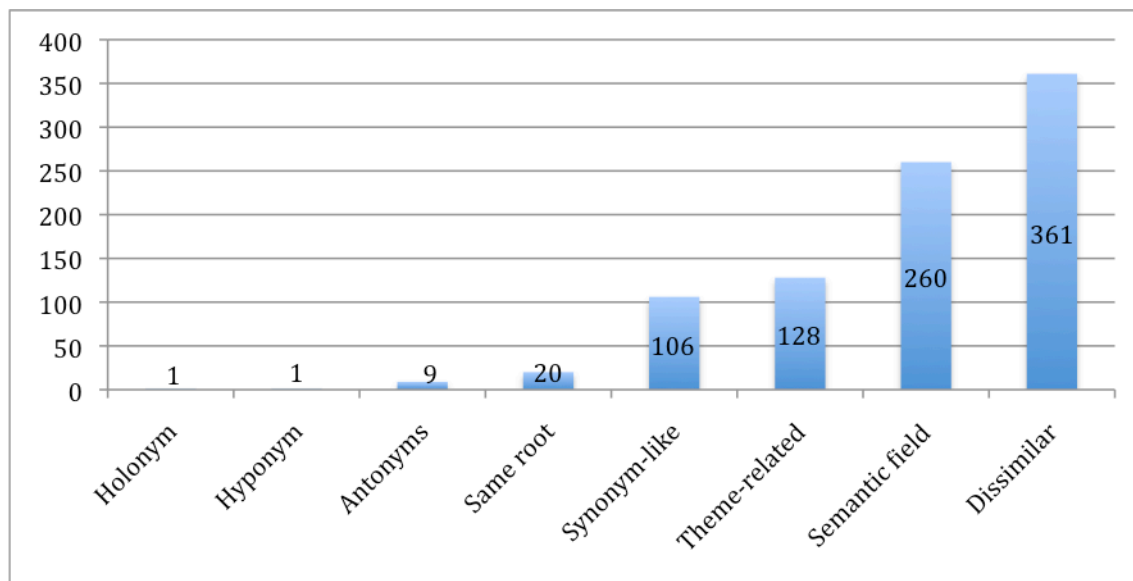


Table 3. Nouns with different semantic relations.

#### *Categories consisting of verbs*

When it comes to verbs there are not as many diverse semantic relations discernible. The tendency that is evident for nouns is evident also when it comes to verbs, viz., that combined dissimilar components are most frequently designated *hendiadys*, but the term is used, albeit not as frequently, for combinations of verbs from the same semantic field and also for combinations of synonym-like verbs.

The distribution of examples consisting of verbs in the various categories is as follows:

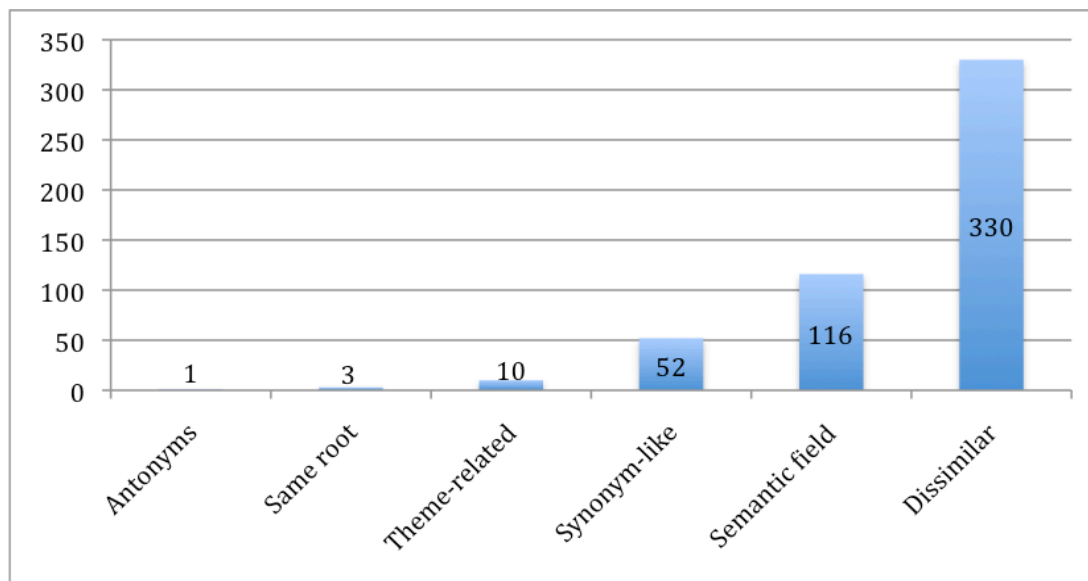


Table 4. Verbs with various semantic relations.

*Syndetic vs asyndetic, intervening components and parallelism*

In most cases the components are joined syndetically. In other cases the components are either joined asyndetically or occur with more intervening components than the conjunction, such as nouns, verbs, phrases or clauses, or combinations thereof or they are found in parallelism.

The table 5 below shows the variations and occurrence frequency when the components are not joined syndetically by an intervening *wāw*.

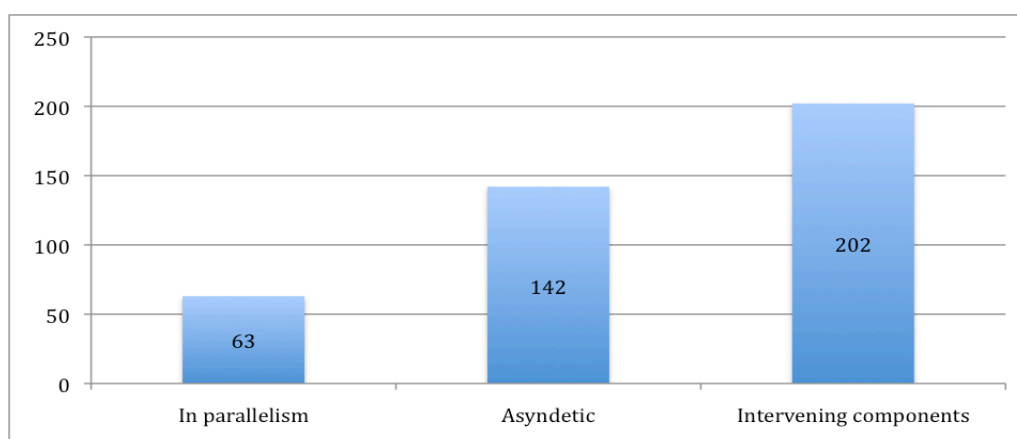


Table 5. Non-syndetical combinations of components.

### 5.3.1 Multifariously ascribed functions

Apart from the actual components combined, several functions are also ascribed to the term *hendiadys* in general or proposed more specifically for certain categories and/or combinations. However, the proposed functions vary considerably.

A suggested function depends at least in part on which kind of construction and combined components the term is used to denote. However, it is evident that a suggested function is not solely dependant on the components, because diverse functions may be suggested for a single example which is, in addition, given various interpretations, or the same function may be suggested for completely different components. In addition, some may define the term in one way but apply it in another and give exemplifications that are not in tune with the definition given. It is therefore difficult to present statistical results of proposed functions but the main observable tendencies will be outlined below.

The tendency is clear concerning the suggested internal function for dissimilar nouns (Ndiss); it is either that a reinterpretation is deemed needed of one of the nouns into that of an adjectival attribute or both into that of a construct relation. However, in many cases the components in Ndiss may simply be regarded as independent features, e.g., ‘horror and hissing,’ and none of the nouns are reinterpreted.<sup>128</sup> In again other cases, combined dissimilar nouns are taken to represent a new concept, e.g., שֵׁם וְיָד, lit. ‘name and hand’ (Isa 56:5), interpreted as ‘a remembrance more stronger than bronze.’<sup>129</sup> It is difficult to ascertain a common external function ascribed to Ndiss, since there is no clear frontrunner, but for the components that belong to the same semantic field and/or are synonym-like the suggested function is emphasis or even that one of the components is redundant.

For two theme-related dissimilar nouns combined, e.g., ‘flesh and blood,’ ‘horse and carriage,’ etc., it is not commonly suggested that one of the nouns functions as an attribute even if such suggestions may occur, but the two components are either seen as independent, to constitute an enumeration or to represent a new concept, the latter is the case when e.g., ‘flesh and blood,’ are interpreted as ‘parents.’

When the term is applied to verbs one tendency for dissimilar verbs (Vdiss) is clear, viz., that one of the verbs is seen to serve as an adverbial modifier, as in e.g., ‘he returned and he laid down’ for ‘he laid down again.’ However, this function is not suggested for one of the

---

<sup>128</sup> Melamed, “Break-up” (Eng.) 133.

<sup>129</sup> Brongers, “Merismus,” 109, “ein Gedächtnis aere perennius.”

verbs in all combinations of dissimilar nouns but only in 59% of these combination. This is also, but in less cases, proposed for verbs from the same semantic field (Vsemf), and for synonym-like verbs (Vsemf, synl), e.g., ‘he cursed and he cursed’ interpreted ‘he cursed blasphemously.’ Hence, in many other cases none of the verbs involved are suggested to serve as an adverbial modifier. For Vsemf and Vsemf, synl, the most commonly proposed external function is reinforcement/emphasis, and for the latter category even that one of the verbs is redundant, just as is suggested for one of two closely related and synonym-like nouns.

When it comes to phrases the term *hendiadys* is applied to either combinations of phrases that are dissimilar, עִם-אֱלֹהִים וְעִם-אֲנָשִׁים, lit. ‘with God and with men’ (Gen 32:29), or used for phrases that belong to the same semantic field, e.g., מִדְרָכֵיכֶם הָרְשָׁיִם וּמַעֲלָלֵיכֶם [וְ]מַעֲלָלֵיכֶם [וְ]הָרָעִים, lit. ‘from your evil ways and from your evil deeds’ (Zech 1:4), and it is difficult to determine the primary function each scholar has in mind.<sup>130</sup> In some cases the two seem to be taken to refer to one notion or action or the second of the phrase is seen as complimentary, intensifying or explicative.

It is difficult to determine a general tendency for combinations of clauses due to the fact that the term is used for such a variety of combinations. However, it would seem that when the term is utilized for clauses, or combinations of clauses and other components, the two components involved are apprehended to form some kind of unit, which for certain scholars does not generate any particular proposed interpretation other than a literal one of the components involved, whereas for others it instigates various conclusions.

Even if some scholars are content to suggest one or perhaps two functions for any so-called *hendiadys* in general or a certain function for one or perhaps a few specific examples of suggested *hendiadyses*, other scholars catalogue a large amount of suggested functions and/or characteristics ascribed to the term in general or attributed to particular combinations or to different categories of combined components.

#### **5.4 Concluding remarks**

It is evident that the collected examples of suggested *hendiadyses* testify to the diversity of components, combinations and constructions, with various ascribed functions incorporated by biblical scholars in the designation *hendiadys*. This is evident in research on the matter, in

---

<sup>130</sup> For these particular examples, see Geller, *Enigmas*, 16; Walker, “Zechariah,” 738.

works of reference as well as in the application of the term by biblical scholars in general. This shows that we are not dealing with one construction or one function, but with a large amount of different constructions with diverse functions, but all given the same epithet. Furthermore, the constructions the term is applied to are viewed as rhetorical, stylistic and/or grammatical and some explicitly express their belief that we are dealing with a natural linguistic phenomenn.

The most commonly combined components designated *hendiadys* are dissimilar nouns and verbs, and even if one of the components in some cases is interpreted as a nominal attribute or a verbal modifier respectively, that is not always the case and not consistently. Moreover, even if it appears that the term for some is synonymous with ‘some kind of unit’ the term appears to be applied to various kinds of units: semantic, grammatical, accentual units etc.

It is not, in addition, applied only to two components but at times even to three or four components that are taken as possibly having something in common, to refer to the same idea or event, but in again other cases to diversity and even in some cases consist of antonymic components. Even when one can suspect that the two components involved are taken as a unit of sorts that is not always explicitly expressed nor can it constantly be inferred from translations and interpretations. These matters will be discussed below in connection with the different categories respectively.

The conclusions are that we are most certainly not dealing with one phenomenon, but with a multitude of constructions, and not with one function but with an assortment of functions of which some seem more likely for some combinations and others more debatable. There is need for further investigations, which will be carried out in the next chapter.

## **5.5 Summary**

A single term *hendiadys* is employed on all kinds of combinations, wherefore the conclusions from the morpho-syntactic analysis, the examination of semantic relations and the statistical investigations, are that it is impossible to acknowledge that we are dealing with one single feature or rhetorical figure, but instead with a multitude of constructions and combinations of components with diverse semantic relations that for different reasons are given the same epithet.





# Chapter 6

## Criteria and indications

Apart from simply applying the term to various components, several scholars also present indications of how a *hendiadys* in the HB purportedly may be detected, which are suggestions that need to be considered. However, taking into account that we have a large amount of phenomena, no consensus, and no unambiguous definition of *hendiadys* at our disposal to use as the basic standard of judgment, so how can we determine what is and what is not a so-called *hendiadys* or indications thereof in the HB?

Despite the lack of agreement there are still certain notions inherent in the actual term that in many cases, in addition, are explicitly referred to as arguments for the applications, namely, the least common denominators implicit in the term, the ‘one’ and ‘two’ of sorts, the implied unity through the two components, and the notion of a rhetorical figure or a rhetorical function associated with the term and/or the combined components.<sup>1</sup> These concepts will hence be used as a litmus test for the examinations and assessments below.

In many cases the suggested indications are closely connected to certain categories of components, wherefore they will be dealt with in the next chapter together with the combinations of components they primarily link up with. However, other suggested indications are more general and will be commented on below before the categories and connected issues with them are discussed.

### 6.1 Suggested indications for identifying *hendiadys* in the Hebrew Bible

Suggested indications are found in a wide arrange of scholarly expositions and are clearly based on the belief that a so-called *hendiadys* is manifest through certain features present in the HB such as, e.g., hyphenation, the vocalization of *wāw* with *qameṣ*, shorter components

---

<sup>1</sup> When various rhetorical functions are ascribed to suggested *hendiadyses* by scholars that does not involve discussions by them of potentially persuasive purposes, but pertains rhetorical functions in general that are mentioned as e.g., emphasis, hyperbole, etc.

preceding longer etc., and concerns combinations of nouns, verbs, phrases, clauses and combinations thereof.

## 6.2 Hyphenation

One implied proposition of how to recognize a *hendiadys* in the Hebrew Bible is the use of hyphenation, according to a comment by Walsh. He detects what he sees as a chiasmic structure in Gen 12:16 in which the reward that Pharaoh bestowed Abraham is described:

וַיְהִי־לוֹ צֹאן־וּבָקָר וְחֲמֹרִים וְעֲבָדִים וְשִׁפְחֹת וְאֲחֵנֶת וְגַמְלִים

and he [Abraham] had *sheep and cattle* and jackasses and men servants and women servants and jenny asses and camels. (Gen 12:16)

The first two nouns in the enumeration, צֹאן־וּבָקָר ‘sheep and cattle’, are joined by a *maqfef* and hence constitute a single complex idea, a *hendiadys*, according to Walsh: “punctuation links the two Hebrew words into a single complex idea (the technical term is hendiadys), thereby enabling them to act as a unit.”<sup>2</sup>

It is no doubt correct that *maqfef* is used at times to link components in the Hebrew Bible. However, *maqfef* combines not only nouns, as in Walsh’s example, but all kinds of components, and not only two but also three, four or even more components, e.g., (a) the accusative marker + a succeeding noun e.g., אֶת־הָאֵזֶר, lit. ‘the light’ (Gen 1:4), (b) a particle + a noun, e.g., אֶל־הָאָדָם, lit. ‘to the man’ (Gen 2:19), (c) two components in a clause; a verb with a prefixed conjunction + a noun וַיְהִי־אֵזֶר lit. ‘and it was light’ (Gen 1:3), (d) three components; the accusative marker + a particle + a noun אֶת־כָּל־עֵשֶׂב, lit. ‘every herb’ (Gen 1:29); (e) four components; the accusative marker + a particle + the relative pronoun + a particle with a pronominal suffix, e.g., אֶת־כָּל־אֲשֶׁר־לּוֹ, lit. ‘all that is/was his’ (Gen 25:5) and many other combinations.

Since the first of these two, or more components, are joined to the subsequent ones by a *maqfef*, and the first and/or sometimes subsequent ones but the last do not have accent-signs of their own, demonstrates that they were presumably apprehended as proclitic, i.e., forming an accentual unit with the last component, at least by the Masoretes who inserted the

---

<sup>2</sup> Walsh, *Style*, 27 n. 24. ‘Unit’ can of course refer to a single lexeme as well as more than one lexeme and denote what is apprehended as a grammatical unit, a semantic unit, an accentual unit, etc.

diacritical markers.<sup>3</sup> The presence of *maqfef* together with the lack of accent-signs attached to but the last component indicate this particular phenomenon, and if Walsh by unit refers to an accentual unit he is in that respect correct; the two nouns do seem to form an accentual unit, at least according to the Masoretic diacritical marks. The reasons for his reasoning is also that he deems the two nouns to form a chiastic structure.

However, the notion that the components with *maqfef* therefore constitute a unit that ought to be termed *hendiadys* is debatable. Without *maqfef* we would not have this indication of accentual units. *Maqfef* is of course not used in Latin and *hendiadys* was not used, as far as we know, to indicate that kind of unit in antiquity, nor are other biblical scholars found who use it in like manner, the presence of a *maqfef* in the HB does not imply, in addition, that the combined components represent a rhetorical device. Finally, if we were to use the term *hendiadys* for all kinds of components joined by *maqfef* that constitute accentual units in the HB, according to the accent signs, we would end up with a vast amount of diverse combinations of all sorts.

The practice of using the term *hendiadys* to denote components hyphenated by means of *maqfef* unfortunately only adds to the already demonstrable confusion of what the term *hendiadys* denotes and is hereby dismissed.

### **6.3 Idioms and ‘idiomatic hendiadys’**

Epithets used on a par with *hendiadys* are idioms and idiomatic phrases. The terms idiom and *hendiadys* are sometimes, in addition, merged in the expression ‘idiomatic hendiadys.’ The term idiom will here be used for a language specific expression whose meaning cannot be predicted from the meaning of its parts.<sup>4</sup> This is at hand either when the arrangement of the components involved may invoke either a non-literal meaning and/or a radically new concept beyond the meaning of any of the constituent parts when not combined. Babut exemplifies idioms in the HB by a large amount of expressions, one of which is ‘to speak on the heart,’ which Babut suggests mean ‘to put at ease/to comfort.’<sup>5</sup>

---

<sup>3</sup> See e.g., Gesenius, *Grammar* (GKC), §16, pp. 63-64; Joüon/Muraoka, *Grammar*, §13, pp. 58-59; Van der Merwe/Naudé/Kroetze, *Grammar*, §9.3, p. 43; §25.1, p. 193; §33.4, pp. 245-247, and on p. 364 in the glossary on ‘proclitic.’

<sup>4</sup> For definitions and references etc., see footnote 41 in Chapter 2 above.

<sup>5</sup> For the other 138 examples put forth by Babut, see Babut, *Expressions*, 38-61. Idiomatic expressions in biblical Hebrew has also been expounded on by e.g., Walker-Jones, *Hebrew*, 123, and by Joosten, *Septuagint*, 61-66, in comparisons between the MT and the LXX.

Sometimes the two terms, idiom and *hendiadys*, are more or less put on equal footing by biblical scholars. Hubbard for example, explains that two clauses, viz., ותשִׁיבָה קוֹלָן וַתִּבְכְּיָהּ, lit. ‘and they lifted up their voice and they cried’ (Ruth 1:14), represent “An example of hendiadys, [i.e.,] the idiom [...] ‘to lift up the voice and weep,’ which he translates “loud weeping.”<sup>6</sup> The *NET* Bible commentator similarly remarks on the two clauses, וַתִּשָּׂא כָּל־הַעֲדָה, lit. ‘and the entire congregation lifted and they gave their voice’ (Num 14:1), “The two verbs ‘lifted up their voice and cried’ form a hendiadys; the idiom of raising the voice means that they cried aloud.”<sup>7</sup>

Stuart also seems to equal idiom with *hendiadys*, but exemplifies his opinion by referring to “the idiom”, וַתֵּהוֶה הָאִשָּׁה וַתֵּלֶד, lit. ‘and the woman became pregnant and she gave birth’ (Ex 2:2), which according to Stuart “is [a] standard hendiadys in Hebrew narrative for describing a baby coming into a family.”<sup>8</sup>

Lambdin, in his introductory grammar, speaks of “Verbal hendiadys and related idioms,” which is exemplified by combinations of dissimilar verbs, e.g., וַיִּסַּף אַבְרָהָם וַיִּקַּח אִשָּׁה, lit. ‘and Abraham added and he took a wife’ (Gen 25:1), which is rendered by Lambdin “And Abraham took another wife,” whereas Tarazi remarks on the theme-related dissimilar nouns ‘flesh and blood,’ that “within Semitic cultures the phrase ‘flesh and blood’ is a common *idiomatic hendiadys* that refers to the entire essence and nature of a being, rather than to any of its particular components” (italics added).<sup>9</sup>

Endo, with reference to e.g., Waltke/O’Connor, employs the phrase ‘idiomatic hendiadys,’ which includes combinations of either Vsemf or Vdiss in combinations of (a) a *qatal* + *weqatal*, e.g., בָּנִים גִּדְלָתִי וְרוֹמַמְתִּי, lit. ‘I have reared children and have I raised [them]’ (Isa 1:2), or (b) a *yiqtol* + *weyiqtol*, e.g., אֵעָלֶה וְאֶגִּידָה לְפָרְעֹה, lit. ‘I will go up and I will tell Pharaoh’ (Gen 46:31).<sup>10</sup> Moreover, Endo explains that the phrase ‘idiomatic hendiadys’ refers more specifically to two non-sequential forms of movement verbs, viz., “[the] first clause clause [sic] supplements the second clause with a sense of directional movement (i.e., ‘idiomatic hendiadys’).”<sup>11</sup> However, Endo furthermore utilizes the phrase ‘idiomatic hendiadys’ to

<sup>6</sup> Hubbard, *Ruth*, 105, 113.

<sup>7</sup> *NET*, 305, n. 13.

<sup>8</sup> Stuart, *Exodus*, 86, and on the same page in n. 104.

<sup>9</sup> Lambdin, *Introduction*, §173, p. 238; Tarazi, “Cloud,” 471, and on p. 473 n. 71: “‘flesh and blood,’ is an idiomatic hendiadys used to refer to the nature and substance of a being.” For more on *hendiadys* and idioms see e.g., Good, *Tempest*, 25; Berlin, *Dynamics*, 76.

<sup>10</sup> Endo, *System*, 163, 171, 207.

<sup>11</sup> Endo, *System*, 187.

denote two dissimilar verbs of which one is interpreted as a modifier, viz., פָּרַוּ וּרְבּוּ, lit. ‘be fruitful and multiply’ (Gen 1:22), which he translates “be abundantly fruitful,” with reference to Andersen.<sup>12</sup>

At other occasions the deduced conclusions by scholars of a certain combination of components dubbed *hendiadys* is indicative of that of an idiomatic expression, i.e., that the two components are seen to convey a new concept, at least according to a suggested interpretation presented. This is the case concerning e.g., לָאָזַת וּלְעָר, lit. ‘to sign and to witness’ (Isa 19:20a), which receives the advocated interpretation “ein zuverlässiges Zeichen” by Brongers.<sup>13</sup>

It is perhaps no wonder that what is seen as idioms and idiomatic expressions in the Hebrew Bible incorporate features termed *hendiadys*, or that the terms are used simultaneously, since the latter term is applied to practically all kinds of both regular constructions as well as more or less peculiar combinations of components in the HB. An added reason is presumably the fact that just as idiomatic expressions are difficult to interpret literally so are several of the combinations designated *hendiadys*, and some of them may also belong among what is termed idioms/idiomatic expressions.

However, any constructions that are seen to represent idiomatic expressions in the HB deserve to be treated in their own right and not in addition be dubbed *hendiadys* thereby running the risk of being incorporated with or confused with what *hendiadys* supposedly stands for or to be credited various functions ascribed to the latter term. The use of the term *hendiadys* in combination with ‘idiom’ may also create authorization to the same interpretative procedure on all sorts of combined components labelled *hendiadys* as is applied to that of idiomatic expressions, viz., that a new meaning or a new concept is conjured for expressions that are seen as difficult to translate to the target language. Or in again other cases that the use of the term *hendiadys* actually may have the opposite effect and obscures the fact that a new concept indeed is likely, and that some of the constructions and expression designated *hendiadys* indeed constitute idiomatic phrases. In addition, even if the components

---

<sup>12</sup> Endo, *System*, 198-199 with reference to Andersen, *Sentence*, 117. See also Endo, *System*, 202-203. Endo also refers, when using *hendiadys*, e.g., on p. 171, to Revell, “Stress,” and on p. 163 n. 74 to Waltke/O’Connor, *Introduction*, 540.

<sup>13</sup> Brongers, “Merismus,” 109, ‘a trustworthy sign.’ Another such example and widely cited is the interpretation of מִשְׁפָּט וְיָדָה, lit. ‘judgment/justice and righteousness,’ which are nouns that occur frequently combined and are rendered ‘social justice’ by Weinfeld. See e.g., Weinfeld, “Justice,” 228, and in other works by the same author.

involved in what is termed an idiom sometimes are two, that is certainly not always the case. Therefore, to use the two terms, idioms and *hendiadys* interchangeably, does not come out as a constructive option. Admittedly, it is not always straightforward to decide when an idiom is at hand, but that is not an argument for applying the term *hendiadys*, but quite the contrary, since the term *hendiadys* implies all kinds of notions and functions that may not be applicable to what are seen as or possibly could represent idioms.

### 6.3.1 *Wāw* with *qames*

A suggestion that incorporates *hendiadys* as well as idioms is given by Bandstra who explains “The vocalization of the conjunction as ׀ with a *qamets* instead of a *sheva* is typical of idiomatic phrases and has the effect of creating one notion out of two components, called hendiadys, ‘one through two.’”<sup>14</sup> This applies to combinations of noun, adjectives and infinitives absolutes in the HB, according to Bandstra.<sup>15</sup>

The examples given by Bandstra are accompanied by comments such as “Note the ׀ hendiadys form of the conjunction,” or “Note the hendiadys conjunction ׀;” or similar formulations.<sup>16</sup> Bandstra illustrates his opinion by various examples in which the second of the two components has a prefixed *wāw* with *qames*, i.e. what Bandstra calls a ‘hendiadys conjunction,’ as in the following examples:

בְּהֵמָה וְרֶמֶשׂ, lit. ‘beast and creeping thing’ (Gen 1:24)

טוֹב וְרָע, lit. ‘good and evil’ (Gen 2:9)

וָנֶעַ וְנָדָד, lit. ‘an unsteady/moving back and fro and a wanderer/moving back and fro’ (Gen 4:12, 14)

וַיֵּצֵא וַיָּשׁוּב, lit. ‘going out and returning’ (Gen 8:7)

שֵׁם וְיֶפֶת, lit. ‘Shem and Jepheth’ (Gen 9:23)

It is obvious that the components above represent different parts of speech, diverse semantic relations and in one case even personal names.

Bandstra exemplifies his opinion further by referring to the following enumeration of contrasting notions (in italics below):

<sup>14</sup> Bandstra, *Genesis 1-11*, 46.

<sup>15</sup> *Idem*, 617, “hendiadys [...] occurs with nouns, adjectives, and absolute infinitives.”

<sup>16</sup> *Idem*, 89, 130, 177, 220, 253, 257, 466, 510.

זָרַע וְקָצִיר וְקָר וְחֹם וְקִיץ וְחַדְרָה וְיוֹם וְלַיְלָה  
 sowing/seed and harvesting/harvest *and cold and heat*  
*and summer and winter and day and nigh.* (Gen 8:22)

Bandstra comments on the passage above, “Notice how the conjunctions linking the four groups are all in the form וְ and, after the first group, the conjunctions within each group are *the וְ hendiadys form* of the conjunction,” (italics added).<sup>17</sup>

The latter three combinations of the four above – and cold and heat, and summer and winter, and day and night’ – constitute units and idiomatic phrases, according to Bandstra’s opinion, due to the vocalization of the conjunction, but not the first group, ‘sowing and harvesting,’ since the second noun ‘harvesting’ in that combination is preceded by a *wāw* with a simple *shwa*.<sup>18</sup>

The application of the term *hendiadys* to nouns with a prefixed conjunction with a *qames* might come out as surprising, but it is possible that Bandstra is influenced by certain grammars, e.g., by van der Merwe/Naudé/Kroetze, who state in their Hebrew grammar that the conjunction is vocalized with a *qames* “with concepts that *are closely related* (provided the first syllable of the second word is stressed).”<sup>19</sup> Joüon/Muraoka remark, in addition, that this kind of vocalization “is particularly frequent when two analogous words are closely associated and form a group,” but add in a note, “not necessarily in a semantic sense.”<sup>20</sup>

However, it is well known that the conjunction is not vocalized with a simple *shwa*, but other diacritical marks, like a *qames*, before e.g., monosyllabic lexemes and certain words with a penultimate accent.<sup>21</sup> Furthermore, according to the assemblage of 126 examples derived from the HB, in which the second of two components has a *wāw* vocalized with *qames*, and found in Sperber’s *Historical Grammar*, it is evident that this vocalization occurs not only with nouns, adjective and infinitive absolutes, as Bandstra suggests, but with all kinds of components: nouns, pronouns, numerals, proper names, adjectives, particles, adverbs, an adverb connected to a sentence, as well as to two verbs combined, and of the 10 examples

<sup>17</sup> *Idem*, 466. Bandstra is the only scholar found who suggest that the presence of a *wāw* vocalized with *qames* is the indicator of an idiomatic phrase/*hendiadys* with a so-called ‘hendiadys conjunction’ present, but this might be or become a wide-spread concept as with other notions on *hendiadys*.

<sup>18</sup> *Ibid.*, 466.

<sup>19</sup> Van der Merwe/Naudé/Kroeze, *Grammar*, §33.1, p. 299. Italics van der Merwe/Naudé/Kroeze.

<sup>20</sup> Van der Merwe/Naudé/Kroeze, *Grammar*, §33.1, p. 299.

<sup>21</sup> See Gesenius, *Grammatik*, (GKC) §104, pp. 305-307; Joüon/Muraoka, *Grammar*, §33.1, p. 299. See also Waltke, *Micah*, 123, “the conjunction is typically pointed *wā* before the accent.”

consisting of verbs only two are infinitive absolutes.<sup>22</sup> Moreover, the second component, which have a prefixed *wāw* with *qameṣ*, is either (a) a segolate noun with penultimate stress, (b) have an initial laryngeal, or (c) is monosyllabic. It would seem that these combinations, e.g., ‘I and you’ (2 Kgs 9:25); ‘wine and summer fruit’ (Jer 40:12); ‘tree and stone’ (Deut 4:28); ‘to YHWH and to you,’ (Num 21:7); ‘Shem and Japhet’ (Gen 9:23); ‘Korach and Nepheg’ (Ex 6:21), etc., cannot all be taken as primarily idiomatic phrases.

Therefore, to refer to all combinations of components in which the second has a prefixed *wāw* with a *qameṣ* as ‘idiomatic phrases,’ and/or to a *wāw* vocalized with a *qameṣ* as a ‘hendiadys conjunction’ and argue that the presence of the vowel in question represents an indication that a supposed *hendiadys* is at hand is highly questionable. The presence of *wāw* with *qameṣ* indicates a particular vocalization by the Masoretes which seems on their part to be due to phonetic incentives depending on syllable structure, stress and/or ensuing consonants. Bandstra is the only scholars found who suggest that the presence of a *wāw* vocalized with *qameṣ* is the indicator of a *hendiadys*/idiomatic phrase with a so-called ‘hendiadys conjunction’ present, but this might be or become a wide-spread concept as with other notions on *hendiadys*.

It is possible that the various vocalizations of the conjunction might need further investigations. However, the opinion as expressed by Bandstra, that whenever the conjunction *wāw* is vocalized with a *qameṣ* and prefixed to the second component in combinations of nouns, verbs and infinitive absolutes, hence constitutes a ‘hendiadys conjunction’ and is therefore indicative of an idiomatic expression, is unconvincing, since (a) it obscures facts on stress, phonetic rules and reasons for the presence of vowel signs in the HB, (b) the vocalization of *wāw* with *qameṣ* does not qualify for the combinations to be called or to be validated as idiomatic expressions or rhetorical figures, (c) it implies that the Masoretes, who applied these diacritic marks, apprehended any two components in which the second had a *wāw* with *qameṣ* as an idiomatic phrase regardless of the components involved, (d) it is an additional but unnecessary use of the term *hendiadys* not found in general nor by other biblical scholars, and (e) it only adds to the confusion of what the term *hendiadys* denotes, and is therefore dismissed as an indication of the presence of a potential so-called *hendiadys*.

---

<sup>22</sup> Sperber, *Grammar*, §37, pp. 583-586.



## 6.4 A literary principle

Apart from the use of the term *hendiadys* on combinations of nouns, verbs, phrases and clauses etc., in the HB, there is an additional use of the term by Daniel Sperber. He states, with reference to Friedman, that “in tannaitic lists the shorter item (in numbers of syllables, etc.) precedes the longer one,” and that this “well-known literary principle is known as *hendiadys*.”<sup>23</sup> This rule is, according to Sperber, applicable “primarily when the items in the list are linked by the conjunctive *vav*.”<sup>24</sup>

Sperber refers only to Friedman when using the term *hendiadys* for what he calls a literary principle of shorter components preceding longer. However, while it is true that Friedman in a brief survey investigates the tendency of shorter components preceding longer in the Hebrew Bible, the fact is that Friedman does *not* use the term *hendiadys* for the principle in question.

When Friedman comments on what he believes is the tendency that a shorter component precedes a longer, he refers to this tendency/rule by the phrase כל הקצר קודם, meaning ‘all the shorter precedes’ or by ‘Law of Increasing Members’ in the English abstract, but not *hendiadys*, and it is not used concerning syntagms in biblical Hebrew nor in Mishnaic Hebrew.<sup>25</sup> The term *hendiadys* is admittedly mentioned in Friedman’s article, but only when he refers to examples derived from the HB that are labelled *hendiadys* by e.g., Schorr, or examples derived from an article by Kaddari and used in Friedman’s investigation.<sup>26</sup>

Sperber is the only scholar detected who uses the term *hendiadys* to denote a literary principle of shorter components preceding longer and seems to have misinterpreted what the term denotes in Friedman’s article or possibly succumbed to a circular reasoning.<sup>27</sup> The term *hendiadys* is in any case not used in Friedman’s article as a designation for a principle

---

<sup>23</sup> Sperber, *Commentary*, 18, with reference to Friedman, “Law.”

<sup>24</sup> *Ibid.* See also *idem* p. 30, “the rule of *hendiadys*, meaning that the shorter word precedes the longer one,” and on p. 81, “the rule of *hendiadys*, i.e., the shorter word phrase or section precedes the longer one.” Sperber utilizes knowledge of this alleged tendency when performing a text-critical study pertaining to combinations of nouns as well as phrases.

<sup>25</sup> The expression ‘Law of Increasing Members’ is used by Friedman e.g., on p. 119 in his article and in the English abstract. When Friedman discusses these issues he cites mainly Behaghel, “Beziehungen,” and Wilkinson, *Artistry*. Behaghel coined the designation “das Gesetz der wachsenden Glieder,” see Behaghel, “Beziehungen,” 139, whereas Wilkinson, when referring to Behaghel, uses the English expression “Law of Increasing Members,” see Wilkinson, *Artistry*, 175. Neither of these scholars mention a literary principle by the term *hendiadys*, nor does Friedman. The principle of shorter preceding longer is sometimes in general termed ‘Behaghels Law,’ but that term is also used by Behaghel for combinations like A + B + epithet + C. For references to Behaghel, the ‘Law of Increasing Members,’ or ‘Behaghel’s Law,’ etc., see e.g., Arnold/Wasow/Asudeh/Alrenga, “Ambiguities,” 56, 61; Bresnan, “Lessons,” 3; Bresnan/Cueni/Nikitina/Baayen, “Alternation,” 7; Dyck, *Commentary*, 435; Featherston, “Objects,” 457; Fortson IV, *Language*, 34; Shannon/Coffey, “Order,” 249 n. 6; Silk, *Aristophanes*, 130 n. 68; Teffeteller, “Words,” 91 n. 72; Watkins, *Dragon*, 24, 31, 167, 251.

<sup>26</sup> See Friedman, “Law,” 120.

<sup>27</sup> See also Morell, “Review”, 448, who is surprised that Sperber refers to this principle by the term *hendiadys*.

denoting shorter components preceding longer, not elsewhere in definitions of hendyadic structures, neither in the classical literature, nor in lists of rhetorical figures or literary principles in general. The use of the term by Sperber seems to be based on a misunderstanding wherefore the use of the term *hendiadys* as a designation of a literary principle denoting shorter components preceding longer is hereby wholly rejected. However, the suspected indication as such, that shorter components precede longer especially in *hendiadyses*, needs consideration and will be commented on more below.

#### 6.4.1 Friedman's investigation and results

In the article by Friedman that Sperber refers to, Friedman investigates mainly if it is common that shorter items precede longer in enumerations of components in Mishnaic Hebrew, but he also performs what he calls 'a brief survey' on if this rule applies to the HB. Friedman claims that he tests the tendency in the HB particularly on syntagms labelled *hendiadys* consisting of examples derived from articles by Schorr and Kaddari.<sup>28</sup>

The results are presented in an article in 1971, in which Friedman claims that his investigation is carried out on syntagms labelled *hendiadys*. He concludes that in 80% of the examples with components of unequal length the order of the components complies with the rule, and therefore that the tendency of shorter components preceding longer is manifest in biblical Hebrew.

Other scholars than Sperber refer to Friedman's article and results. One is Waldman, who declares, "in biblical Hebrew approximately eighty per cent of hendiadys pairs have the shortest member first and the longer member second."<sup>29</sup> Greenfield remarks, with reference to that same article by Friedman, that it is a basic stylistic rule that "the shorter of the two words in a hendiadys takes precedence," and by *hendiadys* he refers to abstract synonym-like nouns in Aramaic.<sup>30</sup> Khan also states, with reference *inter alia* to Friedman's article, even though not specifically mentioning the term *hendiadys*, that in Hebrew "the longest noun is usually placed in final position."<sup>31</sup>

---

<sup>28</sup> Friedman, "Law."

<sup>29</sup> Waldman, "Tradition," 1301.

<sup>30</sup> The term *hendiadys* is used by Greenfield to denote טובה ויפה, lit. 'fine and beautiful,' in Aramaic. See, Greenfield, "Glosses," 333, with reference to Friedman "Law", in n. 27.

<sup>31</sup> See Khan, "Markers," 491, and also Khan, *Studies*, 113 n. 8 (2). Khan refers in his *Syntax*, apart from Friedman, also to Ehelolf, *Wortfolgeprinzip*, and to Beeston, *Arabic*, 110.

Friedman's investigation and the results of his study are hence interesting due to his conclusions regarding the alleged interrelationship of the components in proposed *hendiadyses*, the impact his article seems to have generated judging by the references to his results, and the possible stylistic and exegetical implications.

Friedman chooses to investigate the alleged tendency on 39 of 49 suggested *hendiadyses* by Schorr and determines the length of the separate components according to the number of syllables.<sup>32</sup> Friedman concludes that according to his criteria:

- In 24 examples the components are of equal length
- In 12 examples the shorter component precedes
- In 3 examples the longer component precedes

This implies, according to Friedman, that the tendency of shorter components preceding longer is discernible. The result appears, however, to demonstrate mainly that in the majority (24 of 39) of Schorr's examples of alleged *hendiadyses*, and that are elected by Friedman, components of equal length are combined.

Friedman then chooses to test the principle in question primarily on other examples of what he labels *hendiadys*, and which are derived from an article by Kaddari.<sup>33</sup> Friedman elects 65 of Kaddari's examples that consist of mostly two nouns with an intermediate conjunction. According to Friedman, the following results are discernable:

- In 37 examples the components are of equal length
- In 19 examples the shorter component precedes
- In 8 examples the longer component precedes

These results are interpreted by Friedman to again confirm that the tendency in question is operating in biblical Hebrew.<sup>34</sup> However, the result only seems once more to confirm the results on Schorr's examples, that in the majority of the examples (37 of 65), but this time in the examples chosen from Kaddari's article, the components are of equal length.

---

<sup>32</sup> Friedman, "Law," 124. Penultimate nouns are viewed as disyllabic according to Friedman's initial criteria, whereas consonants with *shwa*, *hataf* and/or *patah furtivum* are not seen to constitute syllables on their own. Nor does he regard the conjunction *wāw* with a vowel as a syllable.

<sup>33</sup> Kaddari, "Substantives."

<sup>34</sup> These numbers by Friedman actually amount to 64 and not 65 examples. This is because Friedman considers one of Kaddari's examples, 'Abraham, Isaac and Jacob,' to fall outside the scope of the test, and hence he comes to the conclusion that it is 8, of the originally 9 examples, that contradict the rule of shorter items preceding longer. Friedman, "Law," 120 n. 15.

Friedman then decides that penultimate nouns, like הָסֵר and שָׁרָק that from the outset of his study was viewed as disyllabic, are not to be considered having two syllables but one.<sup>35</sup> He therefore transfers examples that consist of penultimate nouns from the category ‘equal length’ to the category ‘unequal length,’ which means that more examples in which the components are of equal length (10 of Kaddari’s examples) are seen as part of the category ‘unequal length’ and therefore considered to comply with the rule.<sup>36</sup> Friedman concludes, according to his tests, that 80% of the combinations of members of unequal length comply with the rule and since his test is purportedly carried on out examples of *hendiadys*, the results presumably pertains in particular to suggested *hendiadyses*.

#### 6.4.2 Remarks on Friedman’s results

First of all, one needs to observe that the figure ‘80%’ used by Friedman, does not refer to that 80% of *all the examples* comply with the rule, but only that 80% of *the ones of unequal length* comply with the rule. It means that only 80% of the examples in that particular category, ‘unequal length,’ purportedly agree with the rule, and also that several of the examples included in the category ‘unequal length’ therefore actually contradict the rule.

Secondly, the claim that his investigation based on Kaddari’s examples is carried out on syntagms labelled *hendiadys* is not accurate, at least not according to Kaddari’s use of the term, since Kaddari does not refer to all the examples in his article, and chosen by Friedman, as examples of *hendiadyses*. Kaddari does incorporate some syntagms labelled *hendiadys* taken from articles by Schorr, Melamed and others, but he does not use the term *hendiadys* referring to all examples of his. Kaddari is investigating what he calls ‘complex semantic units.’ Moreover, he chooses to include in his collection of examples and investigation, apart from some examples labelled *hendiadys*, other combinations of nouns and also certain expressions and enumerations of personal names, place names, names of foods, colours or nations, such as ‘Sodom and Gomorrah,’ ‘Geshurites and Maachathites,’ ‘blue and purple and scarlet wool,’ ‘sons and grandsons’ etc. These are incorporated in Friedman’s study and some of these combinations are seen by Friedman to confirm the rule.<sup>37</sup>

---

<sup>35</sup> *Idem*, 121.

<sup>36</sup> The components in one of the examples that have been transferred from ‘equal length’ to ‘unequal length’ do not comply with the rule since the longer component precede the shorter.

<sup>37</sup> See Friedman, “Law,” 121.

Moreover, in fact, only 19 examples of the 65 examples from Kaddari's article and chosen by Friedman actually comply with the rule, and of these only 9 are alleged *hendiadyses*, at least according to Kaddari's application of the term. One must also point out that 14 of the 65 examples in Kaddari's article are actually derived from Schorr's article already used once by Friedman, which means that the two seemingly independent investigations are in reality carried out on partly the same examples. The result in figures from the two investigations ought therefore not to be added up.

Friedman does have a point when he chooses to concentrate mainly on combined components of unequal length since these combinations could presumably attest to a conscious decision made by a biblical writer to actually place a shorter component before a longer. However, in the majority of his examples the components combined are of equal length, alleged *hendiadyses* or not. Moreover, the examples consisting of components of unequal length in Friedman's study are few, especially compared to the total amount of examples in the Hebrew Bible consisting of mainly two components combined.<sup>38</sup> In addition, according to similar investigations on (a) what are called *hendiadyses* and (b) on combinations of components in general in the HB the rule does not apply.

According to investigations by the present author on 354 suggested *hendiadyses*, when employing the same criteria as Friedman, it is obvious that components of equal length are combined in the majority of cases.<sup>39</sup> Avishur's investigation utilizing e.g., syllable counts on a large amount of combinations of nouns in the HB, beyond the ones designated *hendiadys*, and also e.g., in Ugaritic, reveals the same results, and he comes to the conclusion that the shorter component does not generally precede a longer, "we must conclude that the rule of the briefer is the earlier is not applicable to the Bible and Ugaritic."<sup>40</sup>

The fact is that neither Friedman's results nor the additional investigations on what is called *hendiadyses* or word-length of combined nouns in the HB affirm the assumption that a principle of shorter preceding longer components is perceptible in the HB. This means that the

---

<sup>38</sup> According to Hartmann's investigation of combinations of nouns in the HB the examples of two nouns combined with the intervening conjunction *wāw* in the HB amount to ca. 1525. Hartman does, however, not include identical nouns combined. See Hartman, *Aufreihungen*.

<sup>39</sup> The same conclusions are evident when using consonant count on the same combinations.

<sup>40</sup> See Avishur, *Studies*, 303-304. Avishur investigates the matter on the initial 610 examples in Hartmann's *Aufreihungen*, on nouns and verbs taken from Whitaker, *Concordance*, and on components from *aleph* to *yod* in Kuhn, *Konkordanz*. It is possible, as Avishur points out, that the rule of shorter preceding longer may be applicable to Akkadian, with reference to the investigation by Ehelolf, *Wortfolgeprinzip*, and to Talmudic literature. However, since it is obvious that Friedman's investigation on Tannaitic literature involves several slightly different principles the matter would need to be investigated further when related to Mishnaic Hebrew.

proposed principle therefore cannot be viewed as a rule relevant for combinations of nouns in general in the HB or as an indication of so-called *hendiadyses* in the HB.

## **6.5 Summary**

In this chapter suggested indications of how to identify a *hendiadys* have been described and discussed, but none of the above-mentioned indications are conclusive that the term *hendiadys* is preferable to other more distinctive terminology that separates different phenomena from each other and that can be conducive in analytical and exegetical endeavours. Nor is the suggestion that shorter components precede longer in so-called *hendiadyses* in the HB attestable.

# Chapter 7

## Categories, exegetical deductions and implications

In the preceding chapter suggested indications of how a *hendiadys* in the Hebrew Bible may be identified were discussed and discarded, and we are now left with the actual combinations of components as well as some additionally proposed indications that are more specifically related to these categories.

It is evident through the morpho-syntactic analysis that the term *hendiadys* does not denote one single feature, but a number of phenomena. Some of the combinations of components granted the designation consist of quite ordinary and well-known constructions that appear to be thoroughly researched, whereas other categories incorporate more or less intriguing phenomena. By intriguing phenomena are not primarily meant *cruces* in the HB, even if *cruces* at times also are labelled *hendiadys*, which will be discussed below as well.

While it is unachievable within the framework of this investigation to comment on all examples or to exhaustively investigate further all constructions included in the designation *hendiadys*, some remarks on the categories deduced from the morpho-syntactic and semantic analysis will be submitted below.

The same principles based on the notions embedded in the term *hendiadys* that are used in the preceding chapter will be employed in the analysis of the various categories as well; the implicit 'one' and 'two,' the implied unity, and the notion of a possible rhetorical figure or functions associated with the term *hendiadys*. However, several additional concepts will also be addressed: the absence or presence and/or possible functions of an intervening conjunction, propositions of potential subordinations of one of the constituents, suggested grammatical constructions, exegetical deductions sanctioned by *hendiadys*, alternative nomenclature as well as implications for research.

Certain examples from each category have been selected and will be discussed. These examples are chosen because they are either deemed representative for the applications in

general in a certain category, they demonstrate the consequences of the application of the term *hendiadys*, and/or they make it possible to converse on exegetical implications.

A number of researchers make more frequent use of the term than others wherefore scholars who habitually apply the term may be mentioned more than once below. Since some scholars employ the term for up to 8 different constructions, they will inevitably be cited more than once and their exemplifications will be used to demonstrate different categories, but that is not to say that any particular scholar's use of the term is more preferable or more controversial and debatable than any other.

Sometimes it is difficult to pinpoint exactly how the term *hendiadys* is apprehended by its users, but every effort has been made to ensure that the citations, translations, views expressed as well as exegetical conclusions are rendered as accurately as possible, according to the exemplifications and line of arguments found, in order to do full justice to all researchers cited.

The purpose of this investigation is not in any way to condemn interpretations, views or beliefs, nor to contrast individual scholars or traditions against each other. The one and only aim is, by examining the applications of the term, solely to investigate whether, and in that case in what way, the term *hendiadys* is relevant and can contribute to an understanding of the features it is applied to. The exposition below will start with the smaller categories and continue with the larger ones. However, some concepts regarding the presence or absence of an intervening *wāw* in connection with what is called *hendiadys* will be discussed initially.<sup>1</sup>

### **7.1 The conjunction *wāw* and related indications and categories**

In several definitions given of a *hendiadys*, the conjunction is mentioned and its presence seems for several scholars to present itself as the crucial factor that a certain construction should be termed *hendiadys*, especially when the components consist of nouns.<sup>2</sup> However, in other cases it is actually the absence of a conjunction that is seen as an indication that *hendiadys* is at hand.

The particle *wāw* is usually designated 'a conjoining conjunction,' and is often translated in accordance with that, which is undoubtedly its common function. It is equally a well-known fact that in several instances it appears unsuitable, inexpedient or impossible to apprehend

---

<sup>1</sup> See also below 8.2 Functions of the conjunction.

<sup>2</sup> See e.g., Orlinsky, *Notes*, 36; Seow, *Grammar*, 239 (ed. 1987); Speiser, *Genesis*, 5; Williams, *Syntax*, 16, *et al.*



*wāw* in a conjoining function, but *wāw* is instead perceived as the bearer of other semantic and syntactical functions: e.g., temporal, disjunctive, explicative, etc. In some suggested *hendiadyses* the examples are related to a conjunction present or absent but thereby also to construct relations, apposition, epexegetis and/or a so-called *wāw explicativum*, which will be commented on below.

### 7.1.1 Epexegetis, apposition, construct relations, presence or absence of *wāw*

A large amount of the syntagms consisting of nouns would probably not have attracted the designation *hendiadys* at all had it not been for the presence of an intervening *wāw*, since without the conjunction many of the combinations would simply be interpreted as ordinary construct relations or adjective constructions, and be interpreted in like manner.

#### 7.1.1.1 Presence or absence of *wāw*

Even if the presence of the conjunction in several cases seems to induce the use of the term *hendiadys* and inspires the reinterpretation of two nouns as a construct relation, or one of them as an attribute by biblical scholars, that is, on the other hand, not consistently carried out and not even by the same scholar.

Williams, for example, refers to both *הַבְּרִית וְהַחֶסֶד*, lit. ‘the covenant and the loving-kindness’ (Deut 7:9) and *הַקָּס וְשָׂד*, lit. ‘violence and oppression/destruction’ (Am 3:10) as *hendiadyses*, but whereas the first example is translated “the loyal covenant,” the second combination is simply rendered “assault and battery.”<sup>3</sup>

Moreover, on other occasions, it is explicitly the *absence* of a conjunction that constitutes the reason for the term *hendiadys* to be used: “The syntax of the two verbs (infinitive plus finite verb *without* a conjunction) suggests the possibility of a hendiadys,” according to Oswalt, who refers to *דָּכְאוּ תַּחֲלִי*, lit. ‘crushing him, he entreated/made sick’ (Isa 53:10) (italics added).<sup>4</sup> Williamson’s comment on the components *רָחֲצוּ הַנַּפְסוֹת*, lit. ‘wash, cleanse yourself’ (Isa 1:16), seems to follow the same line: “There is no conjunction between these two imperatives [הַזְכֵּרוּ רַחֲצוּ]; they function more or less as a hendiadys.”<sup>5</sup> Moreover, the *NET Bible*

<sup>3</sup> Williams, *Syntax*, 16.

<sup>4</sup> Oswalt, *Isaiah 40-66*, 400 n. 50. See also, Shields, *End*, 61, “the asyndetic juxtaposition of the verbs *חקר* ‘research’ and *תקן* ‘correct’ suggests that the verbs should be read as an instance of hendiadys.”

<sup>5</sup> Williamson, *Isaiah*, 99.

commentator remarks on the verbs in *בַּת־יְהוּדָה הִנִּיעַ לְאֶרֶץ חֶלֶל מִמְלָכָה*, lit. ‘the daughter of Judah he smote to the ground, he profaned a kingdom’ (Lam 2:2), and proposes that the verbs here “function as a verbal hendiadys as the absence of ו (vav) suggests.”<sup>6</sup> Althann also expresses his belief that the indication of a *hendiadys* is components (nouns or verbs) normally “in immediate succession and without any connective *waw*.”<sup>7</sup>

We also need to mention that some scholars indicate that it is indifferent if the conjunction is present or not in a *hendiadys*, as does e.g., Levine, who suggests that the two components *גֵּר־וְתוֹשָׁב*, lit. ‘a stranger and a sojourner,’ which is a commonly proposed *hendiadys*, mean the same thing with or without a *wāw* present.<sup>8</sup>

### 7.1.1.2 Construct relations and apposition

In still other accounts the term *hendiadys* is used on a par with apposition, which involves comments on the presence or absence of *wāw*, but the expositions together with illustrations of the same, can be contradictory and/or quite confusing like e.g., Kittel/Hoffer/Wright’s depiction of the matter in their *Biblical Hebrew, A Text and Workbook*. They exemplify what they see as a *hendiadys* by a construct relation, *בְּמִקְוֹם קִדְשׁוֹ*, lit. ‘in the place of his holiness’ (Ps 24:3), with the explanation that this “is an example of **hendiadys**: using two nouns in apposition rather than a noun and an adjective.”<sup>9</sup> The same perception is further exemplified by Kittel/Hoffer/Wright by another construct relation: *אֲדָמַת־קִדְשׁ*, lit. ‘ground of holiness’ (Ex 3:5), with the comment “This is an example of hendiadys: two nouns used in apposition.”<sup>10</sup> Construct relations and apposition are obviously put on equal footing with and/or indicative of a *hendiadys*.

Andersen also refers to ‘apposition’ together with *hendiadys*, but he states, and contrary to Kittel/Hoffer/Wright, that “when two items in apposition are *joined* by a coordinating conjunction, the resulting construction embodies a figure called hendiadys” (*italics added*).<sup>11</sup> In Andersen’s opinion the term *hendiadys* does not refer to two nouns in a construct relation nor to the *absence* of *wāw*, but to two components *with* a conjunction that, in addition, are

---

<sup>6</sup> NET, 1461 n. 12.

<sup>7</sup> Althann, “Ellipsis,” 96.

<sup>8</sup> Levine, *Leviticus*, xviii. See also Brichto, *Grammar*, 40-41, who argues that “the conjunction in a hendiadys is not a conjunction semantically (‘and’) but an instance of a multivalent copula.”

<sup>9</sup> Kittel/Hoffer/Wright, *Hebrew*, 225. Bold type Kittel/Hoffer/Wright.

<sup>10</sup> *Idem*, 335.

<sup>11</sup> Andersen, *Sentence*, 36.

seen to represent apposition. Andersen even refers to the function of the conjunction as at times “strictly appositive, as in hendiadys.”<sup>12</sup>

If we first look at the two illustrations by Andersen of what he apprehends as apposition we discover two different constructions. The first is ‘Dr Livingstone, an explorer,’ whereas the second illustration is ‘red apple.’<sup>13</sup> Unfortunately no exemplifications of this kind/these kinds of *hendiadyses* are given, but even so we have to presume that a *hendiadys*, according to Andersen’s opinion, would be something like ‘Dr Livingstone and the/an explorer.’

In the first illustration the second component represents a further explanation, whereas the second example represents a noun with an adjective attribute. The fact is nevertheless that it is the *presence* of the conjunction *wāw* together with components originally representing apposition that indicates that the phrase in question constitutes a so-called *hendiadys*, according to Andersen’s view. Moreover, the term is also used in Andersen’s monograph for two dissimilar verbs of which one is interpreted as a modifier, exemplified by פָּרַדּוּ וְרָבּוּ, lit. ‘be fruitful and multiply’ for “be abundantly fruitful” (Gen 1:22).<sup>14</sup>

Avishur, on the other hand, conceives the designation ‘appositional hendiadys,’ which is found in an article of his from 1971, and by this phrase, which incorporates ‘apposition’ as well as *hendiadys*, Avishur does not refer to components in construct relations as does Kittel/Hoffer/Wright, nor to two components *with* an intervening *wāw* as Andersen suggests, but to two components *without* a coordinating conjunction.<sup>15</sup>

The term ‘appositional hendiadys’ refers more specifically to what Avishur sees as combinations of “synonymous nouns, verbs and adverbs” e.g., אַרְבֵּה הַסִּיל, lit. ‘locust, caterpillar’ (1 Kgs 8:37), or לְפַתְעַ פְּתָאִים, lit. ‘to a sudden, suddenly’ (Isa 29:5) תְּקַחְתִּי וְיִפְרַתִּי, lit. ‘I disciplined, I strengthened’ (Hos 7:15), but also to שֶׁמֶשׁ יָרַח, lit. ‘sun, moon’ (Hab 3:11). None of the components are interpreted as an attribute.<sup>16</sup> However, as related above, in Avishur’s monograph from 1984 he applies, on the other hand, the term *hendiadys* to syndetically conjoined nouns, i.e., *with* a *wāw*, but this time to components that he explicitly states contain

---

<sup>12</sup> *Idem*, 69.

<sup>13</sup> *Idem*, 36.

<sup>14</sup> *Idem*, 117.

<sup>15</sup> Avishur, “Pairs,” 66. Avishur explains, “Pairs of synonymous words appear together in appositional hendiadys. In this form the word and its apposition appear without any connective *waw*, and both words behave as a semantic unity. In this form are found synonymous nouns, synonymous verbs and even the synonymous adverb.”

<sup>16</sup> *Idem*, 66-74.

only “a minimal degree of synonymy.” In most examples in his monograph one of the components is, in addition, interpreted as a modifier.<sup>17</sup>

Furthermore, Houtman explains that “hendiadys serves as apposition, further description,” exemplified by *בַּפְּתִיחַ וּבַצִּיחָה*, lit. ‘its bulb and its flower’ (Ex 25:31, Ex 37:17) and we have here a so-called *hendiadys, nota bene*, with a conjunction, contrary to Avishur’s ‘appositional hendiadys,’ that serves as ‘apposition’ equalling ‘a further description’ according to Houtman.<sup>18</sup> These nouns here do not constitute a construct relation as in the examples by Kittel/Hoffer/Wright, and the term refers in this case to *syndetically* joined nouns that are *not* synonymous.

### 7.1.1.3 *Wāw explicativum*

The term *hendiadys* is in many cases also used in close connection with what is called *wāw explicativum*/epexegetical *wāw* and/or associated or equated with epexegetis. König, for example, considers epexegetis and *hendiadys* to be related, and *wāw explicativum* as “eine Art Hendiadyoin,” and Weber explains “When the second word specifies the first the construction is called a ‘hendiadys,’ i.e., two words with one meaning.”<sup>19</sup>

Moreover, even if neither the designation apposition nor epexegetis is explicitly used on a par with *hendiadys* it is clear from several formulations that scholars utilize the term *hendiadys* to designate what they apprehend as a second component explicating or providing a further description of a preceding component, as, “*hendiadyoin* [...] das zweite Substantiv einen besonderen Aspekt heraushebt,” according to Beuken, with reference to König.<sup>20</sup>

A well-known example of epexegetis, but also a suggested *hendiadys*, by e.g., Bullinger, consists of the nouns in the last line below (enlarged in the Hebrew text and in italics in the English translation) derived from 1 Sam 28:3:

וַשְׂמוּאֵל מָת וַיִּסְפְּדוּ-לָּו כָּל-יִשְׂרָאֵל וַיִּקְבְּרוּהוּ בְּרָמָה וּבְעִירוֹ

And Samuel died and all Israel lamented him and they buried  
him *in Ramah and in his town*. (1 Sam 28:3)

<sup>17</sup> Avishur, *Studies*, 104. For applications of the term *hendiadys* by Avishur, see the section on Avishur above.

<sup>18</sup> Houtman, *Exodus*, vol. III, 406.

<sup>19</sup> König, *Psalmen*, 249 n. 2; Weber, “ו,” 229.

<sup>20</sup> Beuken, *Haggai-Sacharja 1-8*, 69 n. 4. See also Verhoef, *Haggai and Malachi*, 119 n. 27.

Bullinger refers to this passage as a *hendiadys* and interprets the two nouns: “in Ramah, yes, even in his own city; or, in his own city, Ramah.” Lee also declares this combination to be a *hendiadys* and suggests “i.e., in his city Ramah.”<sup>21</sup>

Another example of a proposed *hendiadys* apprehended as epexegetis is derived from 1 Sam 17:40:

וַיִּשֶׂם אֹתָם בַּבֶּלֶי הַרְעִים אֲשֶׁר-לוֹ וּבַיָּלְקוּט

and he put them in *the shepherds' bag* that was his *and in the pouch*. (1 Sam 17:40)

Bullinger translates this proposed *hendiadys* “in his shepherd’s leather bag” and Lee “in the shepherd’s vessel, AND in the bag.”<sup>22</sup>

*Hendiadys* as equated with epexegetis is also explicated by Babut. One of the components in a *hendiadys* is, according to Babut, more specific than the other, and he states “It is common practice in BH to reinforce a statement with a *hendiadys* where the second term is not as strong as the first.”<sup>23</sup> By this he refers to what he terms a ‘semantic hierarchy’ that he sees represented in so-called *hendiadyses*. However, this semantic hierarchy may be of different kinds: (a) in which “the two terms of the *hendiadys* are at the same level in the semantic hierarchy, but they are opposed by a distinctive component,” or (b) when “the first term of the pair is situated lower than the second in the semantic hierarchy,” and also (c) , which Babut refers to as “the *hendiadys* ‘more or less,’” in which “the first term [is] followed by the negative of its opposite.”<sup>24</sup> The first principle of the two above is exemplified by e.g., ‘lion’ and ‘young lion,’ here enlarged in the Hebrew text and given in italics in the English translation:

דְּמִינֵנוּ בְּאַרְיֵה וּכְסוּף לְטָרוּף אֲכַכְפִּיר יֵשֵׁב בְּמַסְתָּרִים

he is like *a lion* that desires to tear [prey],  
and as *a young lion* dwelling in secret places. (Ps 17:2)

In the second group, when “the first term of the pair is situated lower than the second in the semantic hierarchy,” according to Babut, “*means that its meaning is more specific*, possessing at least one more semantic component, while the second term appears by comparison more

<sup>21</sup> Bullinger, *Figures*, 660; Lee, *Grammar*, 304.

<sup>22</sup> Bullinger, *Figures*, 660; Lee, *Grammar*, 304. Capital letters Lee.

<sup>23</sup> Babut, *Expressions*, 185.

<sup>24</sup> *Idem*, 185-186. He also refers to the third kind of an alleged *hendiadys* with the added description “more + less.”

generic” (italics added).<sup>25</sup> This is exemplified by many combinations of more or less closely related nouns or verbs, either syndetically combined or with intervening components, e.g.,

שִׂשׂוֹן וְשִׂמְחָה, lit. ‘joy and gladness’ (Isa 22:13)

חֹשֶׁךְ וְכֹלְחָמָה, lit. ‘darkness and deep darkness’ (Ps 107:10)

אֶגְדָּה וְאֶדְבָּרָה, lit. ‘I will tell/declare and I will speak/tell’ (Ps 40:6)

הִילֵלְיִי [הִילְלֵינִי] וְצַעֲקֵי [וְצַעֲקוּ], lit. ‘wail and cry out’ (Jer 48:20)

This principle is further exemplified by Babut by the following verbs in parallelism, e.g., גִּיל יִשְׂרָאֵל וְשִׂמְחָה יִשְׂרָאֵל, lit. ‘Jacob will *rejoice*, Israel shall be *glad*’ (Ps 14:7), and also by e.g., כִּי אֵל וְגַם יְעֻלֵּב וְשִׂמְחָה יִשְׂרָאֵל, lit. ‘for [he is] a God of *reward*, YHWH will surely *requite*’ (Jer 51:56). The third category, ‘more or less’ is exemplified by e.g., נָךְ אֲנִי בְלִי פָשַׁע, lit. ‘pure am I without transgression’ (Job 33:9).<sup>26</sup> These combinations and categories represent *hendiadyses*, according to Babut.

### 7.1.2 Remarks on *hendiadys* as construct relations, apposition and epexegetis

First of all it is surprising and unfortunate that ordinary construct relations like e.g., בְּמִקְוֵם קִדְשׁוֹ, lit. ‘in the place of his holiness’ (Ps 24:3), are explained as and equated with *hendiadys*. Construct relations constitutes a well known grammatical construction in biblical Hebrew and there is no need to additionally apply the term *hendiadys* to these constructions. If construct relations in fact were apprehended to represent some kind of rhetorical device it is a suggestion that would require further arguments. Equally remarkable and confusing is the fact that *hendiadys* is equated with apposition and is exemplified by different combinations, even attributive constructions, with either a *wāw* present or absent, and the alternatives are in turn seen by some as indications of a so-called *hendiadys*.

It would seem that the second component in some of the examples suggested by Servius could be interpreted as explicatory, but the fact is that the term *hendiadys* was never used in Servius’ commentaries on a par with epexegetis but solely for other constructions.<sup>27</sup> There is, in addition, no definitive answer to the question whether Virgil indeed intended a second

<sup>25</sup> *Idem*, 185.

<sup>26</sup> We need therefore to determine, according to Babut, in what he sees as *hendiadyses*, if either the first or the second component is more generic than the preceding or subsequent noun or verb respectively.

<sup>27</sup> See above 3.1.2.2 The use of the term in Servius’ commentaries.

component in the examples that Servius' labelled *hendiadys* to be apprehended as explicatory, which therefore is an undetermined issue.

However, inasmuch as even if the term *hendiadys* in antiquity perchance included constructions that could have been apprehended as explicatory, which is not indisputable, we are privileged in that we have the opportunity to distinguish terms, constructions, and their functions in the HB from each other.

Moreover, the well-known opinion that *wāw* functions as explicative in biblical Hebrew indicates a specific function of *wāw*, but that fact does not promote itself as a criterion for the components involved to denote a rhetorical figure, or the broad concept unit. Different notions of or uncertainty about functions of the conjunction in various contexts, do not indicate that two components involved represent a rhetorical figure, or that they need to be apprehended as 'one' or any of them reinterpreted as an attribute.<sup>28</sup>

Conclusively, the contradictory opinions related above point to different phenomena that need to be distinguished from one another and the practice of using *hendiadys* interchangeably with apposition and epexegetis may contribute to the risk of the latter phenomena being confused with what the former designation stands for or vice versa, which is highly questionable. It seems far better not to hold on to the application of one term, *hendiadys*, to all kinds of constructions, but to distinguish various phenomena, their functions and designations from each other.

Research on the explicative function of *wāw* has been carried out by Baker, Mastin, Erlandsson and others and several examples are given.<sup>29</sup> However, the use of the term *hendiadys* on a par with epexegetical constructions, as well as the uncertainty shown above, implies nevertheless that the explicative function and perchance other functions of the conjunction may be in need of renewed attention and further enquiries.

Babut and others are correct in that we have examples that seem to represent apposition and/or epexegetis, in which the second component in some of the constructions appears to serve as a further description of the first, whether or not preceded by a conjunction. In other cases it may be difficult to ascertain that a second component indeed is explicative, but neither option would qualify as reason to label these constructions *hendiadys*, but rather an

---

<sup>28</sup> For a discussion on other functions of the conjunction in proposed *hendiadyses*, see below 8.2 Function of the conjunction.

<sup>29</sup> For research on epexegetis and explicative *wāw* in biblical Hebrew see e.g., Baker, "Examples"; Erlandsson, "Exempel"; Mastin, "wāw"; Wilton, "Cases"; Müller, "Gebrauch," *et al.*

even stronger incentive to instead investigate further whether a subsequent component is explicatory or not.<sup>30</sup>

In this presentation ‘apposition’ will be used when two components are asyndetically joined and the second of the two is deemed to represent a specific description of the preceding component, e.g., נַעֲרָה בְּתוּלָה, ‘young woman, [more precisely a] virgin’ (Judg 21:12).<sup>31</sup> ‘Epexegetis’ will be used for components that stand in apposition, but in which the second consists of more than a single noun or adjective, and appears to constitute a more comprehensive and specifying explanation. When an explicative function of the second component, whether a single component or e.g., a phrase, is deemed the case, but there is an intervening conjunction present, the conjunction will then be referred to as an epexegetical *wāw* and interpreted, *id est*, ‘that is,’ e.g., as in 1 Sam 28:3 above: ‘they buried him in Ramah, i.e., in his town.’ However, it even seems that the conjunction *per se* in a few cases is apprehended as a *hendiadys*, which will be addressed below.

### 7.1.3 The conjunction *wāw* suggested as a *hendiadys*

Even if Bandstra refers to the conjunction vocalized with a *qames* as a ‘hendiadys *wāw*’ as the criteria for an alleged *hendiadys*, which has been discussed and contested above, he does not seem to regard the conjunction as such the *hendiadys* proper. However, although it is not a commonly expressed opinion that the conjunction represent a *hendiadys*, some comments and exemplifications actually do point in that direction, which therefore have to be mentioned.

*Mic 2:2; 3:12; 4:2*

It is a few remarks by Waltke that indicate that the conjunction *per se* is regarded a *hendiadys*. These comments are derived from his commentary on Micah and one such remark is more specifically directed to a passage in Mic 2:2, “The *wāw* with *wě‘āšěqû* (*and they defraud*) is a *hendiadys wāw*, which represents two aspects of a complex situation.”<sup>32</sup> This refers to the conjunction highlighted in the Hebrew text and in italics below:

---

<sup>30</sup> Other functions of the conjunction will be discussed below. See below 8.2 Functions of the conjunction.

<sup>31</sup> For a discussion on apposition, see e.g., Lipiński, *Languages*, 506-507; Meyer, *Apposition*, 1-6.

<sup>32</sup> Waltke, *Micah*, 96. Italics added on ‘*hendiadys wāw*.’



וְהִמְדוּ שָׂדוֹת וְגָבְלוּ וּבָתִּים וְעָשְׂקוּ גֵבֶר וּבֵיתוֹ וְאִישׁ וְנִחְלָתוֹ

and they coveted fields and they seized them, and houses and they took them, *and* they oppressed/took (by extortion) a man and his house, and a man and his possession. (Mic 2:2)

Waltke discusses yet another example, which is derived from Mic 3:12 and he explains, “The conjunctive *waw* in *wîrûšālayim* (*and Jerusalem*) functions as a *hendiadys*” (italics of the last noun added).<sup>33</sup> This remark concerns the following passage;

לְכֹן בְּגִלְלָתְכֶם צִיּוֹן שָׂדֵה תִּחְרַשׁ וִירוּשָׁלַם עֵינֵי תִּהְיֶה וְהָר הַבָּיִת לְבָמֹת גֶּעֶר

Therefore for your sake Zion (as) a field shall be plowed, *and* Jerusalem shall become a ruin, and the mountain of the house as high places of a forest. (Mic 3:12)

An additional example is derived from Mic 4:2, and Waltke suggests, “The *wāw* with *wē’el* (*and to*) is either emphatic ‘even’ or, more probably, a *hendiadys* introducing another aspect of the situation.”<sup>34</sup> This refers to the following passage:

לְכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה וְאֶל-בֵּית אֱלֹהֵינוּ יַעֲקֹב

Go and let us go up to the mountain of YHWH *and* to the house of the God of Jacob. (Mic 4:2)

Even if a conjunction is suggested in many, albeit not all definitions, of what is required for a construction to qualify as a so-called *hendiadys*, ‘one through two,’ the identification of the conjunction with the term *hendiadys per se* is rare. A conjunction present is not a fact that is usually seen to qualify for the conjunction as such to be referred to as a *hendiadys*.<sup>35</sup>

The remarks which hint that the conjunction constitutes a *hendiadys* are unexpected and it may be that vague formulations by accident make it look as if the conjunction is “a *hendiadys*.”<sup>36</sup> However, since these comments do seem to indicate that it is the conjunction *per se* that Waltke hesitantly, but still finds likely to be a *hendiadys*, they will therefore have to be discussed and called into question.

<sup>33</sup> *Idem*, 182.

<sup>34</sup> *Idem*, 197. Italics of the latter noun added.

<sup>35</sup> Nor is the fact that the conjunction *wāw* is present commonly interpreted to imply that *wāw* ‘represents two aspects of a complex situation.’

<sup>36</sup> There are actually even further similar comments in his commentary, see pp. 96, 150, 180.

Waltke appears hesitant; it is a practice not found in general by other scholars, there is no hint whatsoever that this was done in antiquity by Latin scholars, it is difficult to understand in which way a single conjunction could represent ‘two’ and since it only adds to the confusion of what the term refers too and the combined components involved, it is therefore deemed an undesirable application of the term *hendiadys*.

Furthermore, regardless of whether a conjunction would be termed *hendiadys* or not, the statement that these clauses in Mic 2:2 above represent ‘one’ or complex situations is debatable. They seem to form a parallel and chiasmic composition, in which ‘houses’ in the first line is paralleled by ‘his house’ in the second line, and ‘fields’ in the first line by ‘his heritage/possession’ in the second line. The difference between the lines is that the first line describes the actions being carried out in general, whereas in line two the actions are, in a more specific, individually and personally oriented description, befallen an individual; they take *his* house and *his* heritage, and the second example above from Mic 3:12 contains references to three different aspects of desolation and abandonment.

In addition, in the third example above, derived from Mic 4:2, the second line also constitutes a parallel to the first and the two represent elliptic parallelism, in which the verb is excluded in the second line. The message is clear, however: people from numerous nations will call out to each other; “Let us go up to the house of YHWH.” If anyone would question and enquire, which can be imagined faintly ringing in the background, “Which house?” that inquiry is answered in the second line in which both the house and YHWH are identified so that no one need to doubt where to and to whom they are going to worship: “to the house of the God of Jacob!” The contribution the term *hendiadys* brings as a possible designation for the conjunction, if that indeed reflects the opinion of Waltke, or in interpretations of these three examples, however, appears minuscule.

## **7.2 Antonymic components**

The term *hendiadys* is also used for combinations consisting of antonymic nouns, verbs, phrases, clauses or combinations thereof, that display an intrinsically incompatible binary relationship, with or without negations present; e.g., the nouns טוֹב וְרָע, lit. ‘good and evil’

(Gen 2:9); תְּקַרְבִים אֵלַיךְ אוֹ תִרְחָקִים מִמֶּנִּי, lit. ‘the ones near to you or the ones far from you’ (Deut 13:8) and תִּיטִיבוּ וְתִרְעוּ, lit. ‘you do good and you do evil’ (Isa 41:23b).<sup>37</sup>

The reason why even antonymic features have been granted the term *hendiadys* is presumably because *hendiadys* is sometimes defined simply as two components with an intervening *wāw*, which therefore naturally makes it ‘permitted’ to apply the term to numerous mixtures of components, including antonyms like ‘good and evil.’ The use of the term for antonyms has even resulted in the interpretation of ‘the tree of good and evil’ in Gen 2:9 as ‘the tree of evil enjoyment,’ which actually is not very surprising seeing that one of the components in other purportedly hendiadic features at times is interpreted as a modifier.<sup>38</sup>

Another reason why the term is used for antonyms is in all probability that the components in some cases would seem to refer to inclusiveness e.g., ‘all far and all near,’ for ‘everyone’ presumably, or merely in other cases that new interpretations are simply assisted by a reference to the term *hendiadys*. It is impossible to treat all examples, but one of the suggested antonymic combinations will be discussed below.

#### *Isa 41:22-24*

When commenting on what he apprehends as Deutero-Isaiah’s use of Jeremiah, Sommer remarks that the verbs תִּיטִיבוּ and וְתִרְעוּ, represent separate verbs meaning ‘to do good’ and ‘to do evil,’ in what he sees as older texts in the HB. However, he holds that “Deutero-Isaiah employs the terms as a hendiadys” and that the two verbs form a word play with the implicit meaning “the gods can’t do anything.” He also explains that Deutero-Isaiah contends that other gods than YHWH are capable “of any actions that would indicate their effectiveness or existence.”<sup>39</sup> The example consists of the two verbs highlighted below in the Hebrew text and in italics in the translation:

---

<sup>37</sup> See e.g., Bandstra, *Genesis 1-11*, 46; Bullinger, *Figures*, 659; Sommer, *Prophet*, 67; Van der Westhuizen, “Hendiadys,” 53; Wächter, “רַחֵק,” 470.

<sup>38</sup> See Bullinger, *Figures*, 659.

<sup>39</sup> Sommer, *Prophet*, 67. He concludes that תִּיטִיבוּ וְתִרְעוּ, ‘you do good and you do evil,’ in Isa 41:23b is some kind of borrowing from Jeremiah.

הַגִּידוּ הַאֲתִיבוּת לְאַחֲרֵי וְנִרְעָה כִּי אֱלֹהִים אַתֶּם  
אֶרְתִּיבוּ וְתִרְעוּ וְנִשְׁתַּעַף וְנִרְא [וְ]נִרְאָה [וְ]תִרְדּוּ

Declare [the things] coming hereafter, and we will know that you are Gods: indeed, *do good and do evil*, and we will look anxiously, and we will see together. (Isa 41:23)

It is not wholly clear whether Sommer chooses to use the term *hendiadys* because he comprehends the expression as a rhetorical figure, the verbs as a unity of sorts or a word play. It does seem clear from the context in Isa 41:22-24, however, as Sommer points out, that YHWH, according to the biblical writer, wants to explain the futility and nothingness of other gods and therefore calls upon them, “Declare the things that are coming hereafter [...] indeed, do good and do evil!” implying that they cannot act at all, wherefore Sommers’ interpretation comes out as quite understandable.

However, a first argument is directed against the use in general of the term *hendiadys* for antonyms, since antonyms refer to two different notions, as is the case here as well: good or bad. If an expression like this is apprehended to refer to one notion we are in fact dealing with a polarized expression in which the parts together describe an entirety.<sup>40</sup>

Secondly, judging by the fact that it was important to argue against acts by other gods than YHWH, deeds by other gods were probably considered a reality and problematic to deal with, which is further supported by the fact that acts by other gods are mentioned in v. 24 וְכַפְּלֵם וְכַפְּלֵם, lit. ‘and your work is (lit. ‘from’) worthless.’<sup>41</sup> Works by these other gods are considered nothing by the prophet, but these works are evidently mentioned nevertheless.

The appeal discussed does boldly challenge other gods to make themselves known by acting in either good or evil ways, and can hence be understood as *even if* the other gods can produce different deeds, good or bad, or if predictions allegedly foretold by their prophets actually happen, it is YHWH, according to the writer, who is the only one God that can act properly and/or predict the future.<sup>42</sup>

---

<sup>40</sup> This is also commonly referred to as *merismus*. For a discussion on *merismus* and polarized expressions, see below Chapter 8, Interpretational possibilities.

<sup>41</sup> Possibly a textual error for כֵּס, ‘to cease/come to an end.’

<sup>42</sup> Whether this appeal is directed against other peoples in general worshipping other gods, against prophets of other gods than YHWH or Israelites worshipping other gods than YHWH need to be deduced from the entire passage.

Whichever interpretation one favours of the verbs in this particular text, the use of the designation *hendiadys* on combinations of two contrasting components certainly seems a contradiction in terms, since the term implies ‘one,’ but is applied to antonyms that are components, if any, that do not represent ‘one,’ but two and even inherently incompatible notions, and if apprehended to represent a totality there is an accepted term, *merismus*, for when that would seem to be the case.<sup>43</sup>

The use of the term *hendiadys* for antonyms and antithesis is not recommendable for several reasons: (a) two contrasting components most certainly refer to different notions and not to ‘one,’ (b) the term *hendiadys* does not refer to antonyms or antithesis in definitions in general nor in the classical rhetorical tradition, and most importantly, (c) there is an established terminology that describes the contrast and that kind of semantic relation in combined noun/verbs/phrases/clauses and that is antonymy or antithesis, and/or (d) if two components are apprehended as a totality that is commonly called as a *merismus* or a polarized expression if involving extremes.<sup>44</sup>

### 7.3 Components from the same root

The term *hendiadys* is also used for combinations of components from the same root, components wholly identical or not. It is a well-known fact that nouns and verbs from the same root occur combined in biblical Hebrew. This includes nouns wholly identical, e.g., אֶבֶן וְאֶבֶן, lit. ‘stone and stone,’ other combinations of nouns from the same root, but slightly different in gender and number, e.g., מִשְׁעָן וּמִשְׁעָנָה, lit. ‘staff/support and staff/support’ (Isa 3:1), but also different inflected verbs, e.g., מוֹת תִּמּוֹת, lit. ‘dying you shall die’ (Gen 2:17), and in some cases combined nouns and verbs from the same root, e.g., וַיִּירָאוּ הָאֲנָשִׁים גְּדוּלָּה, lit. ‘and the men feared a great fear’ (Jon 1:16). There are in biblical Hebrew, in addition, asyndetic combinations like יוֹם אֶבְיָוִת ‘day, day’ (Gen 39:10). The ones labelled *hendiadys* consist almost exclusively of nouns from the same root, which will be addressed below.

That nouns from the same root occur combined in the HB is a fact mentioned by several grammarians, and far from all scholars designate these constructions *hendiadys*. However,

<sup>43</sup> It may of course be difficult to substantiate that the biblical writer is not referring to two different notions.

<sup>44</sup> If the two verbs are seen to represent a unity comprised of two extremes then we would have a polarized expression. For comments on polarized expressions and merismus, see references to Alonso Schökel, Avishur, Brongers, Honeyman, Krašovec, *et al.*, in *Phrases and clauses* below, and also below Chapter 8, Interpretational possibilities.

among those who do, the functions ascribed to these features are at variance; they are seen as rhetorical or grammatical respectively, to be combined for emphasis, inclusiveness and/or for intensification; the second noun is occasionally seen as redundant or interpreted as an attribute, which are functions suggested for components in other so-called *hendiadyses* as well.<sup>45</sup> The structure is basically the same in most examples, i.e., two nouns from the same root are combined with a *wāw*, and in some cases other particles, but there are slight differences within some of the subcategories consisting of combinations of nouns from the same root.

One could get the impression that combinations of wholly identical nouns are uniform, that the nouns combined presumably constitute a unity, that a homogeneous interpretation would be the natural result, and that it would therefore be apt to make use of the designation *hendiadys* literally meaning ‘one through two.’ However, although seemingly alike, the nouns in most of these combinations consisting of two identical nouns do not refer to uniformity, but quite the opposite, i.e., diversity, in some cases to consecutiveness or are used in a distributive sense.

The expression ‘stone and stone’ does not refer to a unit, i.e., two stones functioning as one. Nor does the expression ‘weight and weight’ refer to identical measures.

לֹא־יִהְיֶה לְךָ בְּכִיסֶּךָ אֶבֶן וְאֶבֶן גְּדוֹלָה וְקַטְנָה :  
 לֹא־יִהְיֶה לְךָ בְּבֵיתֶךָ אֵיפָה וְאֵיפָה גְּדוֹלָה וְקַטְנָה :

Do not have in your bag *stone and stone*, large and small.

Do not have in your house *weight and weight*, large and small.

(Deut 25:13-14)<sup>46</sup>

The prohibitions in Deut 25:13-14: “Do not have ‘stone and stone, large and small,’ or ‘weight and weight, large and small,’ do not refer to two identical stones or identical measures respectively, but are obviously meant to prohibit the use of different weights or different measures.

Schorr seems correct in suggesting that this way of pairing is a natural linguistic phenomenon and not primarily rhetorical, at least not in SBH.<sup>47</sup> Combinations of nouns from the same root are in LBH often preceded by כָּל, e.g., וְעִיר וּבְכָל־עִיר, lit. ‘and to all/every city and

<sup>45</sup> See, e.g., Berlin, *Lamentations*, 4; Block, *Ezekiel 1-24*, 478 n. 86; Greenberg, *Ezekiel 21-37*, 483; Schorr, “Les composés,” 170; Waltke/O’Connor, *Introduction*, 106.

<sup>46</sup> Schorr suggests that ‘stone and stone’ is a *hendiadys*. See Schorr, “Les composés,” 172.

<sup>47</sup> *Ibid.*

city' (Esth 8:17), but they do nevertheless not refer to one city, but to all the cities, i.e., different cities regardless of size or geographical locations.<sup>48</sup>

Many scholars agree that the combining of two identical nouns from the same root is a way to express plurality, distributive sense, comprehensiveness and/or inclusiveness; 'each/every/all kinds of/various kinds of' etc.<sup>49</sup> This means that the term *hendiadys* is inappropriate, and becomes an equivalent to the indefinite pronouns 'each/every' etc., and gives erroneous indications since the components involved do not refer to a unit, not to 'one through two,' but to diversity.<sup>50</sup>

### *Isa 3:1-3*

The combination of both a masculine and a feminine noun from the same root, *מִשְׁעָן* and *מִשְׁעָנָה*, lit. 'staff/support (ms) and staff/support (fs),' or 'supply and supply' (Isa 3:1), is a *hendiadys* according to Gibson, and this application is found in his revised version of Davidson's *Introductory Grammar and Syntax*, but no suggested interpretation is given.<sup>51</sup> In this case the combination seems to represent a rhetorical feature, which perhaps makes the term *hendiadys* enticingly attractive.<sup>52</sup> The suggested *hendiadys*, enlarged in the Hebrew text and in italics below, occurs in the following passage:

כִּי הִנֵּה הָאֲדֹנָי יְהוִה נִבְאֹת מְסִיר מִירוּשָׁלַם וּמִיהוּדָה  
מִשְׁעָן וּמִשְׁעָנָה כֹּל מִשְׁעַן לָהֶם וְכֹל מִשְׁעַן מֵיָם:  
גִּבּוֹר וְאִישׁ מִלְחָמָה שׂוֹפֵט וְנִבְיָא וְקֹסֵם וְזִקֵן:  
שְׂרָר־חַמְשִׁים וְנִשְׂוֵא פָנָיִם וְיִזְעֵן וְחִכָּם חֲרָשִׁים וְנִבּוֹן לְחַשׁ

For, behold, the Lord YHWH of hosts will remove from  
Jerusalem and from Judah *support/support and support/supply*,

<sup>48</sup> See e.g., Gesenius, *Grammar* (GKC), §123d-f, p. 396. Rendsburg thinks that the asyndeta, e.g., יום יום are the oldest (they are represented in Ugaritic as well), then followed by the syndeta, e.g., דור-דור, and eventually כָּל was added. See Rendsburg, "Date," 69, and also Wright, *Evidence*, 136-138. Wright shows that this latter kind of construction occurs 14 times in the HB in post-exilic texts. His explains that the construction is used in every example in a distributive sense to express the notion of totality and that even if the particle כָּל might seem a redundant component, it is the result of a grammaticalization process in which the particle כָּל is in LBH added to the more archaic way of iteration in which combinations of identical nouns are combined and retained in order to express, as in the examples above, 'each/every/all.'

<sup>49</sup> See the comments on combinations of components from the same root in e.g., Gesenius, *Grammar* (GKC), §123d-f, p. 396; Joüon/Muraoka, *Grammar*, §136c, p. 499; Seow, *Grammar*, 205 (ed. 1987); Van der Merwe/Naudé/Kroeze, *Grammar*, §29, p. 228; Wright, *Evidence*, 136-138, et al.

<sup>50</sup> Nor do the asyndetic constructions, e.g., יום ו יום, lit. 'day, day,' refer to 'one day,' but subsequent days, 'day after day,' neither does 'דור-דור' lit. 'generation and generation,' refer to one single generation, but several subsequent generations.

<sup>51</sup> Davidson, *Grammar*, 17 (ed. Gibson).

<sup>52</sup> The two nouns in these forms occur combined only here but the root is attested in the HB.

all bread supply and all water supply, mighty man, and man of war, judge and prophet and diviner and elder, the captain of fifty, and a man of rank, and counsellor, and craftsman, and wise whisperer. (Isa 3:1-3)

In the ArtScroll edition of the HB, the two nouns are translated, “support of men and support of women,” presumably because the nouns are in masculine and feminine respectively. However, it seems less likely that we are dealing with various supplies supported by both men and women, and the subsequent enumeration consists, in addition, only of nouns in masculine. It seems more likely that the expression ‘support and support,’ alias ‘supply and supply,’ refers to all kinds of support and not even or only to bread supply and water supply that are mentioned following the combination in question.<sup>53</sup> This is also the advocated interpretation of *וְיִשְׁעֵנָה וְיִשְׁעֵנָה*, by e.g., Williamson, who rejects the notion of these as a *hendiadys*. “It is not quite accurate to call this a hendiadys [...] it is rather an example of the use of two genders together to express entirety.”<sup>54</sup>

If we look at the context, the combination seems in fact to be used as a preamble, and a preceding summarizing expression before all kinds of necessities in the society are listed, ranging from food to counsellors, that YHWH will remove from the people, according to the prediction in Isa 3:1-3. The phrase does not refer to one thing, but to various necessities and supportive functions or persons in the society, like bread, water, soldiers, counsellors, etc. Hence, the nouns refer to diversity and different kinds of supplies.

The enumeration seems to have covered everything in an exhaustive account of the multifarious supplies that would be withdrawn, truly ‘all kinds of support.’<sup>55</sup> Hence, we do not have ‘one,’ but ‘several through two,’ and this combination of two nouns from the same root is one way in which ‘all kinds of’ is expressed in SBH, in accordance with the very same function achieved by other combinations of nouns from the same root.<sup>56</sup>

This combination of nouns could have been a fixed expression, but it is impossible to judge definitively since it occurs only once in the HB. However, what is evident in the HB in general is of course repetition. Most grammarians, biblical scholars and commentators alike

---

<sup>53</sup> Clements, *Isaiah 1-39*, 47, even believes that ‘all bread supply and all water supply,’ constitutes an editorial gloss.

<sup>54</sup> See Williamson, *Isaiah*, 232.

<sup>55</sup> Another suggestion is presented by Cassuto who argues that the first noun in masc. refers to Judah and the second in fem. to Jerusalem, because the first verb in Isa 3:8 related to Jerusalem is in fem. and the second verb in the same verse related to Judah is in masc. See Cassuto, *Anath*, 44-46.

<sup>56</sup> This is in LBH often rendered *לְ* + two nouns from the same root combined.



regard repetition as a means of intensification, which would seem to pertain to other suggested *hendiadyses*, e.g., אָמֵן | אָמֵן, lit. ‘amen and amen’ (Ps 41:14). Another proposed *hendiadys* of a similar kind is תַּאֲנִיחַ וְתַאֲנִיחַ, lit. ‘mourning and mourning’ (Lam 2:5 and Isa 29:2), on which Konkel comments “most commentators regard the juxtaposition as an intensification.”<sup>57</sup> As Muilenburg puts it, “The roots of repetition lie deeply embedded in the language and literature of Israel.”<sup>58</sup> Still, the interesting fact that certain words, phrases or sentences seem to function as summarizing headlines/preambles before subsequent accounts in the HB is not unknown, and could be the intended function in Isa 3:1 and a subject worthy of further investigations.

The different kinds of combinations of components from the same root labelled *hendiadys* seem to have diverse functions and be of a rhetorical as well as grammatical nature, sometimes a pure exclamation consisting of repetition of a single noun, such as e.g., אָמֵן | אָמֵן, ‘amen and amen’ (Ps 41:14).<sup>59</sup> Since the constructions and functions of the combined identical nouns may differ slightly any implicit allusions in the chosen designation to only one function appear unwise.

The use of the term *hendiadys* for constructions in biblical Hebrew consisting of components from the same root is not recommendable, because (a) the components in many examples consisting of identical nouns do not refer to a unity, but to diversity: different physical tools, ‘different stones,’ or to consecutiveness or periods of time, ‘day after day,’ (b) the term *hendiadys* was not used in the classical rhetorical tradition nor is it in general used for combinations of identical components; (c) even when two nouns from the same root, but in various forms perchance constitute a rhetorical device, they refer to different objects or notions and/or a simple enumeration/exclamation, (d) the term *hendiadys* refers in general in many cases to what is seen as a rhetorical device, whereas several of the combinations in biblical Hebrew consisting of nouns from the same root probably represent an archaic grammatical construction to express distribution: ‘different kinds of’ or ‘all kinds of,’ and is not primarily regarded as a stylistic or rhetorical device, wherefore *hendiadys* is not suitable due to its ambiguity and the various implied functions attributed to the term.<sup>60</sup> In addition, even if it may be argued that some combined identical components conceivably could be

<sup>57</sup> Konkel, “אָמֵן,” 452.

<sup>58</sup> Muilenburg, “Study,” 101.

<sup>59</sup> For the latter combination suggested as a *hendiadys*, see Girard, *Psaumes 1-50*, 40 n. 13. In effect one through one.

<sup>60</sup> Furthermore, it is clear that often when a combination is declared to be a *hendiadys* it has the consequence that one of the components is interpreted as an attribute.

taken to refer to one notion or ‘any/all’, it does not seem relevant, and is never suggested, that the term *hendiadys* would refer to ‘indefinite pronoun.’

A further reason why the designation *hendiadys* ought not to be used for combinations of components from the same root is that there exist alternatives that, in addition, are more precise and appear devoid of the function(s) associated with the *hendiadys* designation. The alternative that could be used whereby *hendiadys* can be avoided is *quivis*, which refers to the form, i.e., the repetition of a singular word and the distributive sense ‘each/all/anyone/anything,’ or ‘doublets’ with the even more precise variant ‘gender doublets’ when nouns from the same root, but of different gender, are involved.<sup>61</sup>

#### 7.4 Phrases and clauses

Various combinations of phrases and clauses are also designated *hendiadys*. Some combinations seem to be apprehended as idioms and/or to denote new concepts beyond a literal meaning of the components involved, which will be recognized initially.

##### *Gen 31:40*

One such passage is derived from Jacob’s dialogue with Laban, in which Jacob is complaining of the conduct on Laban’s behalf towards him:

בַּיּוֹם אֲכָלְנִי הָרֶבֶב וְקָרָח בַּלַּיְלָה

in the day drought consumed me, and cold by night. (Gen 31:40)

Hausmann applies the term *hendiadys* here, but seems uncertain of the interpretation: “The hendiadys is probably meant to state that Jacob performed his service in all kinds of weather, accepting many privations.”<sup>62</sup>

The reason for the use of the term *hendiadys* is not stated by Hausmann, but might be due to that he apprehends ‘drought during the day’ together with ‘cold by night’ as a rhetorical

---

<sup>61</sup> For the use of *quivis*, see e.g., Rendsburg, “Date,” 69, and Wright, *Evidence*, 136-138, and for the use of the latter terms, see e.g., van der Merwe/Naudé/Kroeze, *Grammar*, §24.2, p. 180, and Waltke/O’Connor, *Introduction*, §6.4.3a, p. 106.

<sup>62</sup> Hausmann, “קָרָח,” 163.

figure, or that they together refer to a totality of some kind or possibly that they represent a fixed expression for ‘all kinds of weather’ and/or ‘many privations.’ In either way the use of the term *hendiadys* may be questioned and the interpretation challenged.

First of all, the notion that the two expressions represent a rhetorical figure (if that indeed is Hausmann’s opinion) does not seem plausible. What is obvious, however, is that the verb is omitted in ‘and the frost by night,’ which represents an elliptic construction, common in biblical Hebrew. Moreover, taking into account the conditions in the part of the world where this text presumably was composed, the drought and the cold can be seen to describe normal conditions of contrast between day and night and not primarily different weather situations. As Wenham remarks, “this verse reflects accurately the difference between the baking day-time temperatures and the cold of the night in Middle Eastern countries.”<sup>63</sup>

The passage in question does not therefore give the impression of referring to uniformity, but to diversity – not to one concept but to different conditions of day and night due to the climate. In addition, if the passage is seen to denote a totality, such a concept is commonly termed *merismus*, and if the term *hendiadys* refers to the unexpressed but implicit concept ‘many privations,’ these privations still consist of different kinds of hardships, as Hausmann mentions. Thus not one, but various forms of difficulties, which Jacob seems to emphasize, both drought and cold. The entire passage could even be apprehended as an enumeration and a threefold structure stressing the recurring difficulties and finally giving the result: first (a) by day drought, and then (b) by night cold, which had the result (c) that he could not sleep.

If the two expressions are seen to represent a totality, ‘all kinds of,’ one needs to reflect on *merismus* and polarized expressions. Alonso Schökel states “If I take two of the members as representative of the whole I have a merismus. If the two members are at the extremes of the series, I have a polarised expression.”<sup>64</sup> He also remarks that “Polarised expression and merismus coincide in presenting a totality.” Since designations like *merisms* and polarised expression are available for two components representing a unified whole or a totality, it is not without cause that one may question why clauses or phrases, rightly or not apprehended as referring to a totality, need to be designated *hendiadys*.<sup>65</sup> If components indeed represent a *merismus* is of course another matter, difficult to demonstrate, and will have to be decided in each case.

---

<sup>63</sup> Wenham, *Genesis 16-50*, 277.

<sup>64</sup> Alonso Schökel, *Manual*, 91.

<sup>65</sup> For further remarks on *merismus*, see below Chapter 8, Interpretational possibilities.

*Mal 3:16*

The term *hendiadys* is not infrequently applied to combinations of clauses, and sometimes the comments seem quite straightforward, like Hill's, "The conjunction *waw* connects a pair of clauses and forms a hendiadys," by which he refers to the nouns highlighted in the Hebrew text and in italics and the second line below:

וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו לְיִרְאֵי יְהוָה וְלֹחֲשָׁבֵי שְׁמוֹ

and a book of remembrance was written before him *for YHWH*  
*fearers and the ones thinking(?) upon his name.* (Mal 3:16)

Hill uses the term *hendiadys* for various constructions: combinations of nouns, verbs, phrases and clauses and even combinations of place names, e.g., 'in Israel and in Jerusalem.'<sup>66</sup> In some cases he expresses uncertainty about the combined components: "may be a hendiadys" or "a kind of hendiadys," but in this case he appears confident that what he apprehends as two clauses, in italics above, allegedly form a single idea and he translates the passage, "(enrolling) the fearers of Yahweh and those esteeming his name."<sup>67</sup>

Firstly, Hill's application contradicts his own definition of *hendiadys* given in his glossary: "the expression of a single idea by the use of *two independent words*" (connected by 'and' instead of the usual combination of a noun and its modifier)" (italics added), when he applies the term in this case to what he refers to as 'clauses.'<sup>68</sup> Secondly, the 'clauses' that Hill refers to above are in fact phrases.<sup>69</sup> Thirdly, even if Hill presumably apprehends the two as 'a single idea,' i.e., the qualities of the ones inscribed in the book of remembrance, it may still be questioned since it would seem then that we are dealing with an instance of parallelism. However, it seems that we are dealing with two characteristics, which moreover both presumably are attributes of the ones, in plural, that are inscribed in the book of remembrance according to the information by the prophet.

The first phrase portrays these individuals as 'YHWH fearers' and the second is more uncertain, but could possibly mean 'YHWH thinkers/honourers/the ones that value his name.'

---

<sup>66</sup> Hill, *Malachi*, 341. Hill uses the term in his monograph for various combinations of components: nouns, verbs, phrases, clauses, etc., including place names, in his 11 suggested *hendiadyses*. See e.g., pp. 229, 243, 270, 300, 347, 352.

<sup>67</sup> Hill, *Malachi*, 341.

<sup>68</sup> Hill, *Malachi*, xxvii.

<sup>69</sup> When using the term *hendiadys* Hill refers to Waltke/O'Connor, *Introduction*, §39.2.5a, p. 641, in which it says: "Conjunctive *wāw* serves to join two clauses which describe interrelated or overlapping situations not otherwise logically related. Pairs of such clauses may form a *hendiadys*." See Hill, *Malachi*, 229, 270, 300, etc. For more on the various constructions on which Waltke/O'Connor uses the term, see above 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

These qualities would in any case point to two characteristics, and the biblical writer appears to characterize several individuals, presumably at least two, by two qualities and not ‘one’ attribute of ‘one’ man/woman. Even if the second characteristic is difficult to ascertain, due to uncertainty regarding the meaning of the root, we do not seem to be dealing with a rhetorical figure, but an enumeration of two characteristics of more than one person. What these characteristics refer to is intriguing, but the contribution of the application of *hendiadys* to an elucidation of what the two characteristics represent appears diminutive.

### *Ex 14:16*

In other cases the term is actually applied to what is a combination of clauses, as the ones in the appeal by YHWH to Moses:

וְאַתָּה הָרַגְם אֶת־מִטְּיָךְ וְנִטְיָה אֶת־יָדְךָ עַל־הַיָּם וּבְקַעְהוּ

And you, *lift up your staff and stretch out your hand* over the sea and cleave/divide it (Ex 14:16)

Houtman just adds *hendiadys* in parenthesis after the citation of these clauses and does not give specific arguments for the use of the term.<sup>70</sup>

Nevertheless, first of all the combined clauses above, even though formulated as an appeal, do not seem to deviate from regular usage and by that form some kind of rhetorical figure (if that indeed is Houtman’s opinion), but a demand to Moses to execute two subsequent actions, hence a regular combination of clauses.

However, it seems, according to the precedent comment by Houtman: “stretching out of the hand’=‘stretching out (the hand with) the rod”” that he comprehends the two verbs to denote one action perhaps executed with one hand. If the two clauses are taken to refer to a single action, to comprise a unity or uniformity (if that indeed would be Houtman’s conviction), we would seem to have an example of a parallelistic structure, which in that case would seem a better designation.

However, it can also be argued that the two clauses do not refer to a single act, but to two different actions, ‘lift’ and ‘stretch,’ even if they may be executed quite quickly, and it can equally be presumed that the actions were executed by two hands and not one.

---

<sup>70</sup> Houtman, *Exodus*, vol. I, 28.

In addition, since the latter verb also can denote ‘reach out’, ‘lay out,’ ‘turn/twist’ or even ‘bend,’ even though the latter denotations are more common in other stems, one cannot but wonder what the second verb refers to: reaching out, turning, stretching in several directions, some kind of movement back and forth or perhaps even hitting in order to figuratively cleave the water, and leaves us with the interesting but unanswered question of the symbolic qualities of these actions which of course is another matter.<sup>71</sup> However, the use of the term *hendiadys* implying one action obscures these possible differences and interpretational possibilities.

### *Gen 12:13*

Another suggested *hendiadys* is presented by Sarna and is derived from Genesis chapter 12 in which the following request by Abraham to Sarah is found:

אֲמַרְיִנָּה אֶתְּחִי אֵת לְמַעַן יֵשְׁבֵלִי בְּעַבְדְּךָ וְחַיְתָה נַפְשִׁי בְּגִלְגָלְךָ

Please say that you are my sister, *in order that it will go well with me because of you, and my soul will live because of you.*

(Gen 12:13)

Sarna believes the passage highlighted in the Hebrew text and in italics above to be, “An example of hendiadys, for the two clauses express a single thought, not two separate ideas,” and he translates the passage; “that it may go well with me because of you, and that I may remain alive thanks to you.”<sup>72</sup> Sarna wants to prove his point and therefore adds, “This is proven by the contextually unambiguous parallel in Jeremiah 38:20: ‘that it may go well with you and your life be spared,’ which refers to וְיֵשְׁבֵלִי לְךָ וְחַיְתָה נַפְשֶׁךָ, lit. ‘and may it go well with you and may your soul live’ (Jer 38:20).<sup>73</sup> Sarna also discusses how to understand Abraham’s request from a moral perspective. The two clauses in Gen 12:13 may appear to indicate a unity but without taking them as a single thought or applying the term *hendiadys* other interpretations are possible.

First of all, these clauses, ‘that it may go well with me’ + ‘that my soul may live,’ may be apprehended as two different notions, and need not be understood as a single idea or a unit,

---

<sup>71</sup> For further denotations than ‘stretch,’ see e.g. *BDB, HALOT, NIDOTTE*.

<sup>72</sup> Sarna, *Genesis*, 94, 95. Cf. e.g., Cassuto, *Genesis*, vol. II, 349-351, who is surprised of the order of the two clauses, and seems to view the second as explanatory, see on p. 351. Wenham, *Genesis*, 284, retains the conjunction, as does Westermann, *Genesis 12-36*, 160.

<sup>73</sup> Sarna, *Genesis*, 94, 95.

but two thoughts, and although to stay alive would certainly mean that it goes well the expression ‘that it may go well’ in the HB does not seem to solely refer to staying alive.<sup>74</sup>

Secondly, the two clauses above are subordinate clauses to the preceding main clause: ‘Please say that you are my sister’ and the latter subordinate clause of the two, ‘that my soul may live’ can be interpreted as a final dependent clause describing the desired result of the first subordinate clause. Consequently, the two subordinate clauses may thus be interpreted ‘in order that it may go well with me because of you, *so that/with the result that* I (lit. ‘my soul’) will live thanks to you.’

The second example by Sarna that is derived from Jer 38:20, may further in analogy with the reasoning above be rendered, ‘that it may go well with you *in that your* life is spared’ (italics added). In that case it seems doubtful that the two clauses deviate from common grammatical usage and constitute a rhetorical figure (if that indeed is Sarna’s opinion).

Regardless of how one reacts to Abrahams’ conduct here, which is often discussed, it is obvious and quite remarkable that it is Sarah who is depicted as the life-saving redeemer, provided that she responds positively to the plea by Abraham. It is she who has the power to ascertain that Abraham will stay alive if she does what she is asked to do, and it will be thanks to her decision to submit to what Abraham requests if the descendant of Abraham will ever come to exist in the future.

The added kind of construction, viz., combined clauses, and the implicit function here, that two subordinate clauses constitute a unity, is a further category in addition to several others incorporated in and associated with the term *hendiadys*. However, even if two phrases or clauses would be apprehended as a unity of sorts the term is (a) not commonly applied to clauses in antiquity or in general, (b) is not ordinarily used for combined subordinate clauses but regarded as a designation for a rhetorical figure, and (c) the question of whether and in that case in which way any two components form a unity, is not elucidated by the employment of the term *hendiadys* wherefore this kind of application on two subordinate clauses does not come out as a recommendable option.

---

<sup>74</sup> Cf. e.g., Gen 40:14; Ex 1:20; Num 10:23; Deut 5:29; 6:3, etc.

## 7.5 *Crux, hapax legomenon*

Apart from the categories discussed above, the term *hendiadys* is used for or recommended as an interpretational tool when dealing with *cruces*.<sup>75</sup> Combinations like עָצוּר וְעָזוּב or אֶת־הָאוֹרִים וְאֶת־הַתְּנִינִים as well as other *cruces* undeniably seem in need of elucidations, but that the term *hendiadys* could contribute to clarifications of these vague expressions seems far-fetched for several reasons.<sup>76</sup>

The components in a *crux* have, first of all, obscure denotations. The notion that an additional designation with added ambiguity, i.e., the term *hendiadys*, can contribute to or be a reliable argument used to explicate an already obscure feature as a *crux*, and/or on combinations of components in which there is a *hapax legomenon*, does not seem a fruitful analytical method, due to the obscure features involved and the large variety of interpretations of what the term *hendiadys* stands for, which appears to be unlimitedly mixed options. In addition, the fact that the term *hendiadys* is taken by many to refer to a rhetorical device of sorts, and/or induces a reinterpretation of one of the components into an attribute, and even the elimination of a component, comprises added intricacies.<sup>77</sup>

Since it is first and foremost difficult, nay practically unattainable in some cases to determine with certainty what the components in a *crux* denote, it would seem a sheer impossibility to determine that the components in a *crux* actually represent a unity, and/or that the two in addition possibly represent some kind of uncertain rhetorical device used by an unknown writer or redactor, and/or that one of the components should be reinterpreted as e.g., an attribute, or simply disregarded as is suggested for so-called *hendiadyses*.

The reasons for a recommended abstinence of applying *hendiadys* on *cruces/hapax*, are that (a) the term is first of all not satisfactorily defined, (b) the uncertainty of the meaning of the component involved in a *crux/hapax*, (c) the term *hendiadys* is not used, at least as we know, in antiquity nor in general for *cruces/hapaxes*, (d) it appears difficult to ascertain that components with already unknown and/or uncertain denotations in addition are parts of or represent an unclear rhetorical device, (e) the application obscures areas of research, and since

---

<sup>75</sup> Talmon/Fields, "Collocation," 87-88; Van Dam, *Urim*, 138-139. The latter refers to Bullinger, *Figures*, when using the term *hendiadys*.

<sup>76</sup> There are cases in which the term *hendiadys* is used in persuasive argumentations for a particular interpretation of a certain *crux*, but the value of the term *hendiadys* as an argument in those cases is not compelling.

<sup>77</sup> One of the components in a *crux* and/or a *hapax*, may be conjectured and taken as an attribute, but that is an interpretative approach that lacks and still requires desirable criteria when carried out on combinations of two components in general.



(f) the application of the term *hendiadys* opens for a large variety of reinterpretations due to the confusion on what *hendiadys* denotes.<sup>78</sup>

### 7.6 *Hendiadys* applied to two out of three or more than two components

Even though the designation ‘one through two’ implies ‘one’ as well as ‘two’ of some sort, *hendiadys* is actually used for more than two components or else applied to two subsequent, but selected components (nouns, verbs, phrases or clauses) that in reality are part of three or even fourfold structures.

#### *Gen 34:23*

The term *hendiadys* is applied e.g., to the three components *וְכָל-בְּהֵמָתָם וְקִנְיָנָם וְמִקְנֵהֶם* lit. ‘their livestock and their purchases/acquisitions and all their beasts’ (Gen 34:23), which Hamilton labels *hendiadys* and interprets as “their livestock and property – all their animals–.”<sup>79</sup>

The meanings of the components may seem to overlap but it is, of course, interesting to understand in which way they differ. The first two nouns are derived from the same root. The first of these two nouns, *מִקְנֵה* ‘livestock,’ denotes domestic livestock, especially of herds, whereas the second more specifically possibly denotes possessions acquired by purchase/their acquisitions, which can include, sheep, goats, camels, slaves, and fields, i.e., ‘property,’ which implies worldly goods beyond only the animals, and the third noun refers to large livestock.

The components involved seem to form an enumeration that, in addition, refers to different valuables, sheep, cattle, other animals, and even slaves, etc., which Hamor and Shechem described as belonging to the Israelites. The nouns are at any rate not two, but three and do not appear to combined simply form a unity and/or a rhetorical figure, but are used to describe the different kinds of possessions the Israelites owned. The use of a term that implies two, but is used for three or more components, that constitute what seems to be an enumeration, does not seem relevant or constructive.<sup>80</sup>

---

<sup>78</sup> It is obvious that the term *hendiadys* at times is used for features that constitute particular constructions, which already have specific terminology such as *cognate object constructions*. More precise, delimiting, and commonly used designations for any phenomenon is of course preferable instead of *hendiadys* being used.

<sup>79</sup> Hamilton, *Genesis 18-50*, 364, n. 6, with reference to Speiser, *Genesis*, 265.

<sup>80</sup> For an investigation of and criteria for lists in the HB, see Scolnic, *Theme*.

*Josh 8:14; Judg 5:27*

In some cases the term *hendiadys* is used also for a sequence of two or possibly three verbs e.g., וַיִּמְהָרוּ וַיִּשְׂכְּמוּ וַיֵּצְאוּ lit. ‘and they hastened and they rose early and they went out’ (Josh 8:14). These verbs are interpreted in various ways, e.g., “hastily made preparations” (Boling); “And they went forth quickly early in the morning” (Hostetter); “And early in the morning they went forth quickly” (Lambdin); “*went out quickly, early in the morning*” (italics: Pratico/Van Pelt).<sup>81</sup>

The issue is of course that two verbs which are commonly apprehended to serve as adverbial modifiers occur in sequence, namely וַיִּמְהָרוּ וַיִּשְׂכְּמוּ, lit. ‘and they hastened and they rose early.’ However, regarding the interpretation it seems less likely that the first verb only or primarily governs the third verb, meaning that they ‘went out quickly.’ It seems first of all more likely that the first verb is used as a modifier to the second verb, which is common, and that the three therefore can be understood “they quickly got up early in the morning and went out.” Secondly, it is equally possible that the first verb actually governs both verbs meaning they both ‘got up quickly’ and ‘went out rapidly.’

In either case, even if two of the verbs can be apprehended as adverbial modifiers, that phenomenon, or this enumeration of verbs, does not seem to represent a rhetorical figure, wherefore a term derived from the classical rhetorical tradition would not seem apt. Moreover, a term implying ‘one through two’ used for three, if that indeed is the practice here by the scholars cited, seems unsuitable.

Another combination of three verbs designated *hendiadys* certainly consists of three verbs: וַיִּשְׁתַּחוּ וַיִּפֹּל וַיִּשְׁכַּב lit. ‘he bowed, he fell, he lay down’ (Judg 5:27), derived from the passage in which is related how Jael smote Sisera.<sup>82</sup> Here the three verbs are joined asyndetically, possibly to invoke a feeling of the immediate and subsequent events related, but they still represent three actions: bowing, falling and ultimately laying down, which van der Westhuizen designates a *hendiadys* and translates “he sank (to his knees), he fell, he lay.”<sup>83</sup> They do not seem to describe ‘one’ action, but three motions with the latter as the inexorable result of the preceding actions. A vivid and dramatic rendition of an event, but not a deviation

---

<sup>81</sup> See Boling, *Joshua*, 232, 239; Hostetter, *Grammar*, 86; Lambdin, *Introduction*, §173, p. 239; Pratico/Van Pelt, *Hebrew*, 374.

<sup>82</sup> Westhuizen van der, “Hendiadys,” 53.

<sup>83</sup> *Ibid.*

from grammatical usage or ‘one through two,’ but three motion verbs, wherefore the term *hendiadys* does not appear suitable.

#### Gen 21:23-24

The term is also applied to two out of three components in threefold structures, e.g., in the following example: לִי וּלְנִינִי וּלְנֶכְדִי, lit. ‘to me and to my offspring and to my progeny’ (Gen 21:23). This example is taken from Gen 21:23-24:

וַיְהִי בַּעֲתָת הַהוּא וַיִּנְאָמֶר אַבִּימֶלֶךְ וּפִיכֹל שְׂרָצְבָאוּ  
אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה:  
וְעַתָּה הִשָּׁבְעָה לִּי בְּאֱלֹהִים הַנֵּה אִם־תִּשְׁקַר לִּי  
וּלְנִינִי וּלְנֶכְדִי כַחֲסֹד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי  
וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ: וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ

And it happened at that time, and Abimelech spoke, and Phichol the chief captain of his army, to Abraham, saying, “God is with you in all that you do, and now swear to me by God here that thou will not deal falsely *to me, and to my offspring, and to my progeny*, but according to the kindness that I have done to you, you shall do to me, and to the land that you inhabit.” And Abraham said, “I will swear.” (Gen 21:23-24)

There is evidently a threefold structure in italics above, but some scholars select the last two, ‘to my offspring and to my progeny,’ label them *hendiadys* and suggest as an interpretation of these two e.g., “descendant” (Schorr); “kith and kin” (Williams).<sup>84</sup>

The two components belong to an enumeration of three concepts in Gen 21; לִי וּלְנִינִי וּלְנֶכְדִי, (a) ‘to me,’ (b) ‘and to my offspring’ and (c) ‘and to my progeny,’ and are uttered by Abimelech in a plea to call upon Abraham not to act falsely. It appears to be not only a request for the time present, but also for the future. The last two components are part of a passage that actually seems to communicate three time aspects: now, later, and further on, even implying ‘forever,’ if the last noun is interpreted ‘posterity.’

Moreover, it would seem that the biblical writer’s intention could be, by the choice of these nouns in what seems as an intensifying structure, to through Abimelech’s request convey the

<sup>84</sup> Schorr, “Les composés,” 172; Williams, *Syntax*, 16.

idea that Abraham and *his* children and in turn *his* children's' children indeed will inhabit the land, not only at that present time, and in what lies near at hand, but also further on in the future.<sup>85</sup>

However, if the last two of the three together, through the use of the term *hendiadys*, are apprehended to refer to relatives in general and interpreted 'kith and kin,' in perhaps a comprehensible attempt to possibly find an equivalent expression in the target language, these intensifying time aspects are obscured and diminished.

When the term is used for two selected components out of three, and it is possible to interpret two out of three nouns as an attributive construction, that possibility does not overrule the fact that the 'two' are still part of a threefold structure, which means that there are other interpretational possibilities present if all three components involved are taken into consideration.

### *Mic 3:3*

Another use of the term *hendiadys* on three components is by Waltke, who is uncertain but still suspects that the three passages below derived from the book of Micah, represent one notion, "Probably the three clauses in V 3A should be interpreted as a hendiadys, representing three aspects of the one situation":

אָכְלוּ שֶׂאֵר עַמִּי וְעוֹרָם מִעַלְיָהֶם הִפְשִׁיטוּ וְאֶת-עַצְמוֹתֵיהֶם פָּצְחוּ

they eat the flesh of my people, and they strip their skin off  
them, and they bones they break (Mic 3:3)<sup>86</sup>

At a first glance, Waltke appears to be right. However, when investigating the passage further it is clear from the context that the passages above are in fact only a small part of several clauses that, in addition, are part of a chiasmic structure which may, furthermore, be divided up and apprehended quite differently, but without being sanctioned by *hendiadys*.

The passage in Micah is an accusation directed to the leaders, who "hate good and do evil," according to the prophet, and then the description in question follows. However, if we include

---

<sup>85</sup> The two components occur combined also in Job 18:19 and Isa 14:22, as Beckman, *Williams' Hebrew Syntax*, 30, mentions. However, in Job they are in fact part of a threefold structure in which the two nouns stand apart with added explanations *בְּמִטְרָיו אֵין שְׂרִיד בְּעַמּוֹ וְאֵין שְׂרִיד בְּמִטְרָיו*, lit. 'no son to him, and no progeny/posterity among his people, and no survivor in his dwelling places,' and in Isa 14:22 they are part of an enumeration of four components; *שֵׁם וְשָׂאֵר וְגִין וְנֶכֶד*, lit. 'name and remnant and offspring and progeny/posterity.'

<sup>86</sup> Waltke, *Micah*, 149.

not only the passage discussed by Waltke, with the suggested *hendiadys* in italics below, but also a preceding passage, the whole section can be divided in another way than what Waltke suggests:

גִּזְלֵי עוֹרָם מֵעֲלֵיהֶם  
 וְשֹׂאֲרָם מֵעַל עַצְמוֹתָם׃  
 וְאִשָּׁר אָכְלוּ שֶׁאֵר עַמִּי  
 וְעוֹרָם מֵעֲלֵיהֶם הִפְשִׁיטוּ  
 וְאֶת־עַצְמוֹתֵיהֶם פָּצְחוּ׃  
 וּפְרָשׁוּ כַּאֲשֶׁר בַּסִּיר וּכְבָשָׂר בְּתוֹךְ קַלְחָה

**tearing off** their **skin** from them,  
 and their **flesh** from their bones;  
*and they eat the **flesh** of my people*  
*and they **strip** their **skin** off them*  
*and their bones they break* and spread out as in the pot and as  
**flesh** in the midst of the caldron. (Mic 3:2-3)

When looking at this whole ‘preparing-meat-for-consuming’ metaphor it is obvious that the passages selected by Waltke, and that he suspects represent a *hendiadys* (the three lines in italics above), are actually part of a chiasmic structure in which ‘skin’ and ‘flesh’ in lines 1 and 2 above are paralleled by ‘flesh’ and ‘skin’ in lines 3 and 4 (in bold type above).

Similarly the verb ‘tearing off’ in the first line is paralleled by ‘strip off’ in line four (also in bold type above). The final clause that begins ‘and their bones they break’ seems to constitute a concluding *coda*, in which ‘flesh’ (in bold type above), appears again, but as an echo of the ‘flesh’ and ‘skin’ in the preceding chiasm. Hence, a well-worked-out structure. To select the last two lines out of four from the chiasm, then add the final passage, and label these three *hendiadys*, does not seem fruitful.

First of all, and needless to say, it appears unwise and not very beneficial to apply a term implying ‘one through two’ on three of any sort. Secondly, the three lines above suggested as a *hendiadys* in this case do not form a single unity, since two of them constitute a chiasmic structure with the two preceding lines above. The term *hendiadys* does not seem to contribute to an understanding of the structure, but appears to direct our attention away from and to obscure the chiasmic construction.

Since it is common that passages are arranged in a threefold structure in the HB it would seem a better alternative to take the adjoining smaller or larger elements into account instead of selecting two components of three, and declare them a *hendiadys* implying both a twofold unity and some kind of ‘one-ness,’ especially when the components are more than two and connected stylistically with other features in the immediate context, e.g., in a chiasm.

*Deut 32:24*

On other occasions the term is used for three components, which are part of even a four-, or even fivefold structure. One such use of the term for three out of four is carried out by van der Westhuizen:

מְנוּי רָעָב וּלְתַמִּי רָשָׁף וּקְטָב בְּמִירְרֵי וּשְׂדֵה־חַמּוֹת  
אֲשֶׁלַח־פָּם עִם־חַמַּת זֶהְלֵי עָפָר

*empty of hunger and plaque-eaten and bitter destruction* and  
tooth of beasts I will send on them, with wrath of dust crawlers.  
(Deut 32:24)

Van der Westhuizen refers to the nouns in italics as a “threefold hendiadys” and occurring in a passage that he presumes has the purpose “to describe utter destruction,” and he therefore translates/interprets the three components as “exhausted with *famine* consumed of *fire (fever)* cut off by *bitter (ness)*” (italics van der Westhuizen).<sup>87</sup>

Firstly, the three nouns/constructions in italics above are in fact part of a fourfold structure, but the fourth combination, ‘tooth of beasts,’ is not incorporated by van der Westhuizen in the suggested *hendiadys*. Secondly, the components in two of the three noun combinations constitute part of construct relations, which have been retained as literal as possible in the translation above, and the third noun is part of a nominal attribution followed by an adjective. Thirdly, there is even a fifth affliction, עִם־חַמַּת זֶהְלֵי עָפָר, lit. ‘with the wrath (e.g., heat) of dust crawlers,’ possibly accompanying the ‘tooth of beasts,’ and follows the other four above.

Van der Westhuizen appears right in that ‘famine,’ ‘fever’ and ‘bitter(ness)’ are colourful and dramatic images used by the biblical writer to describe complete and utter destruction, and he might have elected these three due to the diacritic marks. However, they do seem to describe different calamities, and the fourth expression, ‘tooth of beasts,’ does not seem less

---

<sup>87</sup> Westhuizen van der, “Hendiadys,” 53.

terrifying as means whereby the people would be destroyed, and given due notice since it seems to belong to the enumeration. In addition, the final comment ‘wrath of dust crawlers’ also gives an added colourful depiction of a coming affliction.

Even though van der Westhuizen explicitly states that he considers this a ‘threefold *hendiadys*,’ the use of a term that implies two, but is applied to three which moreover are part of a fourfold, and even fivefold structure, is unconvincing.

### 7.6.1 *Hendiatris* and *hendiatetris*

In further cases other terms, but related to *hendiadys*, viz., *hendiatris* and *hendiatetris* are used when combinations of three or four components respectively are discussed. The latter term, *hendiatetris*, which is applied to four components, has been found only in Girard’s, *Psalms* commentaries, but *hendiatris* is used for three components by more researchers. A total of 18 suggested *hendiatrises* and 4 *hendiatetrises* have been detected.

Bullinger is the first scholar found who uses the term *hendiatris* for three combined components derived from the HB, but this designation is later utilized by e.g., Girard, Gordis and Kaiser Jr.<sup>88</sup> The same term, *hendiatris*, is applied also by the *NET* Bible commentator to the final three nouns (in italics below) in the four component enumeration וְהַאֲזֵר וְהַנֶּגֶם וְהַכּוֹכָבִים וְהַשָּׁמַיִם, lit. ‘from the sun and *the light and the moon and the stars*’ (Eccl 12:2abb), with the comment “The phrase ‘the light and the moon’ is a hendiadys (two separate terms denoting one idea) perhaps even a hendiatris (three separate terms denoting one idea) for ‘the light of the moon and stars.’”<sup>89</sup> 2 proposed *hendiatrises* and 2 so-called *hendiatetrises*, will be discussed below.

#### *Jer 4:2*

Bullinger declares the three nouns in the following passage to be a *hendiatris*: וְנִשְׁבַּעְתָּ תְּיָהוָה וְיָשָׁר וְיָדָקָה, lit. ‘And you shall swear, YHWH alive/living! *in truth, in justice and in*

---

<sup>88</sup> Girard proposes 12 examples of *hendiatrises* derived from the HB. See Part II, Chapter 2, *Collection of examples*. For other suggested *hendiatrises*, see also e.g., Bullinger, *Figures*, 673; Gordis, *Koheleth*, 331; *NET*, 1144 n. 20; Kaiser Jr, *Guide*, 15. The first scholar found who uses similar terms is actually Aumüller (1896), who explains that the components can be either ἐν διὰ τριῶν (‘one through three’) or ἐν διὰ τετάρων (‘one through four’). See Aumüller, “Hendiadyoin,” 48.

<sup>89</sup> *NET*, 1144 n. 20.

*righteousness*' (Jer 4:2). He suggests that the three should to be understood, "thou shalt swear, in truth (*i.e.*, truly, yes – justly and righteously)."<sup>90</sup>

Even though this proposed so-called *hendiatrix* is found in a reference work from the late 19<sup>th</sup> century, the monograph, *Figures of speech in the Bible* by Bullinger, from which this example is derived is still widely cited, not least when it comes to what are seen to represent so-called *hendiadyses*.<sup>91</sup>

It is not uncommon that one component of two, in what is labelled *hendiadys*, is reinterpreted as an subordinate adjective, or as an adverbial modifier, but in this suggested *hendiatrix*, all three nouns are reinterpreted. Bullinger's translation seems to imply that the biblical writer wants to convey the notion of how the attitude of the one, or the ones swearing, is to be inclined, 'swear truly, justly and righteously.' Hence, the application of the term *hendiatrix* is not used for some kind of unit, but has here come to denote and perhaps promote the reinterpretation of nouns into adverbs, which is understandable when trying to convey the enumeration to English.<sup>92</sup>

Even if the use of the term *hendiadys* in some cases sanctions the reinterpretation of one or more nouns other concepts that may lie imbedded in the formulation need to be taken into consideration, before the reinterpretation of one or more of the components are carried out instigated by the use of *hendiatrix* or not.

Firstly, the result of the swearing appears to be described in the subsequent clause, and seems to carry with it great significance since וְהַתְּבָרְכוּ בּוֹ גּוֹיִם וְבוֹ יְהוָה לְלֹלֵי, lit. 'and all nations will bless themselves/considered themselves blessed in him, and by him they will praise' (Jer 4:2b). This implies that the swearing is greatly important and several questions therefore present themselves on how the three nouns ought to be understood and how they are related to the subsequent clause.

Is it possible that the biblical writer by the use of these three nouns wants to convey not only the attitude(s) of the speaker/swearer, but also indicate by whom, in which way and even how the actual swearing ought to be carried out and implicitly even acts that will accompany

---

<sup>90</sup> Bullinger, *Figures*, 673 (italics Bullinger). For this particular combination of nouns see also Thompson, *Jeremiah*, 205, who does not refer to the three nouns combined as a *hendiadys*, but translates them, "Truthfully, justly, and rightly." Bullinger also explains that we have another *hendiatrix* in Dan 3:7, which refers to 'all peoples, nations and languages.'

<sup>91</sup> See footnote 106 in Chapter 4 above.

<sup>92</sup> The same interpretation is suggested also by others, without these nouns being designated *hendiatrix*, see e.g., Thompson, *Jeremiah*, 205.



the proclamation ‘YHWH alive/living!’ and the awareness that YHWH is proclaimed a living God? Questions that come to mind are e.g.:

- I. Are the two nouns *וּבְצִדְקָה וּבְמִשְׁפָּט* to be understood separately or as ‘social justice’ as is advocated by Weinfeld and others?<sup>93</sup> If the two nouns refer to ‘social justice’ would that mean that the expression refers to the expectations of how the leader or leaders of the people are to carry out their offices – with their juridical and social responsibilities? Is swearing then put on a par with when ‘true social justice’ is carried out, i.e., the expected responsibility of the ruler, and when effectuated it will induce other nations to praise? We can equally consider further options:
- II. When is this swearing to take place? Is the swearing in the form of the phrase ‘YHWH alive/living,’ to be carried out in matters in everyday life, or is it connected with cultic and legal subjects? If the latter matters are involved, is the swearing in that case to be carried out (a) *בְּאֵמֶת* ‘with truth/truly’ (the attitude) by one or perhaps several persons involved in cultic matters or in a juridical contexts (e.g., an accuser, a respondent, and/or one or more judges?), (b) does *בְּמִשְׁפָּט* ‘with judgment/justice’ in that case refers to what was seen as correctly executed exclamations and/or just verdicts, and (c) could *וּבְצִדְקָה*, meaning ‘and with right/righteousness’ even imply how the swearing was done, perchance in a cultic context accompanied by ‘righteous’ offerings? All are factors that would refer not only to how the inward spirit is inclined of the one or ones swearing ‘YHWH alive/living,’ which the suggested reinterpretation of the three nouns with support by the term *hendiatrix* implies.

It would require a study of its own to address these questions and they cannot, of course, be expected to be answered by Bullinger simply in a translation. However, it would seem that the application of the term *hendiatrix*, resulting in the reinterpretation of all three nouns into adverbs, obscures various denotations of the lexemes involved and does not give justice to other interpretational possibilities wherefore the application of *hendiatrix* with executed reinterpretations does not emerge as a preferable or adequate approach.

---

<sup>93</sup> See e.g. Weinfeld, “Justice,” 228.

*Deut 11:1, Gen 26:5*

Girard presents over 100 examples of proposed *hendiadyses* consisting of various combinations, and furthermore suggests 12 so-called *hendiatrises* consisting of nouns, verbs, clauses or combinations therefore, but he also gives 4 exemplifications in his *Psalms* commentaries of what he labels *hendiatetris*, i.e., combinations of four components. He proposes, in addition, that two, three or four synonym-like components in parallelism can be taken as ‘maxi-hendiadys,’ ‘maxi-hendiatris’ and ‘maxi-hendiatetris,’ respectively.<sup>94</sup> Nouns in parallelism designated *hendiadys* will be treated further below, but two of Girard’s suggested *hendiatetrises* will be discussed.

Girard refers to the example below as a *hendiatetris*:

וְאַתְּבֹהֶהָ אֶת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמֶרֶתוֹ וְחֻקֹתָיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל-הַיָּמִים

and you shall love YHWH, your God, and you shall keep *his charge, and his statutes, and his judgments, and his commandments*, all days. (Deut 11:1)

A second proposed *hendiatetris* by Girard is derived from Gen 26:5 which is similar to the one above in that it contains three of the nouns from the example above, and the first is in singular as well, just as in Deut 11:1, but instead of *וּמִצְוֹתָיו*, lit. ‘and his commandments,’ we have below *וְחֻקָּיו*, lit. ‘and his laws.’<sup>95</sup> In Gen 26:5 below, the first three nouns are identical to the ones in Deut 11:1 but they occur in a different order:

שָׁמַע אַבְרָהָם אֶת-קוֹלִי וְשָׁמַר בְּקוֹלִי וְשָׁמַר מִצְוֹתַי חֻקֹתַי וְחֻקָּיו

because Abraham listened to my voice, and he kept *my charge, my commandments, my statutes, and my laws*. (Gen 26:5)

The use of the term *hendiatetris* would suggest that the four components constitute a unity, ‘one through four.’ Girard does, however, not give any other translation or interpretation than a literal one of the four components in the two examples above. Nor does he suggest a reinterpretation of any of the nouns as an attribute.

It is possible, of course, that Girard by *hendiadys* means that the enumeration is only meant to convey a totality: ‘Abraham obeyed ALL my commandments,’ regardless of which kind of laws, but in that case it would seem that Girard regards the enumeration to represent what is

---

<sup>94</sup> Girard, *Psaumes 1-50*, 52.

<sup>95</sup> Girard, *Psaumes 1-50*, 42.

commonly referred to as a *merismus*. However, it can also be argued that due to the use of different nouns it is just as likely that we are to be informed of different laws and regulations, and not one concept. It is not unimaginable that the biblical writers and redactors in some cases have an abstract notion in mind, but it does seem intricate to prove that the writer's intention here is not to actually mention the parts, and to refer only to one concept, and not to the different laws enumerated.

Even if the nouns have a juridical discourse in common and belong to the same semantic field it appears less beneficial to proceed from the notion of unity since it seems less probable that the biblical writer wanted to express 'one' by enumerating four different lexemes, but more likely that the enumeration of four different nouns refers to different types of laws and regulations.<sup>96</sup> Hence it would be more interesting to know in which way the nouns refer to different aspects than the implication that they are 'one,' which the term *hendiatetris* conveys.

While scholars can be commended for using terms that clearly imply three, *hendiatris*, or even four, *hendiatetris*, instead of using the term *hendiadys*, meaning one through two but applied to three, four or more, the use of the terms *hendiatris* and *hendiatetris*, which seem to be hiving off from *hendiadys*, and the implications thereof are arguable.

The terms *hendiatris* or *hendiatetris* do not emerge as alternatives for three or alternately four components, since the same predicaments as with *hendiadys* apply to these labels as well as indeed with 'maxi-hendiadys,' 'maxi-hendiatris' or 'maxi-hendiatetris.'

The same need of specifications, delimitations and clarifications is evident, the terms are not satisfactorily defined, and raises the same questions as does the use of *hendiadys*: namely, (a) in what way do the three or four components represent a unity as opposed to being apprehended as enumerations, (b) do all of them together indeed refer to an entirely new concept, (c) if perchance seen as unities do the combinations also constitute rhetorical figures, (d) does that require for any or all of the components to be reinterpreted, (e) and if so, which one of the three or four components should be reinterpreted, and to what, etc? In addition, when the terms *hendiatris* or *hendiatetris* are employed, but the three or four components that these terms are applied to do not even seem to be considered 'one,' judging by accompanying translations or interpretations, the application of the terms emerges as even more unnecessary.

---

<sup>96</sup> One of the nouns in Deut 11:1, *בְּצִוְיָתוֹ*, lit. 'his command,' stands in singular and may refer back to previous laws mentioned, but could also function as a subscription for the following laws enumerated. It is possible of course that these nouns combined are apprehended by scholars as a merismus.

Instead of terminology which implies that several components are ‘one,’ unities of sorts, and/or rhetorical figures, and/or induces the conjecturing and creating of fictitious attributes, it appears more beneficial for exegesis to dismiss *hendiadys*, *hendiatrix*, *hendiatrix* applied to enumerations of three or four components with the implied denotation of ‘one-ness,’ and instead acknowledge that the components may refer to different notions, to investigate in which way the components *differ* and how they may *not* have been apprehended as ‘one’ by the biblical writers, and also in what way an awareness of those differences contributes to an understanding of the biblical text. That also creates the need of demarcations towards what we mean by a unity and a totality and when that is applicable.

## 7.7 Semantically closely related components

The second to largest category of components designated *hendiadys*, according to the morpho-syntactic and semantic analysis, consists of nouns and verbs that are closely related. Examples consisting of closely related components will be discussed below, beginning with closely related nouns and then verbs, and includes a discussion of the subcategory of combinations of synonym-like components as well.

### 7.7.1 Nouns from the same semantic field, including synonym-like nouns

The use of the term *hendiadys* for nouns from the same semantic field might emerge as a straightforward and comprehensible appreciation of the two nouns and their semantic relation present, since the components are closely related and would seem to refer to one notion, like e.g., *יַיִן וְשָׂכָר*, ‘wine and strong drink,’ which, as an alleged *hendiadys*, is commonly interpreted as ‘intoxicating wine/intoxicating drink/strong drink.’<sup>97</sup>

There are, furthermore, quite a lot of combinations in the HB in which the nouns are semantically so closely related to the extent that they can be described as synonym-like, e.g.,

*שִׂשְׂוֹן וְשִׂמְחָה*, lit. ‘joy and gladness’ (Ps 51:10)<sup>98</sup>

*הָאֵף וְהַחֲמָה*, lit. ‘the anger and the wrath’ (Jer 36:7)<sup>99</sup>

<sup>97</sup> Many of these combinations are considered word pairs due to the frequency with which they occur combined and/or in the various kind of pairings in which they occur in the HB.

<sup>98</sup> Babut, *Expressions*, 185; Kuntz, “Psalms,” 13, 14; *NET*, [51:8], n. 24, “the ultimate joy”; Schorr, “Les composés,” 173. Cf., Brongers, “Merismus,” 110-111.

<sup>99</sup> Brongers, “Merismus,” 110, “fürchterliche Wut.”

כֶּתֶח וְגִבּוֹרָה, lit. ‘strength and strength/might’ (1 Chr 29:12)<sup>100</sup>

These latter components in combination would together indeed seem to form a unity, some kind of ‘one-ness.’ Sometimes two synonym-like nouns even occur in a construct relation in the HB, e.g., שְׂמֵחַת יוֹלִי, lit. ‘the joy of my joy’ (Ps 43:4), and at least this particular example is also declared a *hendiadys*.<sup>101</sup>

When it comes to abstract nouns like ‘joy and gladness’ the meaning of any of the two seems less difficult to determine, whereas the meaning of a certain lexeme in other cases is vague and many combinations consisting of semantically closely related nouns are obscure.

The term *hendiadys* is applied to more easily interpreted combinations as well as more obscure ones, but it is apparent that uncertainty reigns on how to interpret many combinations of semantically closely related nouns more or less confidently designated *hendiadys*. This is evident in many a comment by biblical scholars, and concerns e.g., חֵכְמָה וְחֶשְׁבֹן, lit. ‘wisdom and reckoning’ (Eccl 7:25), on which Murphy ponders: “perhaps hendiadys in v 25a, ‘wisdom’s answer’”; or שֵׁר וְשֹׁפֵט, lit. ‘prince and judge’ (Ex 2:14), on which Houtman tentatively comments, “perhaps the expression is in the nature of hendiadys [...] ruler and judge”; the suggestion by Meyers/Meyers concerning לְחַטָּאת וְלִנְדָה, lit. ‘for sin/sin-offering and for impurity’ (Zech 13:1), “may mean that we really have a hendiadys here, perhaps ‘for the cleansing of the defilement of sin’”; or Wagner, who suggests concerning חֵמָה וְאַפּוֹ, lit. ‘his might and his anger (lit. ‘nose’)’ (Ezra 8:22), “the two nouns may be interpreted as a hendiadys for ‘his powerful wrath’ or ‘his wrathful power.’”<sup>102</sup>

The difficulty in interpreting combinations of closely related nouns is obvious also in Loewenstamm’s attempts to decide if נֶשֶׁךְ וְתִרְבִּית, lit. ‘interest and profit/interest(?)’ (Lev 25:36); “are simply synonymous or differ in meaning despite their semantic affinity.”<sup>103</sup> The radically different options mentioned ‘synonymous *or* differ in meaning’ (italics added), does reflect the uncertainty on if נֶשֶׁךְ וְתִרְבִּית refers to the same concept ‘interest’ or to related, but still different notions. These comments and many more are symptomatic of the difficulty of interpreting many so-called *hendiadyses* consisting of semantically closely related nouns. One combination of nouns will be used to expound on this further.

<sup>100</sup> Avishur, *Studies*, 108, “power of might.”

<sup>101</sup> Kuntz, “Psalms,” 12-13, “my exceeding joy.” Synonym-like components in construct relations is a feature that has been expounded on by Avishur, *Studies*, but the construction is not labelled *hendiadys*.

<sup>102</sup> Murphy, *Ecclesiastes*, 76; Houtman, *Exodus*, vol. I, 303; Meyers/Meyers, *Zechariah 9-14*, 364; Wagner, “עזו,” 9.

<sup>103</sup> Loewenstamm, “מ/ת-רבות,” 78. Loewenstamm does not refer to these nouns combined as a *hendiadys*, but refers in turn to Müller who designates this combination a *hendiadys*. See Müller, *Semitica*, 16-17.

*Lev 10:9; Mic 2:11; Deut 14:26; Judg 13:4 etc.*

Let us take the combination *יַיִן וְשֵׂכָר*, often translated ‘wine and strong drink,’ mentioned above, which occurs in several passages in the HB. Many lexicons and commentators agree that the first noun refers to ‘wine’ and the second to something equivalent to ‘strong drink,’ and this is also the common rendition of these nouns in several Bible translations.<sup>104</sup> This view has for centuries and sometimes with reference to the term *hendiadys*, from Lapeire in 1612, “id est, in vinum inebrians, est hendiadys [sic],” to Talmon/Fields in 1991, “hendiadys [...] intoxicating drink,” resulted in translations like ‘intoxicating wine/intoxicating drink’ or the like, which is quite understandable.<sup>105</sup>

However, the second component *שֵׂכָר*, need not be apprehended as or reinterpreted as the modifier ‘intoxicating,’ but may instead be understood to refer to the independent notion ‘beer,’ as several scholars and now lately Homan tries to show.<sup>106</sup> If that is right, the combination of the two nouns *יַיִן וְשֵׂכָר* cannot primarily have been intended to denote ‘intoxicating’ or as the attributive construction ‘intoxicating drink,’ but simply as a reference to two different, but still closely related alcoholic beverages, ‘wine and beer.’<sup>107</sup>

When it comes to semantic field theory, as Groom points out with reference to Barr, “An object may be signified by word **a** or word **b**. This does not entail that **a** is synonymous with **b**. Different words carry different information.” She even adds that “The mistake of supposing that words **a** and **b** convey the same meaning is ‘illegitimate identity transfer.’”<sup>108</sup>

On a pragmatic level it is possible of course that some scholars apply the term *hendiadys* to two more or less closely related components like, ‘wine and beer,’ not because they interpret one of them as a modifier, ‘intoxicating,’ but because the two are apprehended to refer to an overarching and general subject like ‘liquor.’ The application of the term *hendiadys* may hence be a way in which scholars in fact are referring to what is generally termed *merismus*, representing a totality, as when e.g., ‘heaven and earth’ are interpreted to denote ‘the universe.’<sup>109</sup> While it is not unthinkable that the biblical writers may want to refer to an

---

<sup>104</sup> See the suggestions on Mic 2:11 in *KJV*, “wine and strong drink”; *ASV*, “wine and of strong drink”; *RSV*, “wine and strong drink”; *NAB*, “wine and strong drink”; *NASB*, “wine and liquor,” etc.

<sup>105</sup> See e.g., Cornelius à Lapeire, *Prophetas minores*, 417; Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”; Talmon/Fields, “Collocation,” 88, “intoxicating drink.”

<sup>106</sup> See Homan, “Barley,” and “Production.” This is also the rendition in *NIV* of these nouns in Mic 2:11, viz., “wine and beer.” See also e.g., Milgrom, *Leviticus 1-16*, 611-612, who suggests ‘ale’ as a translation for *שֵׂכָר*.

<sup>107</sup> That does not exclude the possibility that the two in some contexts are apprehended by some scholars as a *merismus*, in which the two nouns are interpreted to refer to a totality of intoxicating drinks in general.

<sup>108</sup> Groom, “Analysis,” 62. Bold letters Groom. See also Barr, *Semantics*, 218, whom Groom refers to.

<sup>109</sup> For more on *merismus* see below 8.1 Several combinations and interpretations.

abstract notion when combining two nouns, it does seem difficult to prove that the writer's intention is not to actually mention the parts, and thereby to refer specifically to the matters enumerated. The issue is of course also that the application of *hendiadys* in many cases results in that one of the components is reinterpreted as an attribute.

Regardless of whether one finds the interpretation of *בַּיַּיִן וְשֵׁכָר* as 'wine and beer' convincing or not, it seems at any rate that the term *hendiadys* obscures a further understanding of certain nouns due to the easy option to resort to the attributive-construction solution, instead of that research is carried out on what seems to be semantically closely related, but somewhat obscure components. The more sober alternative, when the meaning of one or both conjoined nouns is not immediately clear, would be to avoid the term *hendiadys* and the tempting attributive-construction solution and instead to explore alternative strategies. This comment does of course not imply that efforts along that line are not carried out and it is equally acknowledged that such endeavours are not without intricacies, but the remark is only meant to communicate that the option to resort to and apply the term *hendiadys* to any combined nouns of this kind, with the result that one of the components is reinterpreted as an attribute, appears less productive.<sup>110</sup>

However, when it comes to two synonym-like nouns, labelled *hendiadys* or not, they do seem to form a unit with a rhetorical function, e.g., amplification and emphasis. That an added, semantically closely related component acts as reinforcement and emphasizes a certain concept emerges as compelling, but the suggestion that two synonym-like nouns represent tautology and that one of them is redundant is unconvincing, simply because it is precisely the fact that there is an added synonym-like component present that acts as the very means whereby the intended notion is reinforced. Finally, if it is argued that combined synonym-like nouns comprise a semantic unity there are more appropriate and precise designations than *hendiadys* available that describe combined synonym-like components, for example 'conjoined synonyms' or *synonymia*, which is explained by e.g. Lanham as "Amplification by synonyms."<sup>111</sup>

---

<sup>110</sup> The interpretational possibility of attribution will be discussed more below; see 8.4 *Attributive noun syndesis (ANS)*.

<sup>111</sup> Lanham, *Handlist*, 149. What in one language would be a deviation from grammatical rules and conventions, and hence taken as a rhetorical figure, may in another language be a necessary construction, due to the lack of sufficient means to express a certain notion, and would not represent a deviation from regular usage, but that is to large a question to deal with here. De Waard laments "a still missing 'Handbook of Hebrew Rhetoric,'" which presumably would treat these issues in biblical Hebrew. Waard de, "Rhetoric," 242.

Some scholars, like Justice and Wasserman, repudiate the use of *hendiadys* for combinations of closely related and practically synonym-like nouns, the former for synonym-like combinations of nouns in Arabic, and the latter for combinations of synonym-like nouns in Akkadian. Justice is explicit, “there exist a more precise term [than *hendiadys*],” and Wasserman “It must be stressed that the constituents of a *H.* [*hendiadys*] should not be independent synonyms standing on the same logical or semantic level,” wherefore both advocate and take these combinations to represent *accumulatio* or simply accumulation.<sup>112</sup>

Even if one would, and most rightly so, call into question the use in general of terminology taken from the classical rhetorical tradition applied to features in Hebrew or in other Semitic languages, still terms that refer more specifically to synonym-like elements, whether taken from the classical rhetorical tradition or not, ought for the sake of precision to be a better option than *hendiadys*, due to the latter’s indistinctness and its frequent use for a plethora of phenomena consisting of all kinds of constructions with diametrically different semantic relations, e.g., antonymic and dissimilar components, with possibly other functions than combinations of synonym-like components.<sup>113</sup>

### 7.7.2 Semantically closely related verbs

Combinations of semantically closely related verbs are also termed *hendiadys/verbal hendiadys*, and at times one of the verbs is interpreted as an adverbial modifier, e.g., שָׁמְרוּ וּשְׁמְרוּ, lit. ‘and watch and keep’ (Ezra 8:29), interpreted “keep them carefully” by Fensham.<sup>114</sup> Verbs functioning as adverbial modifiers will be treated further below.

In most of the so-called *hendiadyses* consisting of closely related verbs, none of the verbs are suggested as an adverbial modifier. The verbs ענה ‘answer’ and אמר ‘say,’ as well as דבר ‘speak’ in combination with the other two, are suggested as *hendiadyses* by some scholars. Crenshaw, for example, considers the verbs in וַיַּעַן יְהוָה וַיֹּאמֶר, lit. ‘and YHWH answered and he said’ (Joel 2:19), to be a *hendiadys* and interprets these verbs as “YHWH answered.”<sup>115</sup> Cook refers to the verbs וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה and דבר אמר in וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה, lit. ‘and God spoke to

<sup>112</sup> Justice, *Semantics*, 182; Wasserman, *Style*, 5. Justice argues against the use of the term *hendiadys* by Beeston, *Arabic*, 118, and refers to Lanham, *Handlist*. See also on ‘congeries,’ in Lanham, *Handlist*, 39.

<sup>113</sup> See also Lillas-Schuil, “Survey,” 93.

<sup>114</sup> Fensham, *Ezra and Nehemiah*, 119.

<sup>115</sup> Crenshaw, *Joel*, 162.



Moses and he said to him: “I am YHWH” (Ex. 6:2), as a “verbal hendiadys, in which both activity verbs refer to the same event.”<sup>116</sup>

*Gen 18:7; 1 Kgs 1:11 etc.*

Labuschagne and Stendebach use the term *hendiadys* for the same kinds of combinations of semantically closely related verbs. Labuschagne refers to combinations of ענה + אמר as a “stereotypical formula” and states that “*Since this formula was understood as a hendiadys* (italics added), ‘nh could also be used in this meaning without ’mr. In many cases a mere ’mr occurs in dialogues instead of ‘nh w<sup>e</sup>’mr.”<sup>117</sup>

Stendebach, who refers to Labuschagne, is also of the opinion that since there are several combinations in the HB of the verbs ענה + ענה/אמר + דבר it “shows that ‘*ānâ* in the sense of ‘react’ needs additional qualifications when the reaction is verbal.”<sup>118</sup> However, Stendebach argues, “When the combination of ‘*ānâ* with ‘*āmar* or *dibber* was understood as a hendiadys (italics added), ‘*ānâ* could also be used without more precise qualifications,” but adds, like Labuschagne, that אמר occurs also on its own in dialogues.<sup>119</sup>

Their remarks seem to imply that (a) the ancient writers originally used אמר ‘say’ or דבר ‘speak’ together with ענה ‘to react, respond,’ but (b) when these verbs (i.e., אמר ‘say’ or דבר ‘speak’) together with another verb, e.g., ענה, were ‘understood as a hendiadys’ (a rhetorical figure?), one of the verbs אמר ‘say’ or דבר ‘speak’ was omitted and ענה was left to stand on its own without being accompanied by אמר or דבר, or that אמר was retained and ענה discarded, but also (c) that the two verbs combined continue to represent a stereotype dialogue formula. The comments by both of them refer presumably to instances like וַיִּשְׁעַן אַבְרָהָם וַיֹּאמֶר, lit. ‘and Abraham answered and he said’ (Gen 18:27), and וַיִּשְׁעַן וַיְדַבֵּר אֱלֹהֵי אִישׁ הָאֱלֹהִים, lit. ‘and the man of God answered and spoke to him’ (1 Kgs 1:11).

It seems unlikely that Labuschagne and Stendebach in fact are of the opinion that the biblical writers had a rhetorical figure in mind, and/or that such knowledge was the reason why the verb ענה occurs on its own without being accompanied by e.g., אמר. However, if that is an advocated opinion, it would seem difficult to prove that the reason why two verbs occur

---

<sup>116</sup> Cook, “Semantics,” 259-260.

<sup>117</sup> Labuschagne, “ענה,” 929. Labuschagne in turn refers to Long, “Question.” Labuschagne and Stendebach agree that the basic meaning of ענה is ‘to react, respond’ and not ‘answer.’

<sup>118</sup> Stendebach, “ענה,” 217-218.

<sup>119</sup> *Ibid.*

combined in the HB is because the biblical writers apprehended the two as a so-called *hendiadys*. Since the combination of e.g., ענה + אמר “suggests a stereotyped dialogue formula,” according to both Labuschagne and Stendebach, they might simply be using the term *hendiadys* as a synonym for a fixed expression. Labuschagne and Stendebach probably mean that certain verbs are synonym-like and that over time one of the verbs were omitted.

However, even if closely related verbs occur together, they may not be connected to the edge of redundancy, since e.g., דבר may have other denotations and can in a juridical context, according to some lexicons, have a legal connotation, could mean ‘argue,’ and in other cases ‘decree,’ ‘ask,’ or ‘order,’ etc., wherefore it seems more fruitful to proceed from the assumption that a second verb actually appends an added dimension just as with other semantically related components.<sup>120</sup>

One could of course speculate that the biblical writers knew of some kind of rhetorical figure with the connotation of ‘one-ness’ or unity, or that the biblical writers regardless of any of that, consciously either (a) created the combinations of אמר ‘say’ or דבר ‘speak,’ or (b) אמר ‘say’ or דבר ‘speak’ together with ענה ‘answer/respond’ in some cases, or (c) that ענה in other cases therefore stands on its own because אמר or דבר were omitted; but it emerges as quite difficult to substantiate.

It would seem problematic to demonstrate that the reason for the presence of a single verb like ענה in the HB in certain cases, is due to that the biblical writers originally had two in mind but apprehended two verbs ענה + אמר to form a *hendiadys*, perchance as ‘a unit consisting of semantically closely related components,’ and that they therefore decided that only one verb was needed, and hence excluded the other verb.

The term *hendiadys* was not used in antiquity for closely related or dissimilar verbs, at least not in texts available to us, nor in general. In addition, if synonym-like components, verbs or not, are referred to, a term specifically aimed at such a semantic relation would be a better option than *hendiadys*, due to the latter term’s many ambiguities and implied functions.

---

<sup>120</sup> See e.g., HALOT, NIDOTTE, and TWOT.

## 7.8 Dissimilar components

The largest categories of combined components labelled *hendiadys* consist of combinations of dissimilar nouns or verbs, and both categories will be discussed below beginning with verbs and then nouns.

### 7.8.1 Dissimilar verbs

The term *hendiadys* is used for combinations of dissimilar verbs, with or without a conjunction present, which will be demonstrated by a few examples. The verb combination וַיִּכּוּם וַיִּרְדְּפוּם, lit. ‘and they smote them and they pursued them’ (Josh 11:8), is a *hendiadys* according to Boling, and he translates the combination “pressed the attack and gave chase.”<sup>121</sup>

Van der Westhuizen is of the opinion that וַתְּחַלֵּינִי וְהִתְקַנֵּי, lit. ‘and you shall restore me/make me strong and you will make/let me live’ (Isa 38:16) is a *hendiadys*, and suggests the translation, “*heal* me as well as *revive* me!”<sup>122</sup>

The two verbs וַתֵּלֶד וַתִּהְיֶה, lit. ‘and and she became pregnant and she gave birth’ (Isa 8:3), is commented on by Sweeney: “The verbs [...] are a *hendiadys* that merely reports the results of Isaiah’s ‘approach’ to the prophetess.”<sup>123</sup>

The applications are undoubtedly made with the intention to explicate the text and its meanings, as indeed are presumably all applications of the term *hendiadys*, and rest perhaps on the use of the term by previous scholars and/or are based on definitions and exemplifications found in reference literature.

However, one wonders what it is that qualifies the examples above and many more combinations of dissimilar verbs as potential *hendiadyses*, since the two verbs involved are not argued for as units of sorts, they are not suggested as rhetorical figures, the proposed translations are very close to literal renditions of the verbs present, and the verbs involved would seem in many cases to refer to two different actions, such as ‘they smote them’ and then ‘pursued them,’ pursuing the ones escaping presumably, or to different and subsequent occasions as in the other example referring to the two events, ‘become pregnant’ and eventually ‘give birth.’

---

<sup>121</sup> Boling, *Joshua*, 308.

<sup>122</sup> Westhuizen van der, “Hendiadys,” 54. Italics van der Westhuizen.

<sup>123</sup> Sweeney, *Isaiah 1-39*, 167.

Firstly, the combinations do not seem to constitute rhetorical figures or to be apprehended as such despite the use of a term derived from the classical rhetorical tradition. Secondly, if the second verb is taken to describe the result of a previous action, and/or if the term *hendiadys* is equated with ‘a subordinate clause,’ that is an additional, but unnecessary, syntactical category credited to the term *hendiadys*. Thirdly, even if the employment of the term for combinations of dissimilar verbs at times is coupled with more inventive deductions than literal renditions, that still does not explicitly imply that the verbs involved are ‘one,’ nor that they constitute a rhetorical device.

What can be argued, however, is that the application of the term simply is unwarranted since (a) no particular reason for usage is obvious or mentioned and the two verbs are often taken to refer to two independent actions, (b) no alternative translation or interpretation but a literal rendition of the verbs is given, and (c) no arguments are given for the possible notion that the verbs would constitute a unity of sorts, etc. It is hence highly questionable what the application of the term *hendiadys* contributes.

When the term *hendiadys* is applied to combinations of dissimilar verbs that enumerate or refer to different actions, and when accordingly quite literal translations are given, the term consequently appears to be simply overused for yet another category of components. However, at the same time it would seem, even if that is not commonly argued for, that the reason for usage of the term may be that several, if not all of these examples, may involve verbs or clauses that represent explanations of circumstance, which is an area in Semitic languages in need of further research.<sup>124</sup>

Specific interpretations beyond literal ones are, however, suggested for other combinations of dissimilar verb labelled *hendiadys*, but refer in those cases to verbs that are suggested to serve as adverbial modifiers, which will be treated below.

#### **7.8.1.1 Dissimilar verbs of which one is interpreted as an adverbial modifier**

It is a widespread and well-recognized appreciation that certain verb roots in biblical Hebrew in many cases are seen to serve as adverbial modifiers.<sup>125</sup> The combinations in which one of the verbs seems to function as an adverbial modifier, has for a long time attracted attention

---

<sup>124</sup> For research on these matters, see e.g., Isaksson/Persson/Kammensjö, *Qualifiers*.

<sup>125</sup> Verbs that are apprehended to serve in like manner in the Hebrew Bible are of course identified and commented on in grammars and examples given even if the term *hendiadys* is not used.

and several grammarians mention the verbs that, according to their opinion, commonly serve in this way in biblical Hebrew.<sup>126</sup> The verbs mentioned in grammars from the time of Gesenius to the present usually incorporate 5-8 verbs, which are listed in the table below. If nothing else is indicated the verb root occurs in Qal. The verbs listed below are the ones that are suggested by scholars to serve in at least two ways: retaining their lexical meaning, which of course includes several denotations, or as a modifier.<sup>127</sup> The verbs most commonly referred to are the following:

Root	Lexical meaning	Suggested meaning	Text references
יאל	be willing (Hi)	willingly	Ex 2:21
יסף	add (Hi)	again/continuously	Gen 4:2
מהר	hasten (Pi)	quickly	Gen 18:7
קום	arise	immediately/firmly	Jonah 1:2; Esther 9:27
רבה	increase (Hi)	abundantly, greatly	Gen 1:22
שוב	return	again/repeatedly	Num 11:4; Lam 3:3
שכם	rise early (Hi)	do early	Gen 19:2
המם	be complete	completely/utterly	Num 17:28; Ps 73:19

These combinations are often termed *hendiadys* or *verbal hendiadys* by biblical scholars.<sup>128</sup> In some cases one of two or more verbs generates a translation into that of an adverb or as an adverbial phrase in the target language, or they are sometimes interpreted as an explanation of circumstance.

<sup>126</sup> See e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148-149; Gesenius, *Grammar* (GKC) §120, pp. 383-387; Hostetter, *Grammar*, 86-87; Joüon/Muraoka, *Grammar*, §124, p. 436; Lambdin, *Introduction*, §173, pp. 238-239; Van der Merwe/Naudé/Kroeze, *Grammar*, §19.3, p. 148; §20.2, p. 160, *et al.*

<sup>127</sup> See also Lillas-Schuil, “Survey,” 89, for a list of verbs that are commonly referred to by scholars as parts of so-called *hendiadyses/verbal hendiadyses*.

<sup>128</sup> Some of the verbs involved, or their functions, are at times, apart from *hendiadys/verbal hendiadys*, and depending on context, accompanying verbs and the apprehended aspectual function, be labelled converbs, phasal verb, modal verbs and/or auxiliary verbs. Chrzanowski, “Grammaticalization,” prefers the term auxiliaries, at least for the verbs יסף, מהר, קום, שוב and also הלך.

### 7.8.1.2 Various verbs and forms

When investigating the examples put forth of what is called *verbal hendiadys* and which involves the reinterpretation of one of two or more verbs, it is clear that the designations *hendiadys/verbal hendiadys* are applied to different constructions.

Often, but not unreservedly, the term is applied to combinations of two dissimilar verbs, often consecutive forms, and it is predominantly the first verb of the two that is interpreted as an adverbial modifier, e.g., וַתִּמְחַר וַתִּקְרַד כַּדָּהּ, lit. ‘and she hurried and she emptied her jar’ (Gen 24:18) understood as “she quickly lowered her jar.”<sup>129</sup>

However, the term is also used for two imperatives, syndetically or asyndetically conjoined, e.g., פְּרֹו וּרְבֹו, lit. ‘be fruitful and multiply’ (Gen 1:22), for ‘be abundantly fruitful,’ or e.g., שָׁיב שֹׁכֵב, lit. ‘Return, lie down’ (1 Sam 3:5) understood as ‘Lie down again.’<sup>130</sup>

Moreover, the same function is also attributed to a finite verb when combined with an infinitive construct e.g., וַתִּסְקַף לֵלֵדָהּ, lit. ‘and she added to give birth’ (Gen 4:2) interpreted ‘she gave birth again.’<sup>131</sup>

In some cases both verbs are infinitive constructs or the proposed function refers to one infinitive construct, such as in e.g., לְהַפְּסֵם וּלְאַבְדָּם, lit. ‘to confuse/defeat them and to destroy them’ (Esth 9:24), interpreted as “to demolish them utterly.”<sup>132</sup> At times the same function is related to an infinitive absolute, e.g., תִּזְכֹּר רַחֵם תִּזְכֹּר, presumably ‘compassionately/lovingly you shall remember’ (Hab 3:2).<sup>133</sup>

Even one of two closely related verbs is interpreted in like manner, as one of the two finite verbs in וַיִּשְׁתַּחֲוֶה וַיִּקְרַע, lit. ‘and he bowed down and he bowed/worshipped’ (Num 22:31), interpreted as “submit worshipfully.”<sup>134</sup>

It is usually the first verb of two that is suggested as and seems possible to interpret as an adverbial modifier. Dobbs-Allsopp, for example, expresses his belief that the first verb in a so-called *verbal hendiadys* is restricted to a few verbs, whereas any verbs can stand as a

<sup>129</sup> See e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “she *quickly lowered* her jar” (underlining and italics Arnold/Choi); Beckman, *Williams’ Syntax*, (ed. Beckman), 91, “she quickly lowered her jar.”

<sup>130</sup> See e.g., Andersen, *Sentence*, 117, “be abundantly fruitful”; Hamilton, *Genesis 18-50*, 379, “be abundantly fruitful.”

<sup>131</sup> Ross, *Hebrew*, 409, “(And) she gave birth again.”

<sup>132</sup> Bush, *Ruth*, 466, 468.

<sup>133</sup> Simian-Yofre, “רחם,” *TDOT XIII*, 440, “the infinitive [...] governs another verb in a hendiadys.”

<sup>134</sup> Stuart, *Exodus*, 290 n. 53, “submit worshipfully” or the like.”

second of the two.<sup>135</sup> However, in some cases a verb that stands second of two is suggested to serve as a modifier and in a few cases some of the verb roots that are reinterpreted occur in the examples only as second verb. The two verbs below are suggested to form a *hendiadys/verbal hendiadys*. In this case the reinterpreted verb stands second of the two verbs:

וַיִּשְׁלַט בְּכָל-עַמִּי שֶׁעָמַלְתִּי וַיִּשְׁחַכְמֵתִי תַחַת הַשָּׁמֶשׁ גַּם-זֶה הַכָּל :

and he will rule over all my labor *that I have labored, and by which I have shown myself wise* under the sun. This is also vanity. (Eccl 2:19)

Several scholars reinterpret the second verb of the two verbs above giving e.g., “toiled wisely or “wisely toiled.”<sup>136</sup>

It is evident that some verb roots are commonly reinterpreted like e.g., שׁוּב, ‘return,’ מַהֲרָה ‘hasten,’ and others found among the ones listed in Table 1 above, whereas for other roots it is possible to deduce only a hint, but still an inkling towards the function as that of an adverbial modifier.

### 7.8.1.3 List of verbs

The term *hendiadys* is applied not only to combinations in which one of the verbs belong to the ones in the table above, but is also frequently applied to combinations that involve other verbs, and that consist of varying constructions. A comprehensive examination of which verbs in the HB that are apprehended to serve as adverbial modifiers would undeniably require a full-scale investigation of verb forms in general in the HB, which involves analyses of morphology, syntax and semantics, and the verbs as representing various aspects, clause

<sup>135</sup> Dobbs-Allsopp, “Ingressive,” 39. He states that the first verbs in what he calls *verbal hendiadys* are restricted to a small group of verbs. He lists קָוַם, הֵלֵךְ, *hēhēl* (presumably הֵלֵל), שׁוּב, יָסַף and כָּלָה, but holds that any verb can stand second of two in this kind of constructions. Cf., Chrzanowski, “Grammaticalization,” 410.

<sup>136</sup> For suggestions that these two constitute a so-called *hendiadys/verbal hendiadys* and the thus accompanying interpretations, see e.g., Gordis, *Koheleth*, 213, “I toiled wisely”; Kamano, *Cosmology*, 71 n. 176, “Or [...] can be considered a hendiadys: ‘which I have toiled *with wisdom*’”; Longman, *Ecclesiastes*, 101 n. 65, “wisely toiled”; NET, 1118, “for I labored so wisely”; 1118 n. 23, “a verbal hendiadys”; Schoors, *Preacher*, vol. I, 217, “seems to be a hendiadys, meaning ‘for which I worked with wisdom.’” See also Schoors, *Preacher*, vol. II, 22. However, cf., Seow, *Ecclesiastes*, 137, who explicitly refutes the interpretation of the two as a so-called *hendiadys*.

elements, explanations of circumstance, etc., but to address that issue is too large a task for this endeavour and will have to be an undertaking for other scholars to deal with.<sup>137</sup>

However, since no attempt has been found in which more verbs than the commonly 5 to 8, or a few more, are listed and since the material collected for this investigation is extensive, it is possible to deduce from the gathered examples a considerable amount of additional verbs beyond the ones usually catalogued.

The verbs deduced from the examples gathered in this investigation are therefore compiled and listed in table 2 below. That is not to say that all the verbs listed are considered by all biblical scholars, or by the present author, to serve as adverbial modifiers, in explanations of circumstance etc., or even should be considered so, but this is simply an inventory of the assembled verbs that are explicitly or implicitly suggested as potential adverbial modifiers in the HB.

Moreover, the purpose of the list below consisting of the verbs suggested by scholars is threefold. The aim is (a) to show how extensively the terms *hendiadys* and *verbal hendiadys* are applied to combinations of verbs of which one is reinterpreted, (b) to demonstrate which the verbs involved are, and (c) submit the list as an incentive for supplementary investigations of the verbs involved, the constructions and functions.

The translations of the verb roots given in the middle column are either suggested with certainty or are tentative proposals by one or more scholars. However, it is important to note that the interpretations suggested by scholars are *not* therefore determined or settled either in general, by this present author or others, for a single verb, verb root, or for any other combinations in which the same verb may occur, nor is the list comprehensive, and the function of each verb depends of course, in addition, on contexts and accompanying verbs.<sup>138</sup>

The verbs involved are mostly finite, but sometimes one of the verbs is an infinitive construct or an infinitive absolute, or both of the verbs involved are in the form of infinitive

---

<sup>137</sup> There is an unpublished dissertation from 2011 by Chrzanowski mentioned above. Chrzanowski's interest lies in an investigation of these kinds of verbs and their function(s) in the HB and whether these combinations can be termed serial verbs or not. However, his dissertation deals only with 6 of the verbs listed above, and an additional verb root, viz., יאל, יסף, מוהר, קום, שוב and הלך. However, when investigating suggested *hendiadyses* consisting of two verbs in which one of them is apprehended as an adverbial modifier, it is clear that many more verbs are suggested as adverbial modifiers in the HB.

<sup>138</sup> Some scholars incorporate among the verbs either קום and הלך or both, whereas others refer to verb combinations with קום and הלך only as a related feature to what they see as the phenomenon labelled *hendiadys/verbal hendiadys*. See e.g., Bartelt, *Hebrew*, 215-217; Hostetter, *Grammar*, 86-87; Lambdin, *Introduction*, §173, pp. 238-239; Ross, *Hebrew*, 343, 409.



constructs. Sometimes the reinterpreted verb stands first of two, and in other cases as the second verb of two or more verbs involved.

In most cases the verbs are joined syndetically, but in some cases asyndetically. One or more of the verb roots below occur frequently combined with an assortment of verbs in the HB, and may be suggested to have various functions in different contexts and combinations, but there is place only for one or two text references in the column to the right below.

In some cases a suggested interpretation seems quite likely and in other cases more questionable, but the verbs below are the ones possible to deduce from the collected examples, and they are gathered and submitted here solely for further enquiries. The verb roots are given in alphabetical order below:

Root	Lexical meaning	Suggested meaning	Text references
אמל	languish	languishingly/mournfully	Isa 33:9
באש	stink	odious/loathsome/shameful	Prov 13:5
בוש	to be ashamed	ashamedly/in humiliation	Ps 129:5
בכה	weep	weepingly/with weeping	Hos 12:5
גדל	grow up/be great	greatly	Gen 17:2; Eccl 1:16;
דרש	inquire, demand?	thoroughly/precisely/demanding	Judg 6:29
הלך	go/walk	keep on going/around/escalating	Jonah 1:11, 13
זכר	remember	remembering	Ps 42:5a (inf. abs.)
זעם	to be indignant	indignantly/harshly	Dan 11:30
זעק	call out	pleadingly	Lam 3:8
חבא	hide	secretly	Gen 31:27
הוה	bow down	submit worshipfully/in obeisance	Ex 4:31; 12:27
חזק	be strong	strongly	Dan 11:32
חכם	be wise	wisely	Eccl 2:19 (as 2 <sup>nd</sup> verb)
חלה	to be sick	painfully	Isa 53:10 (as 2 <sup>nd</sup> verb)
הלל	begin	proceed	Gen 9:20
חמד	desire	desireously	Song 2:3
חנן	to show favour	graciously/mercifully/generously	Ps 37:21; 67:2
חפר	to be ashamed	shamefully/in disgrace	Ps 83:18; Jer 15:9
חרה	burn/be angry	earnestly/eagerly	Neh 3:20
חקר	search	studiously/carefully	Eccl 12:9

יאל	be willing	willingly/be content	Josh 7:7; 2 Kgs 5:23
ידע	know	precisely	1 Sam 23:22
יטב	be good/pleasing	diligently	Deut 17:4
יחל	wait	expectantly	Job 29:21 (as 2 <sup>nd</sup> verb)
יכל	able	be able/ably	Jer 3:5
יסף	add	again/continuously	Gen 4:2
ירא	fear	fearfully	Jer 26:21
ישר	upright	straight	Prov 15:21
כבד	be heavy/honoured	heavily/honourably	2 Kgs 14:10
כלה	to complete/finish	completely/utterly	Ps 71:13 (as 2 <sup>nd</sup> verb)
מהר	hasten	quickly	Ps 106:13
מזה	kill	mortally [wound]	2 Sam 4:7 (as 2 <sup>nd</sup> verb)
מלא	fill	completely	Jer 4:5 (as 2 <sup>nd</sup> verb)
נגד	declare	by announcing	Isa 44:7
מורה	rebel	defiantly	Ps 78:56 (as 2 <sup>nd</sup> verb)
נין	distance oneself/flee	aimlessly	Lam 4:15
נקב	curse	blasphemously/abusively	Lev 24:11 <sup>139</sup>
סוף	be fulfilled (Aram)	finally	Dan 2:44 (as 2 <sup>nd</sup> verb)
סתר	hide	secretly	Num 5:13
עלז	exult	exultingly/triumphingly	Ps 60:8; Hab 3:18
עמק	be/make deep	deeply/profoundly/radically	Hos 9:9
ענה	afflict	forcefully	2 Sam 13:14
פזר	scatter	lavishly/plentifully	Ps 112:9 (asyn)
פוש	leap	leaping/jumping	Mal 3:20 (as 2 <sup>nd</sup> verb)
פעל	do/make	effectively	Isa 41:4
צלה	succeed	successfully	1 Kgs 22:12 (as 2 <sup>nd</sup> verb)
קום	arise	immediately/firmly/promptly	Gen 22:3b; Jonah 1:2
קשה	hard	demandingly	2 Kgs 2:10
ראה	see	precisely/clearly	1 Sam 23:23
רבה	increase	abundantly, greatly	Gen 1:22
רגז	tremble	trembling	Ex 15:14 (as 2 <sup>nd</sup> verb)
רוץ	run	swiftly/rapidly	Hab 2:2β

<sup>139</sup> It may be the second verb of the two in this verse that the commentators interpret as an adverbial modifier. See the comments by Hartley, *Leviticus*, 404, 409, “The two terms together may be a hendiadys [...] he spoke a curse blasphemously,” and *NET*, 264 n. 8, “The two verbs together may form a hendiadys, ‘he pronounced by cursing blasphemously.’”

רחם	have compassion	lovingly	Hab 3:2β (inf. abs.)
שנא	hate	rancorously	Am 5:21
שמח	rejoice	gladly	Ps 67:5
שוב	return	again/repeatedly	Gen 14:7
שוע	cry out for help	pleadingly	Lam 3:8 (as 2 <sup>nd</sup> verb?) <sup>140</sup>
שרש	rejoice	rejoicingly	Isa 64:4
שטף	overflow	overpoweringly	Dan 11:40
שקד	watch	studiously/carefully	Ezra 8:29
שכם	rise early	do early/persistently	Gen 19:2; Jer 26:5
שמח	to rejoice	joyfully/happily	Ps 67:5; Zech 2:14 (2 <sup>nd</sup> verb)
שמע	hear/obey	willingly	Deut 5:27
שמר	keep	faithfully/diligently	Josh 23:6; Lev 26:3
שפל	be low	lowly/humbly	Jer 13:18
חלל	begin	to start	Gen 4:26
תמם	be complete	completely/utterly	Josh 3:16; Ps 73:19 (2 <sup>nd</sup> verb)

Several intransitive verbs are suggested either explicitly or implicitly to serve as adverbial modifiers in biblical Hebrew. Some verbs have retained their lexical meaning, but would also seem to be involved in the process of semantic bleaching and grammaticalization. Some more clearly so and others less obvious. Some are grammaticalized to the extent that certain forms, as e.g., infinitive absolutes in some roots, are completely frozen as adverbs, like *הַרְבֵּה*, ‘much,’ or *הַיֵּטֵב*, ‘well/diligently,’ whereas for other verbs there is but an inkling that they may serve as an adverbial modifier.

If we turn our attention to other Semitic languages it is clear that not only do similar constructions as the ones in biblical Hebrew exist in the other Semitic languages, e.g., Aramaic, Ugaritic, Arabic and Akkadian, but equivalents of the same verbs occur in these constructions as well. These constructions are in many cases also labelled *hendiadys/verbal hendiadys*, and among the verbs considered to serve in this way in Akkadian are found several intransitive verbs with similar meanings to the ones in Hebrew, according to examples by

<sup>140</sup> It is a little difficult to say but it would seem that it is the second verb that is taken as a modifier, see Berlin, *Lamentations* 4, “[a] possible hendiadys [...] ‘cry out and plead’ or ‘cry out pleadingly,’” and *NET*, 1466, “I cry out desperately”; 1466 n. 20, “a verbal hendiadys.”

Huenergaard, Malbran-Labat, Patterson, Wasserman and others, mentioned above and also in my article from 2006.<sup>141</sup>

Malbran-Labat, who uses the term for similar constructions in Akkadian, seems aware that there are diverse views on the designation *hendiadys*, and deems *hendiadys* “une construction souple et expressive.”<sup>142</sup> Buccellati, when discussing similar constructions in Akkadian as the ones in biblical Hebrew, does not favour the term *hendiadys*, as related above, with reference to the fact that although the term refers allegedly to ‘one’ we are still in effect dealing with two verbs. The fact is, according to Buccellati, that “the etymological value of the word [i.e., *hendiadys*] implies something which the phenomenon as here understood does not quite have. We are still, in fact, expressing ‘two’ things, an adjunct and a verb.”<sup>143</sup>

Combinations of these verbs in biblical Hebrew do not seem to constitute a rhetorical figure, but instead represent an inherent grammatical construction. Neither do similar combinations in other Semitic languages seem to constitute rhetorical features or be regarded as such, at least not in general, nor as deviations from ordinary grammatical usage, but to represent an inherent phenomenon in the other Semitic languages, as in biblical Hebrew, wherefore to use a term derived from the classical rhetorical tradition to denote these constructions certainly seems out of place, which was pointed out by the present author already in 2006.<sup>144</sup>

It may perhaps seem of no major significance which designation is used for this kind of construction(s) in the Hebrew Bible, discussed above, especially if the combinations are not commonly argued for as rhetorical figures. However, the term *hendiadys* or *verbal hendiadys* are applied to various combinations of components and induces all kinds of additional interpretations of these and other combined verbs than the ones listed above, and the verbs interpreted to serve as adverbial modifiers may in many cases be apprehended as clause elements. What they represent in their various respective contexts is of course another interesting matter.

Baldi/Cuzzolin (2009), in their investigation of translation techniques, note the similarities between some of the constructions in biblical Hebrew described above and the ones

---

<sup>141</sup> See Huenergaard, *Grammar*; Malbran-Labat, “L’hendiadys”; Patterson, *Old-Babylonian*; Wasserman, *Style*.

<sup>142</sup> Malbran-Labat, “L’hendiadys,” 439, ‘a flexible and expressive construction.’

<sup>143</sup> Buccellati, *Grammar*, 379. He therefore concludes that the term is not appropriate and advocates instead the designation ‘coordinating adjunctivation,’ for at least some of the categories of combined verbs in Akkadian that are commonly given the epithet *hendiadys*. *Idem*, 377-378.

<sup>144</sup> See Lillas-Schuil, “Survey,” 90-91. See also Chrzanowski, “Grammaticalization,” 421, from 2011, who whole-heartedly agree.

typologically termed serial verbs. They refer to certain common characteristics of serial verb constructions that they see as fulfilled also in these verb combinations in the HB, e.g., that the two verbs belong to a single clause and that both verbs are fully lexical verbs that can occur as independent verbs outside serial sequences.<sup>145</sup>

The same term, serial verbs, is utilized by Versteegh and others for similar constructions in Arabic and was suggested already in 2006 by the present author for the above constructions in the HB.<sup>146</sup> However, others argue that these verb combinations or verb chains are not comparable to the ones termed serial verbs found in other languages.<sup>147</sup>

What can be said with certainty in any case is that the practice of designating these verb combinations *hendiadys* is not adequate, considering the fact that (a) the term *hendiadys* is not defined satisfactorily, (b) it is used for a plethora of all kinds of combinations and phenomena, (c) the term is generally accepted as a rhetorical term whereas the examples consisting of verbs are not considered as rhetorical figures and/or as deviations from regular grammatical constructions, (d) the terms *hendiadys/verbal hendiadys* are in many cases applied to combinations consisting of closely related or dissimilar verbs in which none of the verbs are interpreted as a modifier, but ascribed to many other explicit or implied interpretational possibilities, (e) the verbs suggested to serve as adverbial modifiers consist of various combinations and constructions, (f) the verbs involved may be analyzed not only as parts of speech but also as clause elements which has wider implications, and (g) since the term *hendiadys* with its implicit function(s) is neither specific nor delimiting enough, the practice of designating these combinations *hendiadys* is not satisfactory, and was pointed out by the present author already in 2006.<sup>148</sup> Chrzanowski evidently fully concurred in 2011, judging by his emphatic exclamation, with reference to the kinds of verb combinations discussed above, in which he urges scholars “to discontinue the use of the term ‘hendiadys’ or ‘verbal hendiadys.’”<sup>149</sup>

---

<sup>145</sup> Baldi/Cuzzolin, *Perspectives*, 221.

<sup>146</sup> Lillas-Schuil, “Survey,” 90-91. See also Isaksson, “Introduction,” 31, n. 40; Versteegh, “Serialization,”; Verbs,” 195.

<sup>147</sup> Cf., e.g., Persson, “Dialects” (forthcoming), who discusses asyndetic combinations in Arabic, and Chrzanowski, “Grammaticalization,” for verbs in the HB.

<sup>148</sup> Lillas-Schuil, “Survey,” 90-91.

<sup>149</sup> Chrzanowski, “Grammaticalization,” 421.

#### 7.8.1.4 *Qatal + weatal or yiqtol + weyiqtol*

A further kind of combinations of verbs are termed *hendiadys*. However, this time *hendiadys* refers to combinations of either (a) *yiqtol + weyiqtol*, or (b) a *qatal + weqatal*, in which the second of two verbs has a prefixed conjunction vocalized with a simple *shwa*, and the *weqatal* or *weyiqtol* respectively is not interpreted in a preterite or futural sense.<sup>150</sup> Sometimes one of the verbs in some of these combinations is even suggested as a modifier, but that is not common. The term *hendiadys* is used for 82 examples found of this kind and it is not possible to discuss all individual examples and variants, but a few comments will be given below. The examples are of various kinds, e.g.:

a) Combination of two closely related finite verbs joined by the conjunction, e.g.:

וַאֲנִי זָקֵנָה וְשֵׁבֶתִי, lit. ‘and I, *I was old and I was grey-haired*’ (1 Sam 12:2)<sup>151</sup>

b) Dissimilar or closely related verbs with cohortative suffixes, e.g.:

נִגְיֵלָה וְנִשְׂמְחָה, lit. ‘we will rejoice and we will be glad’ (Isa 25:9)<sup>152</sup>

c) Two closely related verbs in parallelism interspersed by several intervening components, e.g.:

הֲהוּא אָמַר וְלֹא נִשְׁעָה וְדָבָר וְלֹא יָקִימָהּ, lit. ‘Did he say and did not do? *And he spoke and did not make it arise/stand?*’ (Num 23:19)<sup>153</sup>

Above it is the verb אָמַר together with the verb דָּבַר that represent the so-called copulative construction.<sup>154</sup> Another kind of combination involved is e.g.:

d) Two dissimilar verbs with intervening components, e.g.,

כִּי־הִקְשָׁה יְהוָה אֶל־לִבִּי אֶת־רוּחוֹ וְאֶמְנָן אֶת־לִבִּי, lit. ‘for YHWH your God *hardened* his spirit, *and he made obstinate* his heart.’ (Dt 2:30)<sup>155</sup>

<sup>150</sup> See e.g., Endo, *System*, 171, 207; Girard, *Psaumes 1-50*, 315 n. 5; Goldingay, *Psalms 1-41*, 392 n. 4; Johnson, *Perfekt*, 44, 45, 73, 74, 84, 89, 90, etc; Kuntz, “Agent,” 131, 133; Waltke/O’Connor, *Introduction*, 540, “The copulative construction sometimes serves in a *hendiadys*, to represent two aspects of a complex situation”; Van der Westhuizen, “Hendiadys,” 53.

<sup>151</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Johnson, *Perfekt*, 44; Putnam, *Insert*, 38, “a parallel *hendiadys*”; Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “I am old *and grey*.” (italics Waltke/O’Connor).

<sup>152</sup> Johnson, *Perfekt*, 73.

<sup>153</sup> Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “Does he speak...? *Does he promise?*” (italics Waltke/O’Connor).

<sup>154</sup> Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “Does he speak...? *Does he promise?*” (italics Waltke/O’Connor).

<sup>155</sup> For suggestions that the two components in 2 Sam 20:19 constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Johnson, *Perfekt*, 43; Putnam, *Insert*, §2.3.1, p. 38, “a parallel *hendiadys*”; Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “YHWH ... made his spirit stubborn *and* his heart *obstinate*.”

The reason why the term *hendiadys* is used for these combinations is explicitly explained by some as due to the fact that the two verbs “represent two aspects of a complex situation.”<sup>156</sup> In other cases the motive for the use of the term *hendiadys* for these combinations of verbs is not explicitly expressed, but the reason is presumably that the two components are deemed to represent some kind of semantic unit or perhaps a deviation from common grammatical usage and/or perhaps a rhetorical feature, and it is hence perhaps understandable that the term *hendiadys* is chosen.

The use of the term *hendiadys* for yet another construction might perchance emerge as reasonable since at least in some cases the verbs do seem to refer to one event or condition. However, the verbs in these combinations (a) do not always refer to same action or notion, (b) are not in general referred to as an ungrammatical feature or a rhetorical figures in the HB, (c) the examples are diverse among themselves in many ways, (d) the implied unity may be questioned, especially when the verbs can be interpreted as clause elements in e.g., explanations of circumstances, and (e) they represent an additional but different kind of construction apart from all others that are designated *hendiadys*. The use of the term *hendiadys* for combinations such as these as well does not appear advisable, but they would seem to represent a phenomena in need of a more distinct terminology, and in need of further research.<sup>157</sup>

### **7.8.2 Combinations of dissimilar nouns and adjectives**

The largest category of components labelled *hendiadys* consists of combinations of dissimilar nouns, and in just about all cases the constructions consist of noun + *wāw*-noun. This category is comprised partly of a smaller category which consist of theme-related dissimilar nouns and constitute 24% of all examples of combined dissimilar nouns. However, in most cases these examples consist of the following combinations of two nouns ‘horse and wagon,’ ‘sun and moon,’ ‘father and mother,’ or ‘day and night.’ The rest of the combinations in the category *N<sub>diss</sub>* (dissimilar nouns) are comprised of other more or less intriguing combinations of dissimilar nouns and adjectives, like ‘prince and great,’ ‘scroll and words,’ ‘affliction and iron,’ ‘future and hope’; ‘blameless and truth,’ etc.

---

<sup>156</sup> Waltke/O’Connor, *Introduction*, §32.3 b, p. 540.

<sup>157</sup> For more on these kind of combinations, see, e.g., Johnson, *Perfekt*; Niccacci, *Verb*; Revell, “Stress.”

Instead of a post-positioned adjective asyndetically joined to a preceding noun, as is expected in Semitic languages, e.g., ‘prince, great’ meaning ‘a great prince,’ we are confronted with ‘prince and great,’ and instead of what could have been a regular construct relation giving ‘scroll of words,’ we are faced with ‘scroll and words.’ These combinations represent coordination syntactically because of the intervening conjunction, but seem semantically to represent subordination, and it is comprehensible that they are taken to represent rhetorical figures.

A large amount of these syntagms consisting of nouns would probably not have attracted the designation *hendiadys* at all had it not been for the presence of the intervening *wāw*. The oddness of these latter combinations is mainly due to the fact that there is a *wāw* present, and/or that the first noun of two is not put in the construct state, as could be expected, which therefore seemingly turns what could have been a regular attribution or a construct relation respectively into an enumeration.

Since a literal translation is seemingly not an option it is therefore not surprisingly suggested that the conjunction in these combinations simply should be disregarded and one of the nouns apprehended as an adjectival modifier or both to represent a construct relation. In many cases the leaving out of the conjunction and the reinterpretation of one of the nouns as an attribute in the target language therefore does not seem only valid, but even requisite, despite the intervening conjunction present.

Representative examples consisting of dissimilar nouns from the Hebrew Bible in which the reinterpretation of one of the nouns as an adjective attribute or both as a construct relation seems required are e.g., אַתָּה מְבַקֵּשׁ לְהַמִּית עִיר וְאִם בְּיִשְׂרָאֵל, lit. ‘you seek to destroy *a city and mother* in Israel’ (2 Sam 20:19), in which the nouns ‘city and mother,’ are suggested by many to mean ‘a mother city.’<sup>158</sup> Another example is וְנֵתָה וּמִשְׁפָּט יָדַע לֵב הַכֶּסֶם, lit. ‘and *time and judgment/legal decision* a wise heart knows,’ (Eccl 8:5), in which ‘time and decision’ can be interpreted ‘time of decision’ but also the nouns וְנֵתָה וּמִשְׁפָּט אֲנִי לֹא-אֹכֵל אֲנִי, lit. ‘I cannot endure *sin and congregation*,’ which are suggested to stand for ‘a sinful congregation/gathering’ (Isa 1:13).<sup>159</sup>

<sup>158</sup> For suggestions that the two components in 2 Sam 20:19 constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Avishur, *Studies*, 102, “a metropolis”; Bühlmann/Scherer, *Stilfiguren*, 32, “Mutterstadt”; Bullinger, *Figures*, 660, “*a city, yes – and a mother city too*; or a metropolitan city” (italics Bullinger); König, *Stilistik*, 160, “Metropolis”; Lee, *Grammar*, 304, “i.e., a mother city, or metropolis”; NET, 542 n. 1, “an important city”; Schorr, “Les composés,” 170, “ville maternelle – metropole”; Segal, *Introduction*, 42, “עיר אמהית” (‘mother city’).

<sup>159</sup> For suggestions that the two components in Eccl 8:5 constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Avishur, *Studies*, 102; Fox, *Time*, 278, “‘the right time’ [...] As a



In some cases two dissimilar adjectives occur combined e.g., הַגָּדוֹל וְהַמְּרֹאָא, lit. ‘the great and the terrible’ (Joel 3:4). In other, but fewer cases, the combinations consist of a noun + an adjective, e.g., כִּי־שָׂר וְגָדוֹל נָפַל, lit. ‘a prince and great has fallen’ (2 Sam 3:38) or in וְשָׂמוֹ שְׂאִיָּהּ וְטוֹב בְּחֹרֵר וְטוֹב lit. ‘and Saul was his name, a young man and good’ (1 Sam 9:2), which seem plausible to interpret as ‘a great prince’ and ‘a good young man’ respectively. In some cases there are combinations that consist of an abstract and a concrete noun, as in e.g., הַזֵּוֹן וְנִבְיָא, lit. ‘and to seal vision and prophet’ (Dan 9:24), interpreted by several scholars as “the prophetic vision.”<sup>160</sup>

The suggested interpretations are understandable because one does not get the impression that the combinations constitute enumerations, a literal word for word rendering does not seem to be a viable option and the combinations are difficult to decode or translate unless one of the components is reinterpreted.

However, firstly, it is not always self-evident that the conjunction is redundant. Secondly, it is not always applicable, nor wholly indispensable, that one of the nouns is interpreted as subordinate. Thirdly, even if that latter option would indeed seem to be an alternative, it might be difficult to ascertain which of the nouns, the first or the second, should in that case be understood as a modifier. Hence, not surprisingly uncertainty reigns among biblical scholars on which of the nouns ought to be reinterpreted and whether that is at all the best option and intended by the biblical writers.

It is clear that uncertainty is manifest in several cases even though, or due to, that some scholars like Brichto declare: “One feature of hendiadys is that the two terms may appear in any order without change of meaning. Another feature is that either of the substantives may serve as the adjectival modifier of the other.”<sup>161</sup>

---

hendiadys, it can also mean [...] ‘the time of judgment’; Ginsberg, “Studies,” 41, 53 n. 61, “the hour of doom (death); Gordis, “Usages,” 42, “עַתַּת שֶׁל וּמִשְׁפֵּט” (‘the time of judgment’), and he adds “the right/suitable time”; *Koheleth*, 279, 332, “the time of propriety = the proper time [...] the proper time and manner of procedure”; König, *Stilistik*, 161; “Style,” 157, “time of judgment”; Schoors, *Preacher*, vol. II, 16, “as a hendiadys, it can mean ‘the proper time.’” For suggestions that the two components in Isa 1:13 constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Bullinger, *Figures*, 661, “your iniquity, yes – your iniquitous assemblies, or your festal iniquity”; Crenshaw, *Joel*, 104, “the iniquitous solemn assembly”; Glassius, *Philologiae*, 494, “iniquitatem caetus” ‘Iniquity of assembly.’ Here Glassius adds, “Sed alii aliter hoc explicant,” ‘others explain this in other ways.’ See also Kuntz, “Agent,” 124, “*the iniquitous solemn assembly*” (italics Kuntz); *NET*, 1029 n. 14, “sin-stained celebrations”; Oswalt, *Isaiah 1-39*, 93, 97, “*iniquity and solemnity* [...] may contain a hendiadys” (italics Crenshaw).

<sup>160</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Blenkinsopp, *Opening* 20, “the prophetic vision”; Hartman/Di Lella, *Daniel*, 244, “*prophetic vision*” (italics Hartman/Di Lella); *NET*, 1551 n 18, “the prophetic vision.”

<sup>161</sup> Brichto, *Curse*, 33.

One comment by Jeffers clearly demonstrate various options: “it must be noticed that the *ḥartōm* and *ḥakam* may be appositioned or a case of *hendiadys* (although they could also be understood as two separate nouns).”<sup>162</sup> This problem is also discussed e.g., by the *NET* Bible commentator concerning the last two nouns in the following citation from Neh 1:5, שָׁמַר הַבְּרִיתָה, וְיִתְּסֵד, lit. ‘keeping the covenant and loving-kindness,’ with the remark “The phrase is a *hendiadys*: the first noun retains its full nominal sense, while the second noun functions adjectivally (‘loyal love’ = loving). *Alternately*, the first might function adjectivally and the second noun functions as the noun: ‘covenant and loyal love’ = covenant fidelity” (italics added).<sup>163</sup>

The uncertainty can further be demonstrated by the treatment of *hendiadys* in Beckman’s revised edition of Williams’ *Hebrew syntax*, in which many of Williams’ earlier suggested *hendiadyses* are bestowed question marks by Beckman. The combinations are still incorporated in the section devoted to *hendiadyses* by Beckman, e.g., וְהוֹדָר וְהִקָּדַר, lit. ‘and splendour and majesty’ (Job 40:10b), which are interpreted “glorious splendour“ by Williams, but are cautiously, with a question mark, rendered “majestic splendour?” by Beckman.<sup>164</sup>

The uncertainty and diversity of opinion are symptomatic and understandable since several constructions are obscure; it is not obvious if the conjunction *wāw* is redundant and whether the aim of the biblical writer was for the two to be viewed as an enumeration or for one of two nouns to be interpreted as a modifier or the two in other cases to represent a construct relation. We do not possess any criteria for when the latter options are requisite. What is clear however, is that the application of the term *hendiadys*, that at times for some scholars imply the possibility of redundancy and subordination, does not solve the matter of whether, when and how.

Apart from being applied to two or more consecutive components, *hendiadys* also prompts the selection of nouns that occur in parallelism and/or with more intervening components than the conjunction, which will be demonstrated below by a few exemplifications before nouns in syndetic parataxis will be discussed in more detail.

<sup>162</sup> Jeffers, *Magic*, 41. The nouns in question are found in Gen 41:8.

<sup>163</sup> *NET*, 725 n. 10.

<sup>164</sup> Williams, *Syntax*, 16; Beckman, *Syntax*, 30.

### 7.8.2.1 In parallelism and/or with intervening components

At times nouns in parallelism, and/or with several intervening components, are selected and considered to represent a *hendiadys* by some scholars. Either one or several of the selected components are interpreted as adjectival attributes or the two as a construct relation.

*Mic 2:9*

Andersen together with Freedman present some proposed *hendiadyses* that consist of selected nouns in parallelism. Two of these suggested *hendiadyses* are derived from the book of Micah:

נָשֵׁי עַמִּי תִגְרְשׁוּן מִבֵּית הַשְּׂמֵנִיָּה  
מֵעַל עַלְלֵיהָ תִקְחוּ הַדָּרִי לְעוֹלָם:

women of *my people* you cast out from *their* (lit. ‘her’) *pleasant house*, from her *young children* you took away *my honour* for ever. (Mic 2:9)

Andersen/Freedman select nouns from construct relations and merge them with other nouns from e.g., attributive constructions and resolutely remark on e.g., the nouns תִּשְׂמֵנִיָּה ‘their pleasant’ from ‘their pleasant house’ in line 1 above together with עַלְלֵיהָ ‘her young children’ in line two that “the combination *has to be read as hendiadys* – “her delightful offspring” (italics added).<sup>165</sup>

Furthermore, in another construct relation, viz., נָשֵׁי עַמִּי ‘women of *my people*’ in the first line, the *nomen rectum* עַמִּי ‘my people,’ is also selected and separated from its *nomen regens* and is instead combined with הַדָּרִי ‘my honour’ in the second line since they together are taken to form a *hendiadys* by Andersen/Freedman, with the resulting interpretation ‘my honoured people.’ These interpretations are backed up with reference to *hendiadys* and with several additional arguments.

There are several text-critical problems in this passage, which makes different interpretations possible, but it is not the interpretation *per se* by Andersen/Freedman or any others, that is the concern, but the practice of separating certain nouns and turning them into

<sup>165</sup> Andersen/Freedman, *Micah*, 314.

conjectured and fictitiously attributive constructions sanctioned by reference to *hendiadys* that is the issue here.

Whichever solutions, emendations or conjectures one favours here, the practice of selecting and separating nouns from regular grammatical constructions as construct relations, and fusing them with nouns derived from other construct relations into conjectured grammatical constructions, sanctioned by the term *hendiadys*, seems highly questionable.

### *Esth 1:22*

Another employment of the term *hendiadys* on components with several intervening components is carried out by Berlin, who applies the term to nouns that she suggests represent two *hendiadyses* found in the book in Esther:

וַיִּשְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה וּמְדִינָה כַּכְתָּבָהּ

וְאֶל-עַם וְעַם כַּלְשׁוֹנָם לְהִיזָת כָּל-אִישׁ שְׂתָר בְּבֵיתוֹ וּמִדְבָּר כַּלְשׁוֹן עַמּוֹ

and he sent writings to all provinces of the king, to *province and province* according to *their writing*, and to *people and people* according to *their language*. (Esth 1:22)

The term *hendiadys* is applied by Berlin firstly to the selected construction מְדִינָה וּמְדִינָה ‘province and province,’ in the first line above meaning ‘every province,’ and together with וְאֶל-עַם וְעַם ‘people and people’ in the 2<sup>nd</sup> line above, meaning ‘every people,’ these are termed *hendiadys* with the suggested meaning “a geographic region that is congruent with a particular ethnic group.”

Moreover, there is, according to Berlin, a second *hendiadys* which she suggests is composed of כַּכְתָּבָהּ, ‘according to their writing,’ which she combines with כַּלְשׁוֹנָם ‘as their (e.g., its) language,’ in italics above, and the two are then seen to represent a *hendiadys* and are interpreted as “according to its written language,” by Berlin.

She states that these two proposed *hendiadyses* together mean “to every ethno-province according to its written language.” However, in the main translation of the text, including the two suggested *hendiadyses*, the whole passage is translated “to every province in its own script and to every nation in its own language,” which comes out as an accurate interpretation

of the text, and deserves no objections.<sup>166</sup> It is not the latter translation of hers, but the use of the term *hendiadys* and the subsequent interpretation due to that application that is the issue and can be brought into question.

Berlin utilizes the term *hendiadys* in other cases, but somewhat hesitantly, for combinations of nouns like e.g., לַעֲנָה וְרָאֵשׁ, lit. ‘wormwood and bitterness/poisonous herb’ (Lam 3:19), which she is uncertain of the meaning of, but suggests that they mean either “‘bitterness and wormwood’ or ‘bitter wormwood.’” She also refers hesitantly to סָתָהּ וּמְאִזָּם, lit. ‘offscoring and refuse’ (Lam 3:45), as a “possible hendiadys [...] ‘filth and refuse’ or ‘disgusting filth.’”<sup>167</sup>

The uncertainty of meanings concerning these combinations is wholly understandable, and the suggestions by Berlin represent interpretational possibilities that will be discussed further below. However, this time the application of the term by Berlin to the components derived from the book of Esther is more decisive, whereas the argumentation with reference to the term *hendiadys* is debatable.

She claims that מְדִינָה וּמְדִינָה ‘province and province’ together with עַם וְעַם ‘people and people’ found in various lines with intervening components, should be understood as a “hendiadys [...] representing a geographic region that is congruent with a particular ethnic group,” and further that כַּכְּתוּבָה ‘as it is written’ and כַּלְשׁוֹנָה ‘as/according to its language’ with several intervening components, also represent a “hendiadys, meaning ‘according to its written language.’” Berling further suggests that ‘province and province’ together with ‘people and people,’ is a Hebrew attempt to express an equivalent to the Persian concept *dahyu*, i.e., a specific geographic region in which a particular ethnic group lives.

Firstly, the components combined are not suggested as rhetorical figures by Berlin nor are any of these combinations suggested as ‘one’ or unities. Secondly, it is likely that the repetition of identical nouns express distributive sense and that מְדִינָה וּמְדִינָה refer to ‘every province’ and עַם וְעַם to ‘every people,’ i.e., to different groups and different peoples. Thirdly, a geographical region and an ethnic group are certainly two different notions, and ethnic groups or individuals from these groups can of course live in various locations at various times.

Moreover, even if the Hebrew nouns would be an equivalent to the Persian concept *dahyu* it is debatable whether *dahyu* refers only to one ethnic group inhabiting a single area, since it

---

<sup>166</sup> Berlin, *Esther*, 20.

<sup>167</sup> Berlin, *Lamentations*, 4.

can equally refer to a region which could have been inhabited by several ethnic groups.<sup>168</sup> This is supported by the information deduced from the Al-Yahuda tablets, viz., that individuals had to perform duties for two months in other regions than they were ordinarily inhabiting.<sup>169</sup> Hence individuals and groups from various nationalities and with different languages written in various scripts presumably lived all over the Persian empire for longer or shorter periods. The biblical writer may therefore be trying to communicate that the dispatches needed to be conveyed in various languages and scripts and sent to every province for all to understand the messages intended.<sup>170</sup>

Moreover, if *קִרְיָה וּקְרִיָּה* ‘province and province’ together with *עַם וְעַם* ‘people and people’ could be seen to represent a geographic region inhabited by one ethnic group in particular, which Berlin calls an ethno-province, we are still talking about two notions: a geographical region and a group inhabiting it, and it is possible that various ethnic groups were living in various geographical regions. In addition ‘language’ and ‘script’ are two different things, which Berlin of course is aware of, and since one script can be used for various languages, these two, even though related, do not refer to one thing or one notion.

Consequently, it appears likely that the biblical writer wanted to explain that (a) the message from the king was conveyed in every language, but also (b) in various scripts according to the languages respectively, and (c) sent to every region regardless of geographical location, and (d) to every ethnic group in their particular language in whatever relevant script needed regardless of in which region they were living. Hence, not ‘one’ language, script, group or region but several notions are involved, wherefore the term *hendiadys* would not seem an accurate designation either for two identical nouns used in a distributive sense or in combination with other nouns with various intervening components.<sup>171</sup>

---

<sup>168</sup> Gnoli, “Dahyu,” 590.

<sup>169</sup> According to the information given by Dr. C. Wunsch in her paper “Judeans in the Babylonian Exile and Their Obligations to the Crown according to Cuneiform Sources from the 6<sup>th</sup> – 5<sup>th</sup> Centuries B.C.E.,” at the SBL International Meeting in London, 4/7, 2011, and in private conversation with Dr. Wunsch.

<sup>170</sup> Berlin, *Esther*, 20, remarks, in addition, with reference to Bergey, *Esther*, 68, that the construction consisting of two identical nouns with an intervening *wāw*, i.e.,  $x + wāw -x$ , meaning ‘every’ is characteristic of LBH. When preceded by *לְ*, it is characteristic of LBH, but the construction with two identical components combined occurs frequently in SBL as well; see e.g., Rendsburg, “Date,” 69; Wright, *Evidence*, 136-138, *et al.*

<sup>171</sup> The commentary by Berlin on the book of Esther was of course written before the discoveries of the Al-Yahuda tablets, but the issue here is of course primarily the application of *hendiadys* and the deduced conclusions based on the application of *hendiadys*.

*Am 1:3*

Even combinations of numerals are considered *hendiadyses*. It is the numerals שָׁלֹשׁ ‘three’ together with אַרְבָּעָה ‘four’ in the passage below that are considered a *hendiadys* and interpreted ‘seven’ by Weiss, with reference to the fact that in the HB “the wholeness of a thing is demonstrated by two of its components and by two numbers.”<sup>172</sup>

כֹּה אָמַר יְהוָה עַל-שְׁלֹשׁ פְּשָׁעֵי דַמָּשֶׁק  
וְעַל-אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ

So said YHWH, for *three* transgressions of Damascus, and for *four*, I will not turn (lit. ‘cause to turn’). (Am 1:3)

Weiss’ reasoning, that these two numerals ought to be understood as ‘seven,’ has been refuted by e.g., Paul and Haran, and when it comes to *hendiadys* Weiss is certainly not persuasive.<sup>173</sup>

First of all, Weiss states, “it has been established that hendiadys is in more frequent use in biblical Hebrew than in any other language.”<sup>174</sup> However, no reference is given by Weiss to by whom or how this statement is ascertained, which would be expected. This statement of Weiss is cited nevertheless by other scholars in support of various understandings of what *hendiadys* denotes.<sup>175</sup>

Secondly, Weiss defines *hendiadys* as “two words which are one and which express a single and inseparable concept, and [are] *likely to appear separately, and even some distance from each other* in two halves of a verse, with each word wholly independent in form” (italics added). Weiss’ definition is the only explanation found in which it is explicitly stated that the components in a *hendiadys* are “likely to appear separately, and even some distance from each other in two halves of a verse,” since in most definitions of *hendiadys* the components are declared to be found in close proximity to each other and at times even described as asyndetically conjoined.

By *hendiadys* Weiss seems to be referring mainly to selected components in parallelism, and his formulation and interpretation means not only that the components in a *hendiadys* may be found apart but that practically any components, in this case even numerals, can be selected and in practice added, in this case even literally, and hence together convey a new

---

<sup>172</sup> Weiss, “Pattern,” 422.

<sup>173</sup> Paul, *Amos*, 28; Haran, “Sequence.”

<sup>174</sup> Weiss, “Pattern,” 421.

<sup>175</sup> See e.g., Watson, *Poetry*, 329.

concept. This is a most unexpected and highly questionable approach which will be discussed below further.

### 7.8.2.2 ‘Break-up of stereotype phrases’

The reason why non-combined components, mostly nouns, that occur in parallelism or with several intervening components as in the examples above are labelled *hendiadys*, is related to, and sometimes with direct reference to, the expression ‘break-up of stereotype phrases,’ which is a designation that at times is seen to be related to *hendiadys*.<sup>176</sup>

The designation ‘break-up of stereotype phrases’ was coined by Melamed and appears in his article “Break-up Stereotype Phrases as an Artistic Device in Biblical Poetry” from 1961. In this article he expounds on the view that “the prophets and poets of the Old Testament were in the habit of breaking up compound linguistic stereotypes and distributing their component elements between the first and second members of the verse; and that moreover, of the two parallel sentences thus formed some can only be understood by re-writing them into a single prose sentence.”<sup>177</sup>

Melamed discusses examples of the ‘breaking up of stereotype phrases’ phenomenon (hereafter BSP) in his article in which one section is termed ‘Further Hendiadys.’ This ‘further’ probably refers back to examples of suggested *hendiadyses* in an earlier article in Hebrew from 1946, in which he briefly mentions the fact that the constituents, in what he considers *hendiadyses*, occur not only combined by a conjoining conjunction, but are also separated in parallelistic features in Hebrew prose and poetry. In the 1961 article, however, he discusses this phenomenon (BSP) in more detail and presents combinations of nouns that he considers to be “compound terms of the ‘hendiadys’ type but which are habitually broken up by the poets into their component parts,” according to his view.<sup>178</sup>

According to Melamed’s definition of *hendiadys* in his article from 1946 a *hendiadys* is at hand when one of two nouns joined by the conjunction may be interpreted as an adjectival modifier. However, several of the examples by Melamed in the 1961 article and presented as

---

<sup>176</sup> Watson, *Hebrew Poetry*, 328-329. Watson, for example states “by the term ‘break-up’ is meant the re-distribution of components of phrases over two parallel lines,” which he considers is a phenomenon of parallel word pairs that is related in some way to *hendiadys*, merismus and the development of the construct state. Watson believes that the breaking up of fixed phrases was a common technique in the shaping of improvised verse, which not only created parallel word pairs, but also at the same time gave associations to the original phrases.

<sup>177</sup> Melamed, “Break-up” (Eng.), 115.

<sup>178</sup> *Idem*, 125-133.



examples of BSP/*hendiadys*, e.g., ‘a maggot and a worm,’ do not actually occur combined, but only apart and ‘broken up’ as BSPs in the HB, and Melamed therefore gives suggestions of reconstructions of the nouns to what he calls *hendiadyses*. Moreover, even if some of the examples of BSP, alias *hendiadyses*, ‘is subjected to all the possible variants of a hendiadys stereotype,’ the two components may occur in various forms of pairing and are not seen to form an attributive construction by Melamed, like the frequent noun combination סוס וְרֶכֶב, ‘horse and chariot,’ even though that is one of his criteria for a *hendiadys* according to the 1946 article.

Melamed’s interpretations of the suggested *hendiadyses*, based on the view that two independent nouns that are distributed in subsequent lines ought to be regarded as stereotypes and therefore understood as one phrase, is interesting, but since some of the nouns do not occur combined at all in the HB or several of them occur in variants it is therefore difficult to unambiguously regard them as stereotypes. The same applies to the noun phrases that are apprehended as *hendiadyses* by Melamed since at least some of them either (a) do not occur combined in the OT at all, or (b) occur infrequently, or (c) there are several variants of the combinations of the two components. The term *hendiadys*, in addition, becomes a confusing designation due to the fact that some of the compounds that Melamed labels *hendiadys* in the 1961 article do not agree with the definition of his from 1945, viz., that one of the components ought to be regarded as a modifier.

Melamed’s use of the terms *hendiadys* together with ‘break-up of stereotype phrases’ has presumably given rise to the tendency by scholars to either label separate nouns with intervening components, or the same ones or others in parallelism, as *hendiadyses*, or to ‘reconstruct’ from parallel nouns a fictitious but ‘original’ *hendiadys*. This is perhaps seen as legitimate especially since at least some of the BSPs/*hendiadyses* in the 1961 article by Melamed consist of two nouns that do not occur combined, but only either with several intervening components or in parallelism in the HB, but are still reconstructed as *hendiadyses*.

However, just because several combinations of nouns occur both in syndetic parataxis, and also in parallelism, does not therefore mean that *all* nouns that occur in parallelism, or in syndetic parataxis in the HB, ought to be conjectured to ‘original’ so-called *hendiadyses*, and

that one of the nouns in these fictitious combinations, in addition, therefore needs to be reinterpreted as an adjectival modifier or both as construct relations.<sup>179</sup>

Whitley is not convinced by Melamed's proposals in the 1961 article and discusses the matter in an article from 1975.<sup>180</sup> That components in collocations in the HB occur distributed in parallelism is not the issue and the conclusion deduced by Melamed in order to elucidate obscure passages Whitley acknowledges. However, the question for Whitley is first of all if the combinations ought to be regarded as so-called 'stereotype phrases,' which included even personal names, place names and independent nouns in the examples that Melamed puts forth. Whitley further discusses so-called *hendiadys* stereotypes and is of the opinion that there are so many variations of said nouns like e.g., 'horse and carriage,' and since many of the two nouns occur also independently he questions whether the combinations ought to be regarded as stereotype phrases at all and argues that they simply represent variations.<sup>181</sup> We ought, according to Whitley, to be able to expect that if noun combinations have status as stereotype phrases they ought to appear without variations.<sup>182</sup>

Watson agrees with Whitley and argues that the number of combinations designated stereotype phrases should be reduced since many combinations occur only once.<sup>183</sup> Clines is also convinced that "It would indeed be better if we could avoid thinking of an 'ideal' or 'original' or 'simple' thought being 'broken up' or 'distributed' into separate lines."<sup>184</sup>

Of course Melamed has a point in that taking separate nouns in parallelism into consideration as inferred word pairs it enables us to more clearly understand various passages. The problem is, however, that due to the fact that some of the combinations in the examples by Melamed are reconstructions, but are labelled *hendiadys*, it is not surprising that individual constituents that appear only in separate lines are joined and labelled *hendiadys* by other scholars. At times, but not always, this has the effect that one of these nouns, in addition, is interpreted as a modifier as demonstrated above. Since Melamed gives examples of alleged *hendiadyses* as BSPs and since definitions of *hendiadys*, in addition, in general are inconsistent, it is not unexpected to see examples of non-combined nouns labelled *hendiadys*

---

<sup>179</sup> And as Whitley reminds us, a phrase should not necessarily be emended on the basis of another, since it may represent an intentional variation on the part of the poet/writer, or both may have links to other formulations.

<sup>180</sup> Whitley, "Aspects," 493, 502.

<sup>181</sup> *Idem*, 496.

<sup>182</sup> Whitley further remarks that the attempts by Melamed "to explain certain obscure poetic passages on the basis of the 'distributed' stereotype again fails to carry conviction on both grammatical and exegetical ground." *Ibid.*

<sup>183</sup> Watson, *Poetry*, 329.

<sup>184</sup> Clines, "Parallelism," 329.

or that the terms *hendiadys* and ‘break-up of stereotype phrases’ are used interchangeably at times to denote non-combined nouns in the HB or nouns in parallelism.

It is possible that some of the non-combined nouns in the HB that occur in parallelism may constitute hitherto unknown or non-confirmed fixed phrases, but if they do not occur combined in the HB it is difficult to prove that they ever constituted fixed phrases, and/or that the two were seen as units and/or that one of the components was intended to be reinterpreted as a modifier. Those notions cannot (a) be taken for granted, (b) the procedure of selecting nouns in parallelism and conjecture novel so-called stereo-type phrases sanctioned by reference to *hendiadys* appears dubious, and (c) criteria for reinterpretations of one of the nouns as a modifier is, in addition, desirable.

### **7.9 Concluding remarks**

In this chapter we have investigated the application of the term *hendiadys* on components consisting of an assortment of constructions, different parts of speech and with miscellaneous semantic relations. It has been brought into question to what degree the components in the various categories can be said to represent ‘one,’ a unity, a rhetorical figure, and the likelihood of suggested and/or possible functions involved, etc. It has been questioned in which way the term *hendiadys* is a relevant designation and if the applications of the term contribute to clarifications.

The conclusive deductions of the investigation on the use of *hendiadys* on features in the HB is that *hendiadys* is not a sufficient designation to be used, since it is not distinct or specific but obscure and imprecise, and appears to inspire and sanction all kinds of reasonings and interpretations. Moreover, since there are in many cases more precise and demarcating designations than *hendiadys* available when the assumptions seem adequate for the categories and combinations above, in that the components may constitute certain rhetorical or literary devices, the alternative, specific and in many cases commonly applied designations ought of course to be used instead of *hendiadys*.<sup>185</sup>

At the same time it must also be said that the use of the term *hendiadys* has unquestionably put focus on intricacies in the HB that seem in need of further research and which present difficulties for exegetes, philologists and translators alike, e.g., the reoccurring notion of unity.

---

<sup>185</sup> E.g., antonymy, polarized expressions, *merismus*, *quivis*, conjoined synonyms/synonymia etc.

All phenomena in the HB labelled *hendiadys* and in need of further research cannot be dealt with here but there is one feature that stands out and will be investigated further and that is combinations of dissimilar nouns. It is difficult to ascertain what these latter combinations represent and no satisfactory explanation has hitherto been given. Since they still constitute an issue in need of clarifications these combinations have been investigated further, which will be demonstrated and discussed in the following chapters.

### **7.10 Summary**

It has been questioned in which way the components in various categories are ‘one,’ that they represent unities, rhetorical figures, the possible functions of the components and combinations and/or why certain reinterpretations are required, etc. The conclusions are that the term *hendiadys* is not a pertinent designation to be used, since it is not specific but obscure and imprecise and equally that more suitable and in many cases available terminology is to be preferred. A further deduction is that the indiscriminate use of the term does put focus on intricacies that need further studies.

# Chapter 8

## Interpretational possibilities

The use of the term *hendiadys* has put focus on several phenomena in need of further research and one of these is the combinations of dissimilar nouns, which will be discussed below. Several interpretational possibilities have been suggested for combinations of dissimilar nouns with an intervening conjunction that are labelled *hendiadys*, and from a semantic-pragmatic point of view several of these seem feasible.<sup>1</sup> Nearly all of these different options can also in fact be found suggested by different scholars for one single combination of nouns together with a reference to *hendiadys*. This latter fact can be demonstrated by the proposed readings of the commonly suggested *hendiadys* אֱמֶת וְרַחֲמִים, lit. ‘loving-kindness and truth,’ and hence at the same time most of the different suggested interpretational possibilities. That is not to say that all of these interpretational possibilities are suggested only for this specific combination of nouns, but in order to demonstrate the differences clearly this particular example will be utilized to exemplify the suggestions related in 1-5 below. Other suggested interpretations of combinations of dissimilar nouns labelled *hendiadys* will be demonstrated in 6-7 below.

1. First of all, a combination of two dissimilar nouns may be termed *hendiadys*, but that does not generate but a literal interpretation or translation. This can be demonstrated by Girard’s treatment of the two nouns, אֱמֶת וְרַחֲמִים, lit. ‘loving-kindness and truth.’ The combination is termed *hendiadys* by Girard, but he does not suggest a reinterpretation or a translation other than a literal one of the combined nouns, which may of course be due to that the combination is difficult to translate.<sup>2</sup> Whether the use of the term *hendiadys* by Girard, however, still implies that the components are considered a unity of sorts is not clear.

---

<sup>1</sup> Feasible in the sense as possibly intended by a biblical writer/redactor, as well as possible to interpret in various ways.

<sup>2</sup> Girard, *Psaumes 1-50*, 56, “grâce et vérité.” See also Cotter, *Genesis*, 167 n. 133, who, with reference to Speiser, designates these nouns combined a *hendiadys* and translates them “steadfast love and faithfulness.”

2. Secondly, a slightly different approach is when both of the nouns are reinterpreted as adjectives, but none of them are subordinated to the other. This can be demonstrated by e.g., Westerman's interpretation of the combination **הַסֶּדֶר וְאַמֶּת**, lit. 'loving-kindness and truth.' He refers to these nouns combined in Gen 47:29 as "really a hendiadys," and interprets them "loyal and true," in an understandable attempt to translate 'do with me loving-kindness and truth,' which he transforms into "be loyal and true to me."<sup>3</sup>

3. Thirdly, a reference to the term *hendiadys* indicates for other researchers, on the other hand, that the conjunction should be disregarded and that one of these nouns ought to be reinterpreted as an adjectival modifier. This is a common apprehension of what *hendiadys* implies and seems to be the opinion advocated by e.g., Hamilton or Orlinsky who suggest "true kindness" as the translation/interpretation for the nouns **הַסֶּדֶר וְאַמֶּת**, or for Speiser, who proposes "steadfast kindness" for the same nouns.<sup>4</sup>

4. Fourthly, even if a combination of nouns is regarded as a *hendiadys* and one of the nouns therefore, according to some scholars, ought to be reinterpreted as a modifier, uncertainty often prevails as to which of the two nouns in that case ought to be reinterpreted and subordinated, wherefore alternatives are given. This interpretational approach can be demonstrated by suggested translations/interpretations of the same nouns **הַסֶּדֶר וְאַמֶּת**, lit. 'loving-kindness and truth,' e.g., by Harris, who remarks that "the phrase means 'faithful love' or 'true kindness' or the like," Brichto suspects, however, regarding the same noun combination, "we may have the double force 'enduringly faithful' or 'faithfully true,'" whereas Dentan proposes, "The meaning is something like '*enduring* love, kindness or loyalty,'" (italics Dentan).<sup>5</sup>

5. Fifthly, another interpretational possibility is when a wholly new concept is suggested for combined nouns, which is also sanctioned by the term *hendiadys*. This approach can be demonstrated by the proposed reading by Koehler/Baumgartner of the combination **הַסֶּדֶר וְאַמֶּת**, lit. 'loving-kindness and truth' as well. They refer to the combination as a *hendiadys*, but

---

<sup>3</sup> Westerman, *Genesis 37-50*, 179, 182. The same nouns occur in Gen 32:11, but slightly varied; **מִכָּל הַחֶסֶדִים וּמִכָּל הָאֱמֶת**, lit. 'from all the loving-kindness(ess) and from all the truth,' and are then translated by Westermann "steadfast love and fidelity." See Westerman, *Genesis 12-36*, 503.

<sup>4</sup> Hamilton, *Genesis 18-50*, 144, whose comment concerns **הַסֶּדֶר וְאַמֶּת**, lit. 'his loving-kindness and his truth' in Gen 24:27. Orlinsky, *Notes*, 102, in his comment to **הַסֶּדֶר וְאַמֶּת**, lit. 'loving-kindness and truth,' in Gen 24:49. Speiser, *Genesis*, lxx, "*hesed we'emet* is not 'mercy and truth' [...] or 'steadfast love and faithfulness' [...] but simply 'steadfast (*emet*) kindness (*hesed*)," and the same translation is also given on p. 181 in his Genesis commentary concerning these nouns in Gen 24:27.

<sup>5</sup> Harris, "הַסֶּדֶר," 307; Brichto, *Grammar*, 41; Dentan, "Affinities," 43 n. 3.

interpret the two as “perpetual grace.”<sup>6</sup> Thus a new concept beyond a mere literal rendering of the two or a subordination of any of the two nouns, but still endorsed by the term *hendiadys*.<sup>7</sup>

Since it is found in the influential lexicon *HALAT/HALOT* that kind of apprehension of what *hendiadys* implies presumably asserts quite an impact, even if others like Wildberger on the other hand, argue against a consistent interpretation of these two nouns according to the suggestion by Koehler/Baumgartner. Wildberger states “It is less likely, however, that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’ (so Hal 66b, 247b, 323a) [...] Passages such as Ps 85:11 ‘*hesed* and ‘*emet* meet’ indicate, nevertheless, that the two terms stand entirely on the same level and each can have its own weight.”<sup>8</sup> By Wildberger’s comment we are back at the beginning again, namely, the interpretation of the two nouns as independent entities as is the first alternative demonstrated above, and which represent one of the many interpretations suggested.

6. There is yet another interpretational proposal with reference to *hendiadys*, even though not found suggested for ‘loving-kindness and truth,’ which needs to be mentioned, and that is the suggestion that one of the nouns in a *hendiadys* at times can or even ought to be disregarded, at least according e.g., to Stuart’s explanation, “In translating accurately [a hendiadys] you often have to eliminate or subordinate one of the words.” Stuart exemplifies this by e.g., ‘lord and master’ reduced to ‘lord,’ which means that one of the components in a proposed *hendiadys* would be redundant.<sup>9</sup>

7. In other cases two nouns with an intervening conjunction are reinterpreted as a construct relation, e.g., the two nouns *וּמִשְׁפָּט וְדִין*, lit. ‘dispute and judgment’ (2 Sam 15:4), which are interpreted “judgment of suit.”<sup>10</sup>

Many combinations of dissimilar nouns are designated *hendiadys* regardless of context, but the suggested interpretation/translation of the components is not always retained in a running

---

<sup>6</sup> Koehler/Baumgartner, “ו,” *HALOT*, vol. I, 258, “grace and stability, i.e., perpetual grace”; Koehler/Baumgartner, “ו,” *HALAT*, vol. I, 247, “dauernde Huld.”

<sup>7</sup> This practice of reinterpreting combinations of two nouns, sanctioned by reference to *hendiadys*, and that endorses the reinterpretation of two components into a wholly new notion, opens of course for a variety of interpretational varieties and possibilities.

<sup>8</sup> Wildberger, “אֵינִי,” 151. *Nota bene*, the latter interpretation by Wildberger does not appear to be sanctioned by a reference to *hendiadys*.

<sup>9</sup> Stuart, *Exegesis*, 173.

<sup>10</sup> For suggestions that these two constitute a so-called *hendiadys/verbal hendiadys* and the thus accompanying interpretations, see e.g., Avishur, *Studies*, 110, 330, “*judgement [sic] of suit*” (italics Avishur); Anderson, 2 *Samuel*, 193, “may be an instance of legal pleonasm [...] or hendiadys (‘just cause’)...”; *NET*, 533 n. 1, “a judicial complaint”; Schorr, “Les composés,” 169, “procès judiciaire.”

translation. Hence, there are in some cases differences between suggested interpretations and translations, as well as the accompanying comments, especially in running translations of shorter or longer passages. For example, even if ‘heaven and earth’ in Gen 1:1 is suggested as a *hendiadys* and therefore interpreted ‘everything’/‘the universe’/‘cosmos,’ etc., the advocated translation is still by some rendered literally ‘heaven and earth,’ despite the fact that the two are referred to as a *hendiadys*. In other cases, however, the suggested reinterpretation of ‘heaven and earth’ as ‘the universe,’ with reference to *hendiadys*, is retained in the running translation as e.g., ‘God created the universe.’<sup>11</sup> This refers to other combinations of nouns as well.

The prime concern is not the fact that several nouns carry a number of denotations, and can be translated in an assortment of ways, or that two nouns combined may be interpreted in various ways in different contexts. The issue here is of course that practically any opinions and deductions ranging from determined conclusions and reinterpretations to uncertainty and unresolved explanations of one or both nouns combined as these above as well as others, are all carried out with reference to or are sanctioned by the application of *hendiadys*.

The conclusion of the analysis of the suggested interpretational possibilities for dissimilar nouns above and others termed *hendiadys* is that we cannot take for granted that *hendiadys* induces the same kind of interpretation, not even of the very same components, and it is difficult to find arguments or criteria given for when a suggested interpretation is more plausible or mandatory than the others, but all seem possible with reference to the notion that they represent so-called *hendiadyses*.

### **8.1 Several combinations and interpretations**

When we look at the interpretations sanctioned by reference to *hendiadys*, several categories consisting of dissimilar nouns with an intervening conjunction and various interpretational possibilities of them can be construed and separated from each other, which will be demonstrated below.

---

<sup>11</sup> See e.g., Hamilton, *Genesis 1-17*, 103, “God created the universe,” on which he comments “‘the heavens and the earth,’ which is to be taken as an illustration of hendiadys (an idea expressed by two nouns connected by ‘and’), or of merism (a means of expressing totality through two contrasting parts).” Cf. Sailhamer, “Genesis,” [no pagination], who in his comment to אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, lit. ‘the heavens and the earth’ (Gen 1:1), refers to ‘heaven and earth’ as a *hendiadys* that according to Sailhamer denote “the entire ‘universe,’ but in the running translation the two nouns are rendered ‘heaven and earth.’”



*Category I.* Several combinations of dissimilar nouns with an intervening conjunction labelled *hendiadys* consist of theme-related nouns that consist of two specific and separate entities like e.g., ‘sun and moon,’ ‘gold and silver,’ ‘kidney and heart,’ etc. Many of these are referred to as fixed phrases or are labelled word pairs. A reinterpretation of one of the nouns is not commonly suggested, and it does not seem imperative or a likely option to interpret any of the nouns as a modifier that would give ‘sunny moon,’ ‘silvery gold,’ ‘kidney-heart’ or the like.

The nouns in the combinations in this category may have certain notions in common, e.g., ‘sun and moon,’ which both refer to celestial bodies, or ‘silver and gold,’ which both refer to precious metals, but the components do not exercise semantic overlap in the sense of being close to mutually interchangeable but denote different notions or subject matters.

Other combined components that are termed *hendiadys*, but not referred to as fixed phrases, also represent two independent entities, e.g., ‘sheep and cattle,’ ‘mortar and bricks,’ ‘God and man,’ etc. The nouns in these combinations do not seem to represent subordination, but coordination, and none of the nouns seem normally to induce the reinterpretation of one of them as that of a modifier.<sup>12</sup> The biblical writer appears to be talking about both ‘sheep’ and ‘cattle’; the house is built with both ‘mortar’ and ‘bricks,’ etc., and each of the nouns refer to a certain abstract or concrete entity.

Some of the nouns in *category I* represent what are referred to as fixed phrases whereas others do not, but they are all labelled *hendiadys*. It is possible of course that two nouns in some contexts are apprehended to denote an entirety in general beyond that of the components involved, e.g., when ‘silver and gold’ are interpreted e.g., as ‘riches,’ or ‘sun and moon’ comprehensively as the overarching concept ‘celestial bodies.’ That is, however, not commonly suggested when the term is *hendiadys* is used, and in that case we are dealing with what is regularly referred to by biblical scholars as merismus.

Watson explains on merismus, “The significant point is that in merismus, of whatever form, it is not the individual elements themselves that matter but what they amount to *together*, as a unit.”<sup>13</sup> Wasserman differentiates between different subcategories of what he sees as merismus: in type 1, the components represent what he calls “well-defined entities,” such as ‘bread-water,’ or ‘flesh-blood’; in type 2 the components represent extremes of a continuum, like ‘day-night’; in type 3 the components represent opposites, like ‘left-wright,’ and in type

---

<sup>12</sup> See e.g., Geller, *Enigmas*, 16, “[with god and man] may also be taken as a kind of hendiadys [...] ‘you have struggled with everyone, gods and men, and prevailed.’” See also Hamilton, *Genesis 18-50*, 335 n. 34.

<sup>13</sup> Watson, *Poetry*, 321. Italics Watson.

4 what he calls “mirroring components” in which one is negatively defined towards the other, exemplified by “woman bearing children–woman NOT bearing children.”<sup>14</sup> Several suggested *hendiadyses* in the HB fall within these categories, such as e.g., עַצְמוֹתַי וְבָשָׂרִי, lit. ‘your bone and your flesh,’ (1 Chr 11:1); לַיְלָה וְיוֹם, lit. ‘night and day’ (1 Kgs 8:29); יְמִין וְשְׂמֹאל, lit. ‘right and left,’ (Josh 23:6), and נְבִלָה וְלֹא חָכָם, lit. ‘foolish and not wise’ (Deut 32:6).<sup>15</sup>

Arnold/Choi also designate two nouns that refer to a totality as a merismus, exemplified by ‘day and night,’ as “referring to totality of time.”<sup>16</sup> Alonso Schökel expounds on and explains both polarised expressions and merismus, and considers the latter to be present when “a plurality is summed up in two elements which represent it,” exemplified by ‘mountains and valleys’ referring to the entire countryside, or ‘heaven and earth’ referring to the universe.<sup>17</sup> Krašovec, who has thoroughly worked with merismus in the HB, defines merismus as “the art of expressing a totality by mentioning the parts, usually the two extremes, concerning a given idea, quality or quantity; consequently polar expression is the most usual form of merism.” He adds that these combinations are “a substitution for [the] abstract words ‘all, ‘every,’ ‘always’ etc.”<sup>18</sup> These scholars all seem aware that this is on a pragmatic level a possible interpretation of two nouns in some cases, but also that it is not easy to determine if and when the writer refers to an overarching merismatic notion or to two separate entities.

Several of the nouns in the combinations in *category I* represent what are in general and/or by biblical scholars termed collocations, word pairs or *binomials*, in that they often occur together, or if fixed word pairs they are always combined in the same manner, but these combinations do not come out as, and are not commonly suggested to signify a deviation from regular grammatical usage.<sup>19</sup> The kind of combinations discussed in this *category I* constitute noun-phrases, but that *hendiadys* should be used interchangeably with, or as an alternative to ‘noun-phrase’ is not reasonable and is, in addition, never suggested.

<sup>14</sup> Wasserman, *Style*, 61-62, (capital letters Wasserman). Wasserman is discussing features in Akkadian but also general principles for what he understands as *merismus*. He gives further categorizations of antonyms.

<sup>15</sup> See e.g., Schorr, “Les composés,” 170, “parent”; Soden von/Bergman/Sæbø, “יָם,” *TDOT*, vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’”; Koopmans, “Prose,” 96; Westhuizen van der, “Hendiadys,” 53, “You foolish and senseless people” (italics van der Westhuizen).

<sup>16</sup> Arnold/Choi, *Guide*, 201.

<sup>17</sup> Alonso Schökel, *Manual*, 83-84, See also Brongers, “Merismus”; Honeyman, “Merismus”; Krašovec, *Merismus*, and “Merism.” See also Avishur *Studies*, 92.

<sup>18</sup> Krašovec, “Merism,” 232.

<sup>19</sup> See e.g., Talmon/Fields, “Collocation”. Collocations and *binomials* are explained by Crystal, “[collocation, used in certain linguistic traditions for] the habitual co-occurrence of individual lexical items [a type of SYNTAGMATIC lexical relation,]” and “[binomial] used in LEXICOLOGY to characterize two-element idiomatic COLLOCATIONS.” See Crystal, *Dictionary*, 52, 82.

It is possible that two dissimilar nouns on a pragmatic level are possible to interpret as denoting an overarching concept, but (a) such a conclusion would need to be argued for beyond being solely sanctioned by the use of the term *hendiadys*, (b) there is, in addition, an accepted terminology for that kind of interpretations, viz., merismus, or polarized expression when the example is comprised of elements of extremes, which (c) means that the term *hendiadys* would thus be overruled. That is not to say that clarifications and research are not needed on what is seen to represent merismus, polarized expressions or entities used in a distributive sense for abstract notions like ‘all,’ ‘every,’ ‘always,’ etc, but the need for research is not an argument for a continued use of the term *hendiadys* for these combinations of components, but quite the opposite. When we are dealing with two components that denote different notions, we do not have ‘one,’ wherefore the term *hendiadys* is not applicable, but unnecessary and out of place, which is pointed out already by Melamed in his article from 1945.<sup>20</sup>

*Category II.* A similar, but still different suggested interpretational possibility for two dissimilar nouns with an intervening conjunction and designated *hendiadys*, is when the combination is perceived of as referring to an entirely new concept.<sup>21</sup> This can be demonstrated by e.g., the last two nouns in וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחֻמּוֹתַי יָד וְשֵׁם lit. ‘And I will give to them in my house and within my walls *a hand and a name*’ (Isa 56:5), which is a combination that Brongers considers a *hendiadys* and interprets the two as “ein Gedächtnis aere perennius,” ‘a remembrance more stronger than bronze.’<sup>22</sup> None of the nouns seem necessary to reinterpret as a modifier, which of course would result in an awkward rendering, e.g., ‘a hand of a name/a name of a hand.’

These nouns may seem to form a unity wherefore the term *hendiadys* initially could appear as appropriate. However, in case the nouns represent a combination for which a word-for-word translation is less probable and the meanings of the two are deemed to go beyond a literal understanding, considered as collocations or not, they most likely represent an idiomatic expression.

---

<sup>20</sup> Melamed, “Two,” 189.

<sup>21</sup> This approach is somewhat similar but not identical to suggested interpretations for combinations that are, apart from being termed *hendiadys*, generally termed merismus, e.g., ‘heaven and earth,’ interpreted e.g., ‘universe.’ See e.g., Chomsky, “Principles,” 36, “need not be taken literally [...] it should rather be interpreted as a hendiadys [...] in the sense of ‘everything.’”

<sup>22</sup> Brongers, “Merismus,” 109.

Admittedly, it is not straightforward to decide that an idiom is at hand, but that is not an argument for a continued use of the term *hendiadys* for what could represent idiomatic expressions in the HB. Quite the opposite, because the term *hendiadys* implies all kinds of notions and functions that may not be applicable to idioms, and as stated above, idiomatic expressions in the HB are worthy of a treatment of their own.<sup>23</sup>

*Category III.* A third but small group consists of combined dissimilar nouns in which two nouns are reinterpreted as adjectives, e.g., אָמַן אֶתְכֶם לְשֵׁם וְלִתְהַלָּלָהּ, lit. ‘I will give/make you *to a name and to praise/thanks-giving*’ (Zeph 3:20), in which the last two nouns are suggested as a *hendiadys* and translated “renowned and praised” by Kuntz.<sup>24</sup> None of the nouns are reinterpreted as subordinated to the other.

Biblical Hebrew possesses few adjectives and a possible and not uncommonly recommended practice, when translating certain nouns or notions in biblical Hebrew to a target language, is to reinterpret a nominal as an adjective, but that need, procedure or the result thereof is not in general associated with a rhetorical figure. The reinterpreted noun or nouns are, in addition, not necessarily taken as an entity together with a preceding or subsequent noun. Using the term *hendiadys* to denote that kind of reinterpretation would not seem to be needed nor pertinent, since the nouns are not seen as ‘one,’ but to represent two different notions or conditions.

*Category IV.* There are combinations of two nouns, however, considered collocations or not, that present difficulties because it is possible, even though it may not always seem requisite, to reinterpret any of the nouns, the first *or* the second noun as a modifier, and regard the conjunction as redundant, as for e.g., וְאִנּוּן וְתִרְפִּים, lit. ‘and iniquity and idols’ (1 Sam 15:23). Tsumura refers to this combination of nouns as a *hendiadys* and suggests ‘wicked idolatry,’ while Wakely comments “The juxtaposition of these noms. [sic] *most likely* functions as a *hendiadys* for ‘evil teraphim/idols’ *or* ‘the evil of idolatry,’” (italics added).<sup>25</sup>

This interpretational approach also pertains to construed and suggested construct relations, e.g., צוּרִי וְיִשׁוּעָתִי, lit. ‘my rock and my salvation’ (Ps 62:7), which Tate considers a *hendiadys*,

---

<sup>23</sup> For more comments on idioms, see above 6.3 Idioms and ‘idiomatic hendiadys.’

<sup>24</sup> Kuntz, “Agent,” 131.

<sup>25</sup> Tsumura, *I Book of Samuel*, 400 n. 58; Wakely, “אִנּוּן,” 312.

with reference to Dahood, and suggests “‘my rock of deliverance’ or ‘my saving rock,’” (italics added).<sup>26</sup>

It does not seem prerequisite, but still possible, to reinterpret one of the nouns as a modifier in this *category IV*. However, even if it is possible to reinterpret one of the nouns, the question is of course whether it is the preferable approach, which can be exemplified by e.g.:

כִּי-סֵלְעִי וּמְצוּדָתִי אַתָּה

for you are *my rock* and *my stronghold*. (Ps 31:4)<sup>27</sup>

Did the biblical writer want to describe YHWH as ‘my rock of strength’ or did he/she want to compare YHWH with both ‘a rock’ and ‘a stronghold’? The same question applies to other examples as e.g.:

כִּי יִהְיֶה שְׁלוֹם וְאֱמֻנָה בְּיָמַי

For there shall be *peace and truth* in my days. (Isa 39:8)<sup>28</sup>

Some scholars interpret the combination ‘peace and truth’ above as e.g., ‘permanent/lasting peace,’ although it is undecided if a reinterpretation is needed and if the conjunction should be retained or not, since ‘peace and truth’ can also be understood to represent co-ordination, i.e., ‘peace and stability.’<sup>29</sup>

When it comes to two adjectives in this *category IV*, the combinations would seem to need no reinterpretation and therefore present no problem, even though some of the combinations are labelled *hendiadys*, since scholars usually apprehend two adjectives as different notions with no need to subordinate one adjective to the other, as e.g., רָשָׁ וְנִקְלָה, lit. ‘poor and dishonoured,’ which Tsumura translates “poor and humble” as a proposed *hendiadys*.<sup>30</sup>

However, in some cases one of the adjectives is actually reinterpreted as a modifier and subordinated to the other, e.g., תָּמִם וְיָשָׁר, lit. ‘blameless and upright’ (Job 1:1; 2:3), which Good sees as a *hendiadys* and hence translates the two, “scrupulously moral.”<sup>31</sup> Another

<sup>26</sup> Tate, *Psalms 51-100*, 118. Dahood, *Psalms II*, 92, suggests “my mountain of triumph.”

<sup>27</sup> See e.g., Brongers, “Merismus,” 109, “mein vollständiges Schutz”; König, *Psalmen*, 386, “meine felswandartige Zufluchtsstätte.”

<sup>28</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Jepsen, “אֱמֻנָה,” 311, “a hendiadys relationship”; Levi, *Inkongruenz*, 90; Lundbom, *Jeremiah 1-20*, 707.

<sup>29</sup> Or if reinterpreted perhaps ‘true/stabile peace,’ or ‘peaceful stability.’ For suggested reinterpretations, see e.g., Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. I, 78, “beständiger Frieden,” ‘permanent/lasting peace.’

<sup>30</sup> Tsumura, *I Book of Samuel*, 485 n. 58.

<sup>31</sup> Good, *Tempest*, 48, 198.

combination which inspires that kind of procedure is תַּגִּין וְרַחֲמִים, lit. ‘gracious and compassionate/merciful’ (Ps 111:4), which Watson renders “mercifully gracious.”<sup>32</sup>

Some of the nouns discussed above, e.g., תְּהִלָּה, ‘mercy/loving-kindness/loyalty,’ as well as others, have various denotations that may not correspond exactly to only one specific choice of wording in English, which therefore opens for different interpretations, and it is possible in many cases to reinterpret one of two components as the ones above instead of only apprehending the two as an enumeration. Hence it seems possible, albeit not decidedly so, that one of two nouns in syndetic parataxis ought to be reinterpreted as a modifier or both to represent a construct relation. These possible functions will be labelled *attributive noun syndesis* (ANS for short) and is henceforth utilized for when a reinterpretation of one of the components is possible. This expression does not refer to other components involved than nouns and does not imply any other functions than the reinterpretation of one of the nouns as representing attribution or both nouns as a construct relation despite an intervening conjunction. However, in this *category IV*, it is not wholly clear (a) whether that interpretational possibility indeed applies, and (b) in that case which of the nouns in that case ought to be reinterpreted.

*Category V.* In other cases concerning combinations of dissimilar nouns labelled *hendiadys* we have to go a step further since it does not only seem possible, as in *category IV* above, but even necessary to eliminate the conjunction and to reinterpret either one of the nouns as a modifier or both as a construct relation.

In this *category V*, it seems that an ANS certainly is at hand, viz., that it is not only possible, but even appears required for us to discard the conjunction and to reinterpret one of the nouns as a modifier or both as a construct relation in order for the combinations of the two nouns to become intelligible. This appears to present itself as the required approach and applicable to various combinations such as:

הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד

the faithful God keeping *covenant and lovingkindness*. (Deut 7:9)

---

<sup>32</sup> Watson, *Poetry*, 196.

Several scholars suggest e.g., ‘covenant loyalty,’ ‘the loyal covenant’ or similar renditions for the two nouns above.<sup>33</sup> There is also another suggested *hendiadys* in which the combination of the two nouns induces a similar kind of reinterpretation:

לֹא-אוּכַל אֲנִי וְעֲצֻרָה

I cannot [bear] *iniquity and assembly*. (Isa 1:13)

Surely YHWH could bear with the gathering of people and an assembly *per se*, but the prophet/writer perchance wants to explain that YHWH abhorred an ‘iniquitous assembly.’<sup>34</sup> Another peculiar combination of dissimilar nouns is the following:

אַחֲרַי תִּדְבְּרִים וְהָאֱמֶת הָאֵלֹהִים בָּא סִנְחֶרִיב מֶלֶךְ-אַשּׁוּר

After these *things/occurrences and the truth* Sennacherib, king of Assyria, came. (2 Chr 32:1)

The formulation in 2 Chr 32:1 above, ‘things/occurrences and the truth,’ seems to call for a reinterpretation of the nouns combined, but the translation is difficult to ascertain with certainty.<sup>35</sup>

In some cases the combinations of nouns in the *catégorie IV* and *category V* above represent what is conventionally labelled collocations or fixed pairs/fixed expressions, whereas in other cases the combined nouns occur combined only once and are not referred to as a fixed pair.<sup>36</sup>

If we compare how the interpretational possibilities described in *category IV* and *category V* apply to the collected examples of dissimilar nouns labelled *hendiadys*, it is clear that in most cases it is more undecided than definite that an *ANS* indeed is at hand, but the possibility and even necessity of reinterpretation is in many cases evident.

<sup>33</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “*covenant loyalty*” (underlining and italics Arnold/Choi); Van der Merwe/Naudé/Kroeze, *Grammar*, §40.8, c (v), p. 299, “the covenant of grace”; Weinfeld, *Deuteronomy 1-11*, 370, “gracious covenant”; Williams, *Syntax*, 16, “the loyal covenant.”

<sup>34</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Bullinger, *Figures*, 661, “your iniquity, yes – your iniquitous assemblies, or your festal iniquity”; Crenshaw, *Joel*, 104, “the iniquitous solemn assembly”; Glass, *Philologiae*, 494, “iniquitatem caetus” ‘iniquity of assembly’; Kuntz, “Agent,” 124, “the iniquitous solemn assembly”; Oswalt, *Isaiah 1-39*, 93, 97, “may contain a hendiadys [...] iniquity and solemnity.”

<sup>35</sup> For a suggested interpretation, see e.g., Gordis, *Koheleth*, 332, “words of truth.”

<sup>36</sup> The individual components may of course occur combined with various other nouns in the HB as well, in some cases quite frequently, and may then be considered collocations/fixed pairs/fixed expressions.

We have come to the conclusion that the combinations at issue in *categories I, II and III* above represent phenomena of their own, which need not and ought not be termed *hendiadys* since they constitute phenomena for which we have more specific and traditionally used designations, e.g., enumerations, merismus, idioms, etc. That is not to say that the individual combinations or the phenomena as such that perchance may be designated idiom and merismus etc., are not in need of further enquiries, only that the term *hendiadys* is not suitable or preferable.

However, we are still dealing with the two options in *categories IV and V*: either in *category IV* in which an *ANS* at least *may* be at hand, and it is feasible, although not definitely required, that one or both of the components is reinterpreted, or in *category V*, in which it actually seems requisite, and perhaps even intended, that one of the nouns should be reinterpreted as a modifier or both as a construct relation, and hence that an *ANS* is present. However, that is not possible to decide for all examples of this kind dubbed *hendiadys* without taking other parameters into consideration, which will be discussed further below.<sup>37</sup>

The practice of employing the term *hendiadys*, however, does not resolve the issue of whether an reinterpretation is necessary and whether an *ANS* is present or not. The term *hendiadys* is only in some cases and for some scholars implying/signalling, but still not unambiguously, the possibility or necessity of reinterpretation. In addition, if an *ANS* is deemed at hand it is still not settled in many cases which of the nouns ought to/may be reinterpreted.

The possibility, or what even seems the necessity, of attribution/modifying function raises the question of whether this kind of construction was intended by a presumed original author(s) or subsequent redactor(s). However, author's intentions are permanently deemed problematic, difficult to establish and beyond our reach even when the author is known. How much more so in this case when we do not possess any knowledge of who the author/authors were, the examples are found in all kinds of text types and genres, and with the added intricacy that redaction of the biblical texts has most likely been carried out, but possible reasons for the constructions will be discussed further.

---

<sup>37</sup> We may in some cases be dealing with glosses or text-critical issues but not in all cases.



## 8.2 Functions of the conjunction

Before we discuss *ANS* more in depth, there is of course an additional component, except the nouns present, that needs to be taken into account and that is the conjunction. It is a well-known fact that *wāw* in the HB carries many notions and has co-ordinative as well as non-co-ordinative functions. The various functions of the conjunction *wāw* in the HB are mentioned or expounded on by several scholars. Miller even remarks “Few morphemes are as ubiquitous in Biblical Hebrew as the conjunction *waw*.”<sup>38</sup>

It is far beyond this investigation to take on an exhaustive analysis of and investigate all possible functions the conjunction *wāw* may have in the HB, but a few investigations carried out on the functions of the conjunction *wāw* in suggested *hendiadyses* will be provided below.

The questions are in which cases the particle *wāw* ought to be regarded as having conjunctive function and the nouns hence co-ordinated, or when the conjunction is the bearer of other functions, and also in which cases the particle *wāw* ought to be seen as a redundant feature. The latter alternative would paradoxically entail that two nouns *with* an intervening *wāw* may induce the reinterpretation of the nouns as a construct relation, although the first is not in the construct state, or one of the nouns as an adjectival modifier, despite the fact that the *wāw* in itself ought to rule out the possibility that the combinations are interpreted in any of these ways.<sup>39</sup>

Some of the possible functions of the conjunction in suggested *hendiadyses* have already been discussed above, as e.g., epexegetical.<sup>40</sup> Other functions of the conjunction, according to the exemplifications given, do not seem to apply to combinations of dissimilar nouns labelled *hendiadys* and will not be commented on.<sup>41</sup> However, further functions that might be applicable to the conjunction in combinations of dissimilar nouns labelled *hendiadys*, and in which a possible reinterpretation seems to be needed of one or both of the components, will be discussed below; the relevance of the suggested pleonastic, emphatic and comitative

---

<sup>38</sup> Miller, “Pragmatics,” 165. For suggestions of the various functions of the conjunction, see e.g., Clines, *Dictionary*, vol. I, 596-598; Gesenius, *Grammar* (GKC), §154, p. 484-485; Joüon/Muraoka, *Grammar*, §176 b, pp. 646-653; Müller, “Gebrauch”; Van der Merwe/Naudé/Kroeze, §40.8. pp. 298-300; Williams, *Syntax*, 70-72, *et al.* Williams, Beckman and Clines suggest and list several functions of *wāw*; conjunctive, disjunctive/adversative, alternative, explicative, pleonastic, comitative, comparative, emphatic, sarcastic/emotive, resumptive, adjunctive, distributive, etc.

<sup>39</sup> The discussion below does not entail when the conjunction is suspected to be a gloss, which will not be treated, but that ought of course be considered before other alternatives like a reinterpretation of any of the nouns is carried out.

<sup>40</sup> See above e.g., 7.1.1.3 *Wāw explicativum*, 7.1.2 Remarks on *hendiadys* as construct relations, apposition and epexegetis and 7.3 Components from the same stem.

<sup>41</sup> Among the suggested functions is e.g., temporal which involves verbs, and the alternative, adversative, disjunctive, sarcastic functions, etc., do not seem to apply to more than a single example in some cases.

functions of the conjunction and the suggestion that the conjunction means ‘of’ in biblical Hebrew will be commented on first of all.

### 8.2.1 *Wāw* as a genitive indicator

The common opinion that there is no word for ‘of’ in biblical Hebrew is explicitly expressed in several grammars, e.g., “There is in BH [biblical Hebrew] no preposition having the same range of meaning expressed by English ‘of.’”<sup>42</sup> However, in the entry on *wāw* in Clines’ *Dictionary of Classical Hebrew*, the conjunction is, by many other functions, suggested to mean “**of**, etc., linking one word to another in a modifying role.”<sup>43</sup>

Clines does not employ the term *hendiadys* for that particular suggested function or for the resulting interpretations of the combined nouns with an intervening *wāw*, but the fact is that all exemplifications by Clines of this suggested function of the conjunction consist of combinations of either two nouns or verbs constructions that are regularly termed *hendiadys*.<sup>44</sup> Clines is the only scholar found who suggests that *wāw* in biblical Hebrew means ‘of,’ even if such an interpretation at times is implied when *hendiadys* is employed, and will therefore be addressed.

The suggestion that *wāw* ought to be interpreted ‘of’ is of course a way in which at least some peculiar combinations of nouns commonly labelled *hendiadys* can seem to be resolved, as e.g., ‘your pain and your pregnancy’ in (Gen 3:16), for which Clines suggests “*pain of your pregnancy*.”<sup>45</sup> However, in the other example **וְאֱמֶתֶת וְיִסְדֵּר**, lit. ‘loving-kindness and truth’ (Gen 24:49), the conjunction is actually discounted by Clines, and the nouns reinterpreted as “genuine loyalty.” In this latter case, the intervening *wāw* is disregarded altogether, as in the exemplifications by Clines consisting of verbs. One of the verbs is interpreted as an adverbial modifier, in e.g., ‘they defied and they tested’ (Ps 78:56), for which Clines suggests “they defiantly tested.” Here it would seem, according to Clines’ suggestion, that it is actually the

---

<sup>42</sup> Lambdin, *Introduction*, §72, p. 67. See also Seow, *Grammar*, 116, “There is no word in Biblical Hebrew that corresponds in every way to the English preposition ‘of’” (ed. from 1995); Pratico/Van Pelt, *Hebrew*, 97, “There is no word for ‘of’ in biblical Hebrew.”

<sup>43</sup> Clines, *Dictionary*, 596. Bold type Clines.

<sup>44</sup> *Ibid.* The examples of this function ascribed the conjunction consist of the following: **וְעִבְרוֹתֶיךָ וְהַרְגָּתִי**, lit. ‘your pain and your conception’ (Gen 3:16), with the suggested translation “*pain of your pregnancy*” or “*your pain and your musing*” (italics Clines); the other example consisting of nouns is **וְאֱמֶתֶת וְיִסְדֵּר**, lit. ‘loving-kindness and truth’ (Gen 24:49), which Clines translates “genuine loyalty.” Two examples of verbs are given, **וְנִסְפוּ וְנִקְדְּמוּ**, lit. ‘and they tested and they rebelled’ (Ps 78:56) suggested to mean “they defiantly tested,” and **וְנִשְׁבְּחוּ וְנִשְׁבְּחוּ**, lit. ‘may they be ashamed and turn back’ (Ps 129:5) for “they depart in shame,” according to Clines.

<sup>45</sup> Clines, *Dictionary*, 596 (italics Clines).

intervening *wāw* that has the active modifying role, and not any of the verbs, according to the explanation given of the role of the conjunction.

We are evidently dealing with three possibilities, for nouns either that (a) the conjunction ought to be retained and interpreted ‘of,’ or (b) the conjunction ought to be disregarded and one of the nouns reinterpreted as an adjective, or when it comes to verbs, (c) the conjunction ought to be disregarded, but would still be the very reason why the modifying function of one of the verbs is effectuated, according to Clines’ examples.

Even if it is commonly accepted that certain verbs function as modifiers in biblical Hebrew, the suggestion that this function is activated by an intervening *wāw* has not been found proposed by other scholars. Moreover, the modifying function pertains not only to one of two syndetically joined verbs, but to asyndetic combinations without an intervening conjunction, as e.g., אָשׁוּבָה אֲרֵעָה זָאֲנֶיךָ, lit. ‘I will return, I will tend your flock’ (Gen 30:31), for ‘I will *again* tend your flock,’ and to when a finite verb is followed by an infinitive construct, as in e.g., וַיַּמְהֵר לַעֲשׂוֹת אֹתוֹ, lit. ‘and he *hastened* to do it’ (Gen 18:7) (italics added). Here one of the verbs seems to serve as an adverbial modifier but there is no *wāw* present. The implications that it is the conjunction *wāw* that in practice brings about the modifying function of one of two verbs does not seem to constitute the reason that a verb serves as a modifier, and has, in addition, not been found suggested by other scholars.

Furthermore, according to the exemplifications consisting of nouns by Clines, it would seem that the conjunction *wāw* in biblical Hebrew is an equivalent to the genitive marker שֵׁל in postbiblical Hebrew and Mishnaic Hebrew. However, even if it is not uncommon that biblical scholars reinterpret combinations of two nouns with an intervening conjunction labelled *hendiadys*, as a construct relation, the notion that *wāw* would be an equivalent to the genitive marker -שֵׁל, if that indeed is Clines’ opinion, has not been found suggested by other scholars and no references are given to research on the matter.<sup>46</sup>

Moreover, although Clines states that the conjunction can mean ‘of’ he actually disregards the conjunction altogether in most of the illustrations used to exemplify the matter, which means that the meaning ‘of’ evidently cannot be taken for granted in general nor in suggested *hendiadyses*, wherefore we turn to other possible functions that the conjunction might have in the HB.

---

<sup>46</sup> As interesting as that suggestion may be, it is too large a subject to be addressed here and will have to be left to others to deal with.

## 8.2.2 Pleonastic and emphatic *wāw*

It is argued by e.g., Pope that *wāw* is pleonastic in certain cases in Ugaritic texts and in biblical Hebrew. Wernberg-Möller also finds this plausible and gives several examples.<sup>47</sup> Pope suggests that the function of the conjunction in those cases is emphatic: “The appearance of the *wāw* in an unexpected position has the effect of calling especial attention to the word to which it is attached and this adds emphasis to the whole sentence.”<sup>48</sup>

Williams and later Beckman refer to pleonastic *wāw* in the HB as well, but without ascribing to it an emphatic function. The example given by Beckman is ותשב תמר וישממה בית אבשלום, lit. ‘and Tamar stayed *and* desolate (in) Absalom’s house’ (2 Sam 13:20) (italics added).<sup>49</sup>

The conjunction is also believed by others to have emphatic function, which is designated emphatic *wāw* or *wāw emphaticum*, but not therefore deemed pleonastic. Boadt remarks in 1980, with reference to Blommerde, “Emphatic *waw* forms a recognized part of Hebrew grammar today,” and Dahood explains “*wāw emphaticum* or *emphatic wāw*, [is] the particle *w<sup>e</sup>* or *wa* used, not as a connecting conjunction, but rather as an emphasizing word.”<sup>50</sup>

In GKC the emphatic function of the conjunction is acknowledged and is exemplified by several textual references, one of which is עַצְבוֹנָךְ וְהַרְגָּךְ, lit. ‘pain and conception’ in Gen 3:16.<sup>51</sup> This combination of nouns in Gen 3:16 is the example of all the ones collected that is most frequently termed *hendiady*. The conjunction is presumably, even if no translation is given, apprehended as *yea/even*, giving: ‘I will increase your pain, *yea/even* your conception.’<sup>52</sup> Another example put forth in GKC, and in which the conjunction is seen as emphatic, is תְּלִיפֹת וְיָצָא, lit. ‘changes and war’ (Job 10:17), with the suggested translation “[changes] *yea*, a whole *host*” (italics GKC).<sup>53</sup> This combination of nouns is also commonly suggested as a *hendiadys*.<sup>54</sup>

<sup>47</sup> Wernberg-Møller, “*WAW*,” 321-326.

<sup>48</sup> Pope, “*Waw*,” 98.

<sup>49</sup> Beckman, *Williams' Hebrew Syntax*, 154.

<sup>50</sup> Boadt, *Oracles*, 62, who refers to Blommerde, *Grammar*, 29. See also Dahood, *Psalms 51-100*, XII and Brongers, “*Interpretationen*,” 275-276.

<sup>51</sup> Gesenius, *Grammar (GKC)*, §154, a (b), pp. 484-485.

<sup>52</sup> For all suggested interpretations, see Part II, Chapter 2, *Collection of examples*. The noun combination ‘pain and pregnancy’ is suggested as a *hendiadys* by Gesenius earlier, although not found in GKC.

<sup>53</sup> Gesenius, *Grammar (GKC)*, §154, a (b), pp. 484-485.

<sup>54</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Bullinger, *Figures*, 660, “changes, yes – and warlike ones too – are against me: *i.e.*, successive changes of attack. Or it may be read: ‘changes, aye – a host of them’” (italics Bullinger); Dhorme, *Job*, 153, “relief troops”; Gesenius, *Lehrbuch*, 854, “ein Heer von Unglücksfällen”; Gesenius, *Lexicon* (ed. Robinson), 265, 317, “hosts

When the conjunction is regarded pleonastic and is ascribed emphatic function it is clear that the issue is not the component to which the conjunction is prefixed nor the noun that precedes it, but the conjunction *per se*. The conjunction is thus considered to either be simply redundant and/or to have a specific function: namely to add emphasis, but that does not call for any of the components involved to be reinterpreted, and none of the components are proposed as subordinate or as a modifier because of the suggested function of the conjunction.

Hence, if the conjunction is deemed pleonastic and/or emphatic, the matter is in reality the function of the conjunction, and not some kind of unity comprised of the nouns: not the ‘one’ or the ‘two’ nouns present, but the ‘third’ component, viz., the conjunction, wherefore the term *hendiadys* is not applicable. None of the nouns are suggested as or would seem to require interpretations, which signifies, in addition, that there is no *ANS* present.

### 8.2.3 *Wāw concomitantiae/comitative wāw*

*Wāw concomitantiae* or comitative *wāw* refers to when *wāw* is interpreted ‘with, along with, together with.’ *Wāw concomitantiae* is exemplified in GKC by two examples, one is קָרִיד נִפְיָהּ וְאִנְיָן, lit. ‘as a pot seething (lit. ‘breathed/breathing) and bulrush’ (Job 41:12) (italics added), meaning ‘a seething pot *with* burning ashes,’ according to GKC.<sup>55</sup>

Another example is taken from Ex 10:10, אֲשַׁלְּחֶנּוּ אִתְּכֶם וְאֶת־טַפְכֶם, lit. ‘I will send you out *and* your little ones’ (italics added), interpreted ‘with your little ones.’<sup>56</sup> A remark is also given in GKC that this function of the conjunction is perceivable in Arabic, which is a view evident in Wright’s *Arabic syntax* as well, with one example supplied by Wright even derived from the HB, viz., גַּם־אֲנִי וְנַעֲרֹתַי אֲצִיִּים כֵּן, lit. ‘I too *and* my maidens will fast so’ (Esth 4:16) (italics added), which Wright translates “I too, *with* my maidens, will fast so” (italics added).<sup>57</sup>

Müller devotes a section to *wāw concomitantiae* in his study on the functions of the conjunction *wāw*, and one of his examples is derived from 1 Sam 14:18, כִּי־הָיָה אֶרְוֹן הָאֱלֹהִים,

---

continually succeeding each other”; Glassius, *Philologia*, 393, “quasi exercitus per vices alii aliis succedentes me oppugnant,” ‘as some different successive armies one following the other attack me’; Good, *Tempest*, 76, “Fresh squadrons”; König, *Stilistik*, 161, “Wechselfälle und zwar so zahlreich und feindlich wie ein Heer”; König, *Style*, 157, “changes of war”; NET, 786 n. 5, “relief troops”; Poole, *Annotations* (no pagination), “may be a Figure called *Hendiadys*, for the *changes of an army*” (italics Poole); Schorr, “Les composés,” 172, “de troupes (de maux) se renouvelant”; Stuart, *Grammar*, 335, “a host of misfortunes”; Tengström/Fabry, “הַלֵּף,” 433, “can be taken as hendiadys: ‘relief armies’”; Watson, *Techniques*, 412, “suggests hendiadys [...] fresh troops.”

<sup>55</sup> Gesenius, *Grammar* (GKC), §154 n. 1b, p. 484.

<sup>56</sup> *Ibid.* More examples referred to are found in Ex 12:8; Lev 1:12; Isa 42:5.

<sup>57</sup> Wright, *Grammar*, vol. II, §37 C, p. 84. He considers this rare in the HB.

בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל, lit. ‘for the ark of the God was on that day *and* the children of Israel’ (italics added), which Müller interprets, “denn die Lade Gottes war in jener Zeit *bei* den Israeliten” (italics Müller).<sup>58</sup>

Williams mentions the comitative function of the conjunction *wāw*, as does Beckman in his revised version of Williams’ *Hebrew syntax*, and the latter exemplifies this function by e.g., וַתֵּרֶכֶב עַל-הַחֲמֹר וְחָמֵשׁ נְעֻרֹתֶיהָ, lit. ‘and she rode on the donkey *and* five of her young women/servants’ (1 Sam 25:42), (italics added), interpreted by Beckman that she rode on her donkey *along with/accompanied by* her young women servants.<sup>59</sup>

The designations *wāw concomitantiae* or comitative *wāw* are not found mentioned by scholars in connection with proposed *hendiadyses*. However, this function of the conjunction is still nevertheless explicitly or implicitly associated with the term *hendiadys*, which some suggested interpretations bear witness to.

That *wāw concomitantiae* at times is put on a par with *hendiadys* can be demonstrated by two proposed translations of הַנִּבְנָה וְשִׂמְחָה, lit. ‘inauguration and joy’ (Neh 12:27). Williamson suggests that the two are a *hendiadys* and ought to be rendered “the dedication *with* joy” and Avishur advocates on the same line “dedication *with* gladness,” (italics added), which seems a conceivable apprehension of the conjunction in this example.<sup>60</sup> The same approach is also evident in Wenham’s interpretation of עִיר וּמִגְדָּל, lit. ‘a city and a tower’ (Gen 11:4), which he views as a *hendiadys* and suggests the translation “a city with a tower.”<sup>61</sup>

It is accepted as true that *wāw* can denote ‘with’ in the HB, but in that case we are consequently also dealing with a specific function of the conjunction and not with the two nouns involved. It ought to be underlined that this means that the two components do not represent some kind of ‘one-ness,’ and most definitely not subordination, but two separate notions, abstract and/or concrete. The conjunction denotes accompaniment, wherefore *hendiadys* is superseded, and not suitable to denote a specific function of the conjunction.

---

<sup>58</sup> Müller, “Gebrauch,” 156.

<sup>59</sup> Beckman, *Syntax*, 154.

<sup>60</sup> Williamson, *Ezra*, 367, 368; Avishur, *Studies*, 103 n. 1. Boda, who also suggests that the combination is a *hendiadys*, chooses, on the other hand, to interpret the two nouns as “a joyous dedication festival,” in accordance with the interpretational possibilities described in IV or V above. See Boda, “Notes,” 392 n. 12.

<sup>61</sup> Wenham, *Genesis 1-15*, 239. A similar interpretation of the conjunction in the so-called *hendiadys*, אַחֲרֵיהֶם וְהִקְוָה, lit. ‘an end/future and a hope’ (Jer 29:11), is given by the *NET* Bible commentator and the two nouns suggested to mean “a future filled with hope.” See *NET*, 1373 n. 11. An analogous interpretation with reference to *hendiadys*, although hesitantly this time, and an interpretation that can be debated, can also be found in the *NET* Bible notes and refers to וּבְשִׁבְעָה וּבְשִׁבְעָה, lit. ‘with an oath/curse and with an oath’ (Neh 10:30), which “may be a *hendiadys*, meaning ‘an oath with penalties.’” See *NET*, 737 n. 10.

None of the nouns need, in addition, to be reinterpreted wherefore there is consequently no *ANS* at hand.

#### 8.2.4 Investigations of *wāw* as comitative or emphatic in suggested *hendiadyses*

Since it is reasonable to believe that the conjunction can be apprehended as comitative, it has therefore been investigated how that kind of application suits the examples gathered, whereas the notion of pleonasm and especially emphasis ascribed to the conjunction would seem to be more of a subjective decision and in need of further enquiries.<sup>62</sup> However, even so, the possibility and relevance of a comitative function of the conjunction, as well as emphasis, subordination and redundancy of one components in the combinations of dissimilar nouns belonging to categories IV and V above, have been investigated further and will be discussed below.

When investigating the matter it turns out that four different possibilities can be deduced. They will be named A, B, C and D below. A incorporates the examples in which it is possible to interpret the conjunction in the suggested *hendiadyses* as either comitative or emphatic; in B a comitative or emphatic function is possible, but only with further reinterpretations of the nouns involved; in C an interpretation of the conjunction as comitative produces an awkward rendition, whereas emphatic might still be possible, and in D none of the possibilities discussed, comitative or emphatic, seem plausible. In addition, since the primary interest here lies in when an *ANS* possibly is at hand, that option will be commented on in each of the categories as well.

A. In some suggested *hendiadyses* consisting of dissimilar nouns the interpretation of the conjunction as either comitative or emphatic is equally possible, as in the appeal by the Levite in Judges:

הִנֵּה כָּלְכֶם בְּנֵי יִשְׂרָאֵל הָבִי לָכֶם דְּבַר וְשִׁיעָה הַלֵּם

Now all of you, children of Israel, give (lit. ‘to you’) *word and advice* here. (Judg 20:7)<sup>63</sup>

---

<sup>62</sup> The comitative function of the conjunction is mentioned in several grammars, but cf. Muraoka who deals with emphatic particles in the HB, and who does not discuss the conjunction as an emphatic particle. See Muraoka, *Words*. See also van der Merwe, “Vague,” 130, who deems the concept emphasis problematic.

<sup>63</sup> Avishur, *Studies*, 106, “a word of advice”; Weinfeld, “Counsel,” 530 n. 79.

It is possible to interpret the two nouns as ‘word *with* advice,’ but equally ‘word, *yea/even* advice,’ or ‘word of advice.’ The latter interpretation would favour the idea that an *AMS* is present, but the first alternative, i.e., that the conjunction has comitative function, giving ‘word with advice,’ or that it has emphatic function, equally results in comprehensible renditions.

B. It is clear that the conjunction in other suggested *hendiadyses* can be interpreted as having comitative or emphatic function as well and by that approach the two nouns, which are deemed peculiar or difficult to translate are made comprehensible when reinterpreted, as in e.g.:

וְהִירָרְפָם הַשֶּׁךְ וְחִלְקֵלְקוֹת

Let their way be *dark/darkness and slipperiness(ess)/slipperies*  
(in plur.). (Ps 35:6)<sup>64</sup>

It is not surprising that the noun combination above is seen as odd and labelled *hendiadys*, but if the first noun is reinterpreted as an adjective and the conjunction *wāw* is interpreted as comitative, the outcome is comprehensible: “Let their way be dark *with/along with* slipperiness(ess)/slipperies.’ This interpretational approach makes the phrase coherent regardless of whether the last component, in plural, is interpreted as referring to the singular notion of ‘slipperiness’ or as the concrete notion in plural of ‘slipperies.’

If *wāw* is seen as emphatic it would give something like ‘Let their way be dark, *yea/even* slipperies,’ which seems an unlikely understanding of the combination, but if both nouns are reinterpreted as adjectives, ‘dark and slippery,’ as Barré/Kselman suggests, that alternative is also possible.<sup>65</sup>

C. In some suggested *hendiadyses* consisting of dissimilar nouns it is clear that the interpretational approach that *wāw* has comitative function is completely out of the question since the result comes out as extremely improbable, but an apprehension of the conjunction as emphatic is still possible, in e.g.:

<sup>64</sup> This combination of nouns is suggested as a *hendiadys* by Barré/Kselman, “Exodus,” 102, and the two nouns are interpreted “dark and slippery.”

<sup>65</sup> Part of the difficulty lies in that the last noun occurs only a few times in this form, but the stem חלק II meaning ‘smooth,’ is attested in the HB.



אתה מבקש להמית עיר ואם בְּיִשְׂרָאֵל

you are seeking to destroy (lit. 'kill') *a city and a mother* in Israel. (2 Sam 20:19)

It is difficult to imagine that it is 'a city *with/along with* a mother,' i.e., a city with one single mother that Joab is accused of wanting to destroy, whereas the rest of the women in the city are barren. It seems more likely that the city is a chief town in a municipality in which there are several women with children. It is equally possible that the woman in fact is emphatically exclaiming 'you are seeking to destroy a city, *yea/even* a mother in Israel,' but as an *ANS* the two nouns could of course be rendered 'you are seeking to destroy *a mother city* in Israel.'<sup>66</sup>

D. In again other cases none of the options, comitative or emphatic function of the conjunction, appear plausible and would in both cases result in unlikely renditions, due to either the particles involved, the denotation of one or both nouns involved, and/or the word-order, as in e.g.:

כִּי כָלָה וְנִחְרְצָה אֶרֶץ יְהוָה זְבָאוֹת עֲשֵׂה

For a (complete) *destruction and decision* the Lord YHWH of hosts executes. (Isa 10:23)<sup>67</sup>

It seems highly implausible that the two nouns denote 'destruction *with* decision,' nor does 'destruction, *yea* decision' seem likely, but possibly 'a determined destruction.'<sup>68</sup>

Another suggested *hendiadys* in which neither a comitative nor emphatic function of the conjunction appears likely, whereas an *ANS* may be at hand, is the following example:

<sup>66</sup> For suggestions that the combined nouns are a so-called *hendiadys* and for the thus accompanying interpretations, see e.g., Avishur, *Studies*, 102, "a metropolis"; Bühmann/Scherer, *Stilfiguren*, 32, "Mutterstadt"; Bullinger, *Figures*, 660, "a city, yes – and a mother city too; or, a metropolitan city" (italics Bullinger); König, *Stilistik*, 160, "metropolis"; Lee, *Grammar*, 304, "i.e., a *mother city*, or *metropolis*" (italics Lee); *NET*, 542 n. 1, "an important city"; Schorr, "Les composés," 170, "ville maternelle – metropole."

<sup>67</sup> For suggestions that the combined nouns are as a so-called *hendiadys* and for the thus accompanying interpretations, see e.g., Avishur, *Studies*, 108, "a decree and destruction"; Blenkinsopp, *Opening*, 15-16 n. 17, "the destruction that is decreed"; Ginsberg, "Interpretation," 401, "a decreed destruction"; Hartman/Di Lella, *Daniel*, 245, "decreed ruin"; König, *Stilistik*, 161, "festbeschlossene Vernichtung"; König, "Style," 157, "consumption, even determined"; Levi, *Inkongruenz*, 89; Montgomery, *Daniel*, 389, "a determined end"; Nicole, "הֲרִי," 286; Gesenius, *Lexicon*, 348 (ed. Robinson), "destruction decreed"; Gesenius, *Handwörterbuch* (eds. Rütterswörden/ Meyer/Donner), vol. II. 401, "fest beschlossene Vernichtung"; Schorr, "Les composés," 172, "extermination décidée"; Wildberger, *Isaiah 1-12*, 434, "assuredly determined destruction."

<sup>68</sup> It would of course be possible to understand the phrase above 'decision by destruction' or 'a decided destruction,' but that would be the result only if we regard the combination an *ANS* and, in addition, change the word order. It is possible, of course, that the second component ought to be understood from a completely different angle than we are accustomed to.

לְקַבֵּץ אֶת־כָּל־הַלְשׁוֹנוֹת

to gather all *the nations and the tongues/languages*. (Isa 66:18)

It seems highly unlikely that the biblical writer wanted to express that YHWH was to gather ‘the nations *with* the tongues/languages,’ or ‘nations, *yea* tongues/languages,’ but more plausible is ‘nations of every tongue/language,’ which is also Blenkinsopp’s suggestion when he refers to this combination as a *hendiadys*.<sup>69</sup>

There are similar combinations in biblical Aramaic as in biblical Hebrew that are labelled *hendiadys*, as mentioned above, and it is at times possible to interpret *wāw* as comitative or to deduce that a potential *ANS* may be at hand, in e.g.,

בְּאֶרְבֵּי דְנִנְאֵל תְּחִיב עֲטָא וּטְעָם לְאַרְיֹחַ

Then Daniel answered (lit. ‘returned’) *counsel and prudence* to Arioch. (Dan 2:14)<sup>70</sup>

מֶלֶכָּא דְרִינֹשׁ רִשָּׁם כְּתָבָא וְאַסְרָא

King Darius signed *the writing and the injunction*. (Dan 6:10)<sup>71</sup>

Even if an *ANS* is possible in both cases, the solution could equally be to interpret the conjunction as comitative, just as in biblical Hebrew. This is possible in Dan 2:14, giving ‘counsel *with* prudence,’ as well as in Dan 6:10, ‘the writing *with* the injunction.’

However, equally interesting is of course to see when the option to reinterpret the conjunction as a comitative *wāw* seems less likely and we might still have an *ANS*. This seems the case in both examples above and even more likely in e.g.:

וְאַלֹּהֵי עִיר וְקַדְיֵשׁ מִן־שָׁמַיָא נָחַת

and, behold, *a watcher/angel and a holy [one]* came down from heaven. (Dan 4:10)<sup>72</sup>

<sup>69</sup> Blenkinsopp, *Isaiah 56-66*, 309-310, “nations of every tongue.” Unless one prefers to interpret ‘tongues’ simply as a metonym for ‘people’ or ‘nation,’ as Gold does, see Gold, “Language,” 190.

<sup>70</sup> For suggestions that the combined nouns are a so-called *hendiadys* and for the thus accompanying interpretations, see e.g., Goldingay, *Daniel*, 30, 43, “shrewd judgment”; Hartman/Di Lella, *Daniel*, 139, “prudently took counsel; *NET*, 1535 n. 22, “prudent counsel.”

<sup>71</sup> For suggestions that the combined nouns are a so-called *hendiadys* and for the thus accompanying interpretations, see e.g., Avishur, *Studies*, 113, “the document of interdiction”; Goldingay, *Daniel*, 119, 125, “the written injunction.”

<sup>72</sup> For suggestions that the combined nouns are a so-called *hendiadys* and for the thus accompanying interpretations, see e.g., Avishur, *Studies*, 113, “a messenger of holiness”; Blenkinsopp, *Opening*, 206, “holy watcher”; Bullinger, *Companion Bible*, 1195, “a holy angel”; *NET*, 1541, n. 20, “a holy sentinel.”

It seems unlikely that ‘a watcher’ *with* another one, a holy one, descended in the event related in Dan 4:10.<sup>73</sup> It might be possible to interpret the conjunction as emphatic giving, ‘a watcher, *yea*, a holy [one],’ but it is equally possible that an *ANS* is at hand, resulting in ‘a holy watcher/a holy angel.’

### 8.2.5 Comments on the functions of the conjunction

The conclusion of the investigations above is first of all that before a reinterpretation of any of the nouns in the combinations designated *hendiadys* is carried out, due to that we might suspect that an *ANS* is at hand, the intervening conjunction present needs to be taken into account and its likely function considered and determined.<sup>74</sup>

*Pleonastic function:* If the conjunction is deemed to have another function than conjunctive, e.g., pleonastic, the conjunction is in that case to be retained according to the explanations on so-called pleonastic *wāw* found, since it calls attention to the lexeme to which is attached and emphasis to the passage in which it is found. It can also be disregarded altogether, according to the suggestions, but still without the need for any of the nouns to be reinterpreted.

However, first of all it seems difficult to decide if the conjunction is pleonastic in combinations of dissimilar nouns labelled *hendiadys*. Secondly, if it is decided that the conjunction is pleonastic in a combination that is labelled *hendiadys*, the conjunction is to be retained according to the explanations found, which means that we are dealing with a specific function of the conjunction and not principally with any or both of the two nouns present. The term *hendiadys* is therefore not relevant and there is in addition no *ANS*.<sup>75</sup>

*Emphatic function:* Another possibility is that the conjunction can be ascribed emphatic function. It is rare that the conjunction is interpreted as an emphatic particle in combinations labelled *hendiadys*, but in some suggested *hendiadyses* it seems a possible interpretation of the conjunction, according to the investigation related above.<sup>76</sup> When two dissimilar nouns combined in the HB are difficult to interpret or translate literally the possibility that the conjunction may have emphatic function ought at least to be taken into consideration, but the

---

<sup>73</sup> The verbs stand in masc. sing. in the subsequent narrative.

<sup>74</sup> It ought of course to be established if the conjunction is a likely gloss or not before the conjunction is deemed to have any particular function.

<sup>75</sup> Admittedly, if it is decided that an *ANS* indeed is likely it does of course render the conjunction redundant, but that is a result of the initial decision that there is an *ANS* present. If the conjunction is deemed pleonastic, on the other hand, it is to be retained, according to the explanations found.

<sup>76</sup> In definitions of *hendiadys* in general the function of the combined components together is at times also suggested as emphatic, but that does not concern primarily or solely the function of the conjunction.

problematic and vague notion of emphasis would also appear to be a matter in need of further enquiries.

Even if it is possible that the conjunction in biblical Hebrew may be interpreted to have emphatic function, that ought not to be confused with the apprehension of the two nouns combined as ‘one,’ because if the conjunction is deemed emphatic we are dealing with a specific function of the conjunction and not the two nouns involved. If the conjunction is deemed emphatic the conjunction is not redundant, but carries a specific function, wherefore the nouns involved represent independent notions, and the term *hendiadys* is not relevant. There is, in addition, no need for reinterpretations, thus no *ANS*.

*Comitative function:* It definitely seems reasonable that the conjunction has comitative function in some suggested *hendiadyses*, but then we are also dealing with a specific function of the conjunction, and not primarily with the two components. Since the two nouns describe two different notions and not ‘one,’ the term *hendiadys* would again be overruled. There is, in addition, no reinterpretation needed of any of the nouns, and hence no *ANS*.

However, even if the conjunction in many cases can be interpreted ‘with,’ or perhaps as an emphatic particle, we are still left with several examples in which this approach seems unlikely or when that kind of interpretation results in an awkward or even absurd rendition. That means that in some combinations one or both of the components may still need to be reinterpreted, or even seem to require such an approach, which means that we would still have examples that represent an *ANS*.

To summarize: when a literal translation of a combination of dissimilar nouns in the HB is not likely or a preferable option, it would seem that before any attempts at reinterpretations of the components are carried out the desirable first step would be to consider the possibility that the conjunction could have other functions than conjunctive, such as comitative or emphatic function. Even if these options ought to be further researched, they are still possibilities to be taken into consideration before it is categorically decided that a reinterpretation is needed of one or both components involved. The apprehension of *wāw* as comitative is not just an expedient way to resolve the issue, but an alternative to be considered before a reinterpretation of one or both nouns is deemed unavoidable.

The initial measure would in any rate not be to label two combined dissimilar nouns a *hendiadys*, nor to assume from the outset that a reinterpretation is necessary, but to explore

alternative interpretations of the conjunction before the conjunction is discarded, and before one of the nouns is reinterpreted as a modifier or both as a construct relation.

It is not possible to establish the meaning of the conjunction in all suggested *hendiadyses*, since the particles in the HB, including the conjunction, have multiple meanings, and it is therefore beyond this investigation. It seems, however, that further attention to the functions of the conjunction in combinations of dissimilar nouns that are designated *hendiadys* is imperative.<sup>77</sup>

The conclusion is that in some proposed *hendiadyses*, in which an *ANS* is suspected it is possible to regard the conjunction as comitative. However, if the conjunction is deemed to have a specific function in any suggested *hendiadyses*, then we are not dealing with the nouns, not ‘one’ or a unity of the two, but a particular function of the conjunction and the two denote two subject matters; a *with* b, wherefore the term *hendiadys* ‘one through two,’ is overruled.<sup>78</sup>

At times, however, it appears less likely, and even out of the question, that the conjunction has comitative or emphatic function, which means that these options do not automatically rule out the possibility that there might be an *ANS* present in what are labelled *hendiadyses*.

### 8.3 Incongruence/non-agreement

Not only the components as such or the function of an intervening conjunction induce the use of the term but also the relation of the combinations to the context and especially for some combinations the connection to a preceding or following verb. This involves an additional suggested indication of a so-called *hendiadys* that also needs to be discussed and which is put forth by e.g., Watson. This pertains when two nouns with an intervening *wāw* function as a single subject of a verb in singular. This is demonstrated by an example consisting of two nouns derived from the *Psalms*:

רָאָה וְרָעַד יָבֵא בִּי וְתַכְסֵּנִי פְלִצוֹת

*fear and trembling* is coming (in sing.) over me, and covering  
me is horror. (Ps 55:6)

---

<sup>77</sup> The remark by Derrida, “What is there in an ‘and’? [...] Wondering what the ‘and’ is, what *and* [...] means and does not mean, does and does not do...” comes to mind and would seem to apply to perceptions of *wāw* in the HB as well. Derrida, “Et Cetera,” 282, 285.

<sup>78</sup> It may be the fact that one of the nouns is accompanying the other *per se* that induces the term to be used, but we are still dealing with two components in co-ordination.

The suggested *hendiadys* consists of the two nouns in italics in the first line above, for which Watson suggests “trembling fear” or “terrible fear,” and he comments: “The verb in the singular shows hendiadys to be present.”<sup>79</sup> This combination of nouns is also labelled *hendiadys* by Goldingay and Kuntz who both refer to Watson. Whereas the designation *hendiadys* for Kuntz, as for Watson, generates the interpretation “a trembling fear,” it does not produce any other translation than the literal rendering “fear and trembling” by Goldingay, although he explains that “the hendiadys is marked by the singular verb.”<sup>80</sup>

It is comprehensible that the two nouns are seen to form a semantic unit wherefore this kind of combination is labelled *hendiadys*.<sup>81</sup> However, even though it would seem that the two nouns can be apprehended as a unit, first of all they (a) do represent two separate notions; fear + trembling, (b) the second noun, ‘trembling,’ can of course be seen to describe the natural result of the first, ‘because of fear I tremble,’ but it is equally possible (c) that the conjunction here has comitative function; ‘fear *with* trembling is coming over me,’ or might seem to represent an emphatic particle, ‘fear *yea/even* trembling is coming over me.’<sup>82</sup>

However, it is a fact that the verb stands in singular, and this is the decisive factor for Watson when he suggests that this represents an indication of a so-called *hendiadys*, and also for Goldingay, even if the latter does not reinterpret any of the nouns.

This kind of incongruence can occasionally also be detected in other proposed *hendiadyses* e.g., וַיִּקַּח שֵׁם וַיִּקַּח יֵשֶׁת אֶת־הַשָּׂמֶלֶה, lit. ‘and Shem and Jephth took (in sing.) the garment’ (Gen 9:23), or in תּוֹשָׁב וְשִׂכָר לֹא־יֹאכְלוּ־בּוֹ, lit. ‘a sojourner and a hired servant shall not eat (in sing.) thereof’ (Ex 12:45), even though the presence of a preceding or subsequent verb in singular is not explicitly referred to as the motive for the application of the term *hendiadys*.<sup>83</sup>

First of all, it is a well-known fact that non-agreement between various components is common in biblical Hebrew and refers to a large amount of combinations in the HB: “The

<sup>79</sup> Watson, *Poetry*, 326, “Trembling fear”; Watson, *Techniques*, 383 “*Terrible fear*” (italics Watson).

<sup>80</sup> Goldingay, *Psalms*, 42-89, 169, “Fear and trembling”; Kuntz, “Psalms,” 14, “a trembling fear.” See also Kaddari, “Approach,” 169 n. 14 who apprehends combinations of nouns as semantic units due to “non-repetition of their common regent [...] agreement of their postponed predicate in the singular,” etc.

<sup>81</sup> Unless *hendiadys* is used on a par with ‘noun phrase,’ which is unnecessary and discussed already above.

<sup>82</sup> The two nouns could have been a fixed expression, or have developed into what we would refer to as an idiom, but that is difficult to determine since the combination occurs only here. The latter suggestion (c) above means, however, that the conjunction is the issue and not the nouns, hence the two nouns are co-ordinated and *hendiadys* is made void.

<sup>83</sup> Concerning Gen 9:23, see Bandstra, *Genesis 1-11*, 510, and concerning Ex 12:45, see Alter, *Five Books*, 640; Milgrom, *Leviticus 17-22*, 1861-1862; Olyan, *Rites*, 96, 166, n. 135. For other examples and the fact that the verb stands in singular, see e.g., Hos 4:11 and the comment in Stuart, *Hosea-Jonah*, 80.

Bible abounds in instances where the verb and the substantive, which belongs to it, do not agree with one another concerning their number,” according to Sperber.<sup>84</sup> Sperber presents several examples of this phenomenon, as does Levi. The latter deals specifically with incongruence in the HB and shows a large amount of examples in which incongruence is present.<sup>85</sup> “The agreement of the verb presents a very large number of anomalies,” at least concerning 3<sup>rd</sup> person, according to Joüon/Muraoka, and is a subject discussed also by Rendsburg who differentiates between what he calls e.g., gender discord and number discord.<sup>86</sup>

When grammarians and scholars in general mention the presence of non-agreement in the HB, the components involved are not therefore designated *hendiadys* and the constructions are not apprehended as rhetorical figures, but merely as possibly a colloquialism, colloquial interference, or a grammatical variation evident in the HB.<sup>87</sup> Even if that might need reconsiderations, the solution would certainly not be to designate the combinations in which incongruence is obvious as *hendiadyses*, because we would then incorporate in the term *hendiadys* yet another kind of construction consisting of all kinds of combined components, which represent an additional phenomenon subsumed under the *hendiadys* canopy. In addition, incongruence in the HB is not a single phenomenon in itself, but consists of various kinds of combinations in which the gender, number or both of these aspects of the components involved do not agree.

When incongruence is observable it seems that the best option is to avoid *hendiadys* because: (a) the term *hendiadys* does not describe the fact that incongruence is present, (b) incongruence is not a coherent phenomenon and (c) the components involved may even consist of personal names which denote two separate persons which indicate that two or more components involved cannot be assumed to always have been regarded as a unit when the verb stands in singular. The preferable designation would thus not come out as *hendiadys*, but incongruence or non-agreement. That does not exclude the possibility that the conjunction involved in similar combinations may be interpreted as comitative or even emphatic, or that an *ANS* in some cases may be at hand. However, that kind of possibilities does not explain the phenomenon incongruence/non-agreement in biblical Hebrew in general and *hendiadys* contributes decidedly less. The employment of the latter term even obscures the fact that this

---

<sup>84</sup> Sperber, *Grammar*, 89-90.

<sup>85</sup> Levi, *Inkongruenz*; Sperber, *Grammar*, 89-90.

<sup>86</sup> Joüon/Muraoka, *Grammar*, §149, pp. 550-551, and §150, pp. 552-557; Rendsburg, “Times,” 162-185; Rendsburg, *Diglossia*, 69-83.

<sup>87</sup> See e.g., Driver, “Colloquialisms,” 234; Rendsburg, *Diglossia*, 69-83.

phenomenon, with its various forms, may be present and, in addition, may represent a subject in need of research.

#### 8.4 *Attributive noun syndesis (ANS)*

When an *attributive noun syndesis (ANS)* is suspected, which concerns primarily dissimilar nouns, it is sometimes the *first* component that suggests itself to be reinterpreted as a modifier, but in other cases it is both or the *second* component that induce a reinterpretation. In many cases it is possible to express the very same notion in a regular manner *without* a conjunction present, which produces the same interpretative results as when a reinterpretation is carried out of nouns *with* an intervening conjunction.

The obvious questions are: (a) when it seems that the one of the components calls out for a reinterpretation as that of an adjective, is it always the second of two nouns as in a regular construction, e.g., ‘prince, great’ meaning ‘a great prince,’ and (b) when it seems that both components requires a reinterpretation as that of a construct relation is it always the first of the two nouns that could serve as a *nomens regens* as in a regular construct relation? In other words, do the potential reinterpretations that seem required of one or both of the nouns, always conform to regular grammatical constructions in biblical Hebrew as that of an adjectival modifier or of two nouns in a construct relation?

It is important to remember, as Sperber points out, that not all combinations in the HB conform to regular or expected word-order, but the nouns and adjectives changes place, even in an immediate context. Sperber illustrates this by e.g., וּכְסֵף מְשֻׁנָּה, lit. ‘and silver, double,’ which is found in Gen 43:12, whereas the word order a few verses forward, in Gen 43:15, is וּמְשֻׁנָּה-כְּסֵף, lit. ‘and double, silver.’ Likewise the combination לְשֹׁחֵן פָּרַח אֲבַעְבֵּעַת, lit. ‘for inflamed spot, *breaking out boils*,’ which is found in Ex 9:9, occur in the next verse in reverse order as שֹׁחֵן אֲבַעְבֵּעַת פָּרַח, lit. ‘inflamed spot, *boils breaking out*.’<sup>88</sup>

Moreover, and most importantly, it is not only difficult to determine, as shown above, which of the two nouns, the first or the second, that could/should serve as an attribute to the other, but whether or not an *ANS* is present at all and if a reinterpretation ought to be carried out. The latter fact can be demonstrated by a suggested so-called *hendiadys* that occurs only once in the HB, viz., אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים, lit. ‘the scroll and the words,’ derived from Jer

---

<sup>88</sup> For more examples see Sperber, *Grammar*, 604-605.



36:27. It is possible to interpret ‘the scroll and the words’ as ‘the scroll of words,’ which is a suggested rendering.<sup>89</sup> However, it is equally possible that the two nouns refer to specific entities. The whole passage reads:

וַיָּבֵר יְהוָה אֶל־יְרֵמְיָהוּ אַחֲרַי שְׂרָף הַפְּלִיךְ

אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים אֲשֶׁר כָּתַב בְּרוּךְ מִפִּי יְרֵמְיָהוּ

and the word of YHWH came to Jeremiah after the king had burnt *the scroll and the words* that Baruch had written down from (lit. ‘the mouth of’) Jeremiah. (Jer 36:27)

As a regular construct relation the nouns would appear as e.g., מַגֵּלֶת הַדְּבָרִים and it may therefore be tempting to read the existing, but slightly awkward phrase אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים, lit. ‘the scroll and the words’ as ‘the scroll of words.’ However, first of all it is possible that the conjunction may have comitative function, ‘the scroll *with* the words.’ Moreover, the reason for the formulation might well be that the written word represented a powerful feature when written down and that the biblical writer therefore, by choosing the formulation, ‘scroll *and* words,’ wanted to emphasize that the king tried to destroy not only the scroll in order to avert the predictions, but also tried to destroy the authoritative words and thereby the future consequences. Hence he burned ‘the scroll *and* the words,’ i.e., the prophecies by Jeremiah, which the rendering ‘the scroll of words’ would not acknowledge as clearly.<sup>90</sup>

When it comes to the suggested *hendiadyses* it is obvious that in many cases in the examples gathered the possible reinterpretations of two nouns with an intervening conjunction are consistent with regular grammatical features. The results of the investigation show that the tendency in the examples consisting of dissimilar nouns with an intervening conjunction and in which an *ANS* is possible, (a) conform in most cases with regular word-order as in grammatical constructions, except of course for an intervening conjunction, and (b) if a reinterpretation seems required, it is more often one of the nouns as an adjective modifier, and more seldom of both as in a construct relation.

That is not to say that all nouns occurring in suggested *hendiadyses* with an intervening conjunction are found combined in a ‘regular’ manner, without the conjunction in the HB.

<sup>89</sup> For suggestions that these two constitute a so-called *hendiadys* and the thus accompanying interpretations, see e.g., Avishur, *Studies*, 102; Bullinger, *Figures*, 661, “the roll, yes – and the roll that contained the words of Jehovah too”; Glassius, *Philologiae*, 494, “volumen verborum”; König, *Stilistik*, 161, “volumen verborum”; “Style,” 157, “the roll of the words.”

<sup>90</sup> It is also possible that the presence of the accusative marker ought to inform us that the two are supposed to be apprehended as two separate entities.

Nor that the two nouns involved therefore ought to be reinterpreted as if an *ANS* is at hand just because the word order is the same as in a regular grammatical construction, or the opposite just because the word-order deviates, because there are exceptions to expected word-order in the HB, as pointed out above, and so it may be with some of the examples in which an *ANS* seems likely.

However, regardless of word-order the main issue for many scholars, and the most important reason for the application of the term *hendiadys*, is not only the presence of the conjunction but alleged similarities with combinations in Latin designated *hendiadys*, which will be addressed below.

### **8.5 Alleged similarities with Latin**

The fact that combined nouns with an intervening conjunction often follow regular word-order and induce reinterpretations that conform to regular grammatical constructions, even if that does not mean that ‘regular’ combinations of the particular nouns involved are found in the HB, naturally seems to imply for several scholars that the combinations *with* an intervening conjunction represent a rhetorical device, in the sense that they are taken as an ungrammatical feature.

Some scholars hence point to similarities with at least some of the examples derived from Latin that seem to represent ungrammatical features, like ‘mass and high mountains’ or ‘bowls and gold,’ which are labelled *hendiadys*. The fact that these noun combinations induce reinterpretations as adjective or genitive constructions seems the reason, at least for some scholars, and quite understandably so, why the combinations in the HB therefore also are termed *hendiadys*, which will be discussed below.

The term *hendiadys* is derived from the classical rhetorical tradition and therefore unmistakably directs our attention to features in Indo-European languages. However, first of all, it is obvious that the applications of the term *hendiadys* were ambiguous in antiquity, as shown above. Secondly, there is no definitive answer to the question whether Virgil indeed was aware of a rhetorical device or intended for the two nouns or phrases, which Servius or others dubbed *hendiadys*, to be apprehended as ‘one,’ and in that case what the alleged ‘one’ refers to, as is also pointed out above by several scholars. Thirdly, it is not clear whether

Virgil actually intended one of the components to be reinterpreted as an attribute, which is also disputed.<sup>91</sup>

Furthermore, the reason for the presence of e.g., two nouns with a co-ordinating conjunction found in Virgil's poetry, and labelled *hendiadys* by Servius and others, is suggested to be Virgil's preference for paratactic constructions due to a confinement and adaptation to metric laws. If adaptation to the hexameter was the reason on Virgil's part for the more or less peculiar combinations, that is on the other hand never an imperative necessity for the biblical writers since the Hebrew text is certainly not, not even in poetry, written in hexameter even though there is symmetry and regularity.<sup>92</sup> As Holladay puts it, "in contrast to our understanding of classical Greek and Latin poetry from ancient times, we have no *account of the patterning* of Hebrew poetry from the time of its composition" (italics Holladay).<sup>93</sup>

Moreover, even if an adaptation to the rules of hexameter was the reason on Virgil's part for the construction in Latin, the two languages, Latin and biblical Hebrew, are still different in morphology and syntax, wherefore the term *hendiadys* is not automatically transferable and applicable to features in biblical Hebrew.

These facts indicate that other issues than adaptations to hexameter are at hand when dissimilar nouns combined with an intervening conjunction occur in the Hebrew text. This also implies that we are dealing with other constructions in the HB than the ones found in Virgil's poetry or at least presumably other reasons for their existence in biblical Hebrew than in Latin. Hence, the discussions of and opinions on proposed hendyadic constructions found in Latin, Greek or other Indo-European languages, cannot be used as exclusive guidelines for this present investigation.<sup>94</sup> Kennedy cautions against an over-emphasis of the Greco-Roman tradition in general:

Classical rhetoric as a fully developed theory of human discourse has often been assumed by Westerners to be a universal rhetoric, applicable in all places and at all times, but it contains some features that are specific to the Greek-and Latin-speaking societies of antiquity

---

<sup>91</sup> See e.g., Hahn, "Hendiadys" 197; During, *Sermone*, 3; Cooper, *Journey*, 132, *et al.*

<sup>92</sup> Virgil may have been forced to construct a more or less peculiar formulation in order to adhere to the hexameter, but that is still not unequivocally determined.

<sup>93</sup> Holladay, "Structure," 20. That is of course not to say that there are no characteristics or patterns at all of various kinds in the poetry in the HB. See e.g., Watson, *Poetry*, e.g., 80-83.

<sup>94</sup> It is possible of course that a practice of deliberately creating peculiar combinations of nouns in Indo-European languages in the Middle Ages and forward has evolved due to opinions on what the term *hendiadys* was thought to denote in antiquity, which may have resulted in attempts to create non-grammatical pairings; but again, that would not apply to biblical Hebrew.

and, conversely, ignores some rhetorical phenomena found in other cultures or periods.<sup>95</sup>

In line with Kennedy, Lee also remarks, “The Hebrew Bible has its own techniques, but they are not those of Greco-Roman rhetoric,” and he even emphatically asserts, “The Hebrew Bible is untouched by Greco-Roman rhetoric.”<sup>96</sup> Lundbom explains that “Hebrew rhetoric developed from an already ancient pre-classical rhetorical tradition,” and Soulen/Soulen even declares, “the Hebrew Bible is the product of a rhetorical tradition distinct from that of Hellenism.”<sup>97</sup>

Moreover, as related above, already in antiquity the apprehensions of what was called rhetorical figures and their delimitations towards grammatical constructions was not coherent, and would seem to hold for many constructions. When it comes to the designation *hendiadys* Avishur is aware that the transference of the term from Latin to combinations in the Bible has not been without difficulties, and he therefore discerningly suggests: “in the Semitic languages we have a phenomenon that resembles hendiadys.”<sup>98</sup>

The conclusion must be drawn that the combinations in the HB cannot decisively be deemed to represent whatever *hendiadys* is seen to denote in Indo-European languages and instead of only associating the constructions in the HB with features in Latin poetry in hexameter, other possibilities will have to be explored. That is of course not to say that no terms used to designate grammatical constructions or rhetorical figures in other languages than biblical Hebrew are suitable to use for construction in the HB or Semitic languages in general, only that similarities with constructions in other languages or reason for existence ought not be taken for granted and also that the features in the HB ought to be investigated in their own right.

In addition, even if there would seem to be similarities, and even though the division into rhetorical or grammatical was not a sharply divided line in antiquity, that knowledge does still not supply us with conclusive evidence for one or the other option of the features in the HB. The question still remains of course as to what these combinations of nouns represent.

---

<sup>95</sup> Kennedy, “Classical Rhetoric,” 93.

<sup>96</sup> Lee, “Translations,” 775. Lee may be right in that parallels with Greco-Roman rhetorical features may not be frequent in the HB, but his additional comment that the rhetoric in the HB is ‘preconceptual’ and that “conscious analysis of the processes is absent,” see *idem*, 775-776, in which he refers to Kennedy, “Rhetoric,” 120-121, ought however to be balanced off by van Bekkum’s and Fishbane’s demonstrations of intra-biblical exegesis and the evidence in the HB of linguistic and semantic pursuits, cf. van Bekkum, “Tradition,” 6-8, and Fishbane, *Interpretation*.

<sup>97</sup> Lundbom, “Hebrew Rhetoric,” 325; Soulen/Soulen, *Handbook*, 164.

<sup>98</sup> Avishur, *Studies*, 102.

## 8.6 Diachronic perspectives

Some scholars discuss diachronic perspectives and the possibility that these combinations represent a grammatical construction. Schorr actually speaks in his article from 1926 of hendiadic features as a ‘natural linguistic phenomenon,’ which includes combinations of dissimilar nouns.<sup>99</sup> However, the question is of course in what way the combinations of dissimilar nouns, and in which an *ANS* seems at hand, represent a ‘natural linguistic phenomenon.’<sup>100</sup>

Kaddari remarks *en passant* in an article from 1966, when investigating compound constructions in the HB, that the combination of nouns in the HB that he terms *hendiadys*, i.e., combinations of dissimilar nouns in which we seem to have an *ANS*, equals *tatpurusa*, which is a term that refers to several kinds of genitival constructions and compounds but this is an observation mentioned only in passing by Kaddari.<sup>101</sup> We can perhaps at least conclude, according to his interpretations of the noun combinations he discusses, that he suspects that an *ANS* is likely in several cases.

Talmon pointed out in a seminar in 1962, according to Wakeman, that “the technique of *parallelismus membrorum* may give rise to a hendiadys as well as providing the occasion for its break-up.”<sup>102</sup> *Hendiadys* for Talmon refers mostly to combinations of semantically closely related nouns, but in some cases to dissimilar nouns in which an *ANS* is likely.

Held draws the conclusion in 1970, when comparing nouns in syndetic parataxis and nouns in parallelism, that “the practice of forming a hendiadys [developed] from pairs of words employed in synonymous parallelism,” but here *hendiadys* for Held refers mostly to semantically closely related nouns in syndetic parataxis.<sup>103</sup> Kselman refers a little later, in 1978, to Held’s comment and concludes that “the poetic brace would be primary, and the prose parataxis, secondary.”<sup>104</sup> In that case we first had a poetic practice that subsequently gave impetus to syndetic parataxis in prose, but whereas Held applies the term mostly to

---

<sup>99</sup> Schorr, “Les composés,” 167.

<sup>100</sup> Speiser, “Creation,” 322 n. 1. Speiser does declare that what he refers to as *hendiadyses*, i.e., mostly combinations of dissimilar nouns in which an *ANS* often seems possible, is a feature totally neglected by grammarians, but that does not imply that he takes these combinations to represent a grammatical construction, only that scholars dealing with biblical Hebrew have not, according to his view, paid attention to these constructions.

<sup>101</sup> Kaddari, “Substantives,” 131.

<sup>102</sup> Wakeman, “Monster,” 317 n. 18.

<sup>103</sup> Held, “Notes,” 37. See also Barré “Light,” 131 n. 10, who understands Held’s comment to mean that “the original parallel pair forms the prose parataxis.”

<sup>104</sup> Kselman, “Recovery,” 172 n. 56.

closely related nouns Kselman's examples in most cases consist of dissimilar nouns in which an *ANS* sometimes is likely.

Van der Westhuizen, in an article from 1978, finds it possible that “repetition of the verb could have developed into hendiadys, and that this type of hendiadys then developed into parallelism.” He is still uncertain but concludes “then hendiadys is a literary device used in a transitional period or stage of literary development in ancient Israel.”<sup>105</sup> *Hendiadys* for van der Westhuizen refers to combinations of semantically closely related nouns or verbs, and does not concern only combinations of dissimilar nouns in which one of the nouns may be reinterpreted, but it would still imply that two components with an intervening *wāw* represent a somewhat archaic trait.

When Wansbrough discusses *antonomasia* in Semitic languages and the function of the conjunction as possibly appositional, he remarks *en passant* in an article from 1987, “The evolution could be from two distinct units via hendiadys [by which he seems to refer to combined nouns in general] to a single concept, *but also the reverse*, [italics added], since the relative chronology of these attestations [...] is difficult to establish.”<sup>106</sup> This implies that the combinations could equally be of a later date and do not represent an archaic trait.

Waltke/O'Connor apply the term *hendiadys* to various constructions, but the first three exemplifications in their *Introduction to Biblical Syntax* from 1990, are actually given under the heading ‘Grammatical units.’<sup>107</sup> The first of their suggested so-called *hendiadyses* is ‘violence and destruction,’ which is incorporated and exemplified alongside with apposition, co-ordination and construct relations in a section on ‘complex nominal constructions.’<sup>108</sup> Another example is included in the same section among adjectival modifiers, viz., the hypothetical ‘gods and foreigners,’ but no suggested interpretation is suggested, and the third example is ‘tent and dwelling’. However, despite the fact that the examples are placed in the section ‘Grammatical units,’ the placing as such does not prove that the combinations indeed are regarded as or should be regarded as grammatical features.

Avishur discusses a diachronic development and seems to suggest that the combinations originally were not rhetorical figures. However, he presents different options. First, Avishur

---

<sup>105</sup> Westhuizen van der, “Hendiadys,” 55.

<sup>106</sup> Wansbrough, “Antonomasia,” 110.

<sup>107</sup> Waltke/O'Connor, *Introduction*, 73. This is actually in line with Glassius *Philologiae*, from 1623, who places combinations in which an *ANS* seems at hand, either a adjective or genitive constructions, under the heading of grammatical constructions and not rhetorical.

<sup>108</sup> The example is, בָּאֵהֶל וּבְמִשְׁכָּן, lit. ‘in a tent and in a dwelling’ (2 Sam 7:6). Waltke/O'Connor, *Introduction*, §4.6.1, p. 74, “with a tent as my dwelling.”

suspects in his article from 1971 that a development in biblical Hebrew has evolved from nouns in synthetic parataxis, to parallelism and from there to construct relations, but those conclusions concern mainly asyndetic combinations of synonym-like components.<sup>109</sup>

However, in his monograph from 1984 he discusses combinations of dissimilar nouns and he believes them to be accidental pairings due to the lack of adjectives. He also discusses combinations of nouns in which there is only a certain degree of synonymy, but which occur in various forms of pairing. In several cases one or both of the nouns are reinterpreted just as with dissimilar nouns. He refers to these combinations, and also to what he calls *permerismus*, as a ‘linguistic-stylistic features’ and explains, “the primary linguistic function of these phenomena [*permerismus* and *hendiadys*] diminished as the language evolved [...] and *hendiadys* and *permerismus* were used to serve as figures of speech.”<sup>110</sup>

Avishur’s comment seems to imply that some of the combinations with an intervening *wāw* originally constituted a grammatical phenomenon, but eventually developed into and was used as a rhetorical figure in the HB. He also refers to noun combinations of dissimilar nouns, with “an absence of synonymy,” and in which an *ANS* most certainly seems at hand, as accidental combinations “in which two nouns were bound together in order to express a noun qualified by an adjective.” The reasons for this are, according to Avishur: “The paucity of adjectives in Biblical Hebrew and relatively late date of the construct state development in affinity to syndetic parataxis.”<sup>111</sup> This would also seem to indicate that they too represent an archaic trait.

Judging by the various opinions expressed above it is difficult to determine what the combined components represented originally, and how the development of nouns in syndetic parataxis has evolved regardless of semantic relations of the components involved. The question is of course what the peculiar combinations of nouns with an intervening conjunction, and in which there is a likely *ANS*, represent in the HB.

It seems that what Schorr regards as a natural linguistic feature, and labels *hendiadys* includes combinations in which a reinterpretation of one or both nouns is possible, Kaddari hints that at least some combinations could represent a grammatical construction, and Avishur refers to the ones that occur in various forms of pairing as a ‘linguistic-stylistic feature’ that originally represented a grammatical construction but later became used as a rhetorical figure.

---

<sup>109</sup> Avishur, “Pairs,” 77.

<sup>110</sup> *Idem*, 92.

<sup>111</sup> Avishur, *Studies*, 99-100, 103.

This latter view seems to be relevant also to the ones that are not regarded by him as word pairs.

However, if syndetic parataxis was an earlier stage in the development, as some scholars' comments hint at, would this indicate that the combinations of dissimilar nouns and in which an *ANS* is likely represent an archaic trait? It is impossible to ascertain on the basis of the research by the scholars related above that the presence of combinations of dissimilar nouns in which an *ANS* is likely, implies that we are dealing with an archaic grammatical construction that existed before or alongside with regular grammatical constructions in the HB. The reason is that we are dealing with different apprehensions of stylistic, rhetorical and grammatical constructions and deductions based on both diachronic perceptions, semantic relations, frequency and what are considered word pairs or not.

To answer satisfactorily the question of whether the presence of the combinations of nouns in which we have a possible *ANS* in the HB represent an archaic grammatical trait or not, whether or not considered word pairs, a number of investigations would be required. There is a recent investigation by Retsö on nominal attribution, typology and diachronic perspectives, but he concludes on e.g., the historical development that "There are many aspects that demand further research," but that is far beyond the limits of this investigation.<sup>112</sup> This analysis has therefore by necessity been limited to see if it is possible to find combinations of dissimilar nouns, and in which an *ANS* is likely, according to other scholars, as in the categories IV and V above, in ancient texts in other Semitic languages than biblical Hebrew.

### **8.7 Akkadian and suggested inalienability**

There are similar combinations of nouns in Akkadian as in biblical Hebrew, according to Wasserman's investigation from 2003.<sup>113</sup> In his search for rhetorical devices in Old Babylonian he detects 12 noun combinations that he designates *hendiadys* and in many cases he reinterprets one or both of the components.<sup>114</sup>

---

<sup>112</sup> Retsö, "Attribution," 29.

<sup>113</sup> Wasserman, *Style*, 6-15. See also Avishur, *Studies*, 114-116 for a few examples. Avishur is aware that the term *hendiadys* is used in the *CAD* dictionary for various combinations consisting of both nouns and verbs, but his 4 examples in his *Studies*, p. 114-116, consist of nouns that fit his definition of *hendiadys* and that conform to the collected examples and aim of his investigation, viz., an investigation of the nouns that occur in three different forms of pairing: syndetic parataxis, construct relations and in parallelism. See also Weinfeld, "פְּבוֹדִי," 30 who mentions an asyndetic combination of nouns in Akkadian as a *hendiadys*, viz., 'fear, glory' which are interpreted as 'majesty' by Weinfeld.

<sup>114</sup> Wasserman, *Style*, 6-15.



Even though Wasserman labels all the 12 noun combinations *hendiadyses* he obviously discerns different semantic relations and additional differences when it comes to functions since the combinations are categorized in various ways: epexegetical *hendiadys*, complementary *hendiadys*, possessive *hendiadys*, partitive *hendiadys*, qualitative and attributive *hendiadys*. All references, transliterations, and suggested interpretations below are by Wasserman who uses the term *hendiadys* for the following examples and suggested categories:

Epexegetical *hendiadys*:

“in place of armed encounter (lit. arms and battle)”<sup>115</sup>

“in place of a fortified encampment (lit. wall and encampment) of RN’s army”<sup>116</sup>

Complementary *hendiadys*:

“My lord should not ride horses, let my lord ride a chariot drawn by (lit. and) mules”<sup>117</sup>

“I have sent (to the king) the list of names (lit. the document of ‘man and his name’) which I have gathered”<sup>118</sup>

Possessive *hendiadys*:

“may the people of the land (lit. ‘people and land) sing your praises”<sup>119</sup>

*Hendiadys* of material:

“Flint knives (lit. flint and knives) will be their necklaces”<sup>120</sup>

Partitive *hendiadys*:

“Let them take dirt from (lit. and) the frame of the gate of Mari”<sup>121</sup>

<sup>115</sup> *Idem*, 9. Wasserman’s transliteration and with reference to: Charpin, *Garelli*, p. 143 (treaty); ii13’ *a-šar gišTUKUL meš ù ta-ḫa-zi-im*.

<sup>116</sup> *Idem*, 9. Wasserman’s transliteration of and with reference to: Charpin, *Garelli*, p. 143 (treaty); ii13’-14’ *a-šar du-ri-im ù sa-ak-ni-im ša ša-bi-im ša i-ba-al-pí-AN*.

<sup>117</sup> *Idem*, 10. Wasserman’s transliteration and with reference to: *ARM* 6, 76 (letter); 22-24 [*be-lí*] *i-na ANŠE.KUR.RA<sup>há</sup> la i-ra-ka-ab / [i-na]<sup>ḫ</sup> nu-ba-lim ù<sup>anše-ḫá</sup> ku-da-ni-ma / [be-lí] li-ir-ka-am-ma*. *ARM* 6 refers to Parrot/Dossin/Kupper, *Kich*, see bibliography below.

<sup>118</sup> *Idem*, 10. Wasserman’s transliteration and with reference to: *ARM* 14, 64 (letter and *passim* in administrative texts); 3-5 *a-nu-um-ma ṭup-pí LÚ ù šum-šu / ša ú-ub-bi-bu a-na še-er be-lí-ia / ú-ša-bi-lam*. *ARM* 14 refers to Parrot/Dossin/Birot, *Kich*, see in the bibliography below.

<sup>119</sup> *Idem*, 10. Wasserman’s transliteration and with reference to: *PRAK II*, *CI* = Lambert, *Garelli*, p. 417 (bilingual incantation against a bleating goat); 19 *erín-e kalam-e ḫé-si-le-ne: ša-bu ù ma-tum da-li-li-ka i-da-la-lu*. *PRAK II*, refers to Genouillac, *Kich*, see in the bibliography below.

<sup>120</sup> *Idem*, 11. Wasserman’s transliteration and with reference to: Westenholz, *Legends*, p. 216 (‘Elegy on the Death of Naram-Sin; lament’); v10 *šú-ur-ru ù na-ag-la-bu ku-ri-nu-ši-in*.

Qualitative and attributive *hendiadys*:

“my favourable guidance (lit. my guidance and my favours)”<sup>122</sup>

“the one who loosens difficult distresses (lit. difficulties and hardships)”<sup>123</sup>

“(Šamaš ...who) has placed a sceptre of justice (lit. a sceptre and justice) in his hand and granted him wide countries to rule”<sup>124</sup>

Due to the variety represented by the combinations of nouns above and the additional epithets beyond only the term *hendiadys*, the phenomenon seems diverse. However, Wasserman is looking for mutual semantic characteristics in each combination, and he draws the conclusion that the shared factor is inalienability.<sup>125</sup>

### 8.7.1 Inalienability

Inalienability refers to a genitive construction in which the object is inalienable to the subject, e.g., ‘the man’s arm’ in which the arm is constantly possessed, i.e., is inalienable to the man, as opposed to ‘the man’s book,’ in which the book is not inalienable to the man. Inalienable combinations consist for example of body parts, but can also consist of notions expressing family relations and combined components of e.g., part-whole relationships, according to Seiler and Heine.<sup>126</sup> Wasserman refers to Hansjakob Seiler and lists possible inalienable constructions:

- kinship (e.g., mother, father, aunt, son),
- body-parts (e.g., head, heart, hand, ear, cheek, hair),
- social relationships (e.g., leader, friend, partner, dwelling etc.),
- cultural manifestations (e.g., word, thought, character, name, etc.)

<sup>121</sup> *Idem*, 12. Wasserman’s transliteration and with reference to: *ARM* 26/1, 208 (letter) 12’-16’... *ru-[ša-am] / ù sí-ip-pa-am ša ba-ab [ma-ri<sup>ki</sup>] / li-il-qú-nim-ma*. *ARM* 26/1 refers to Parrot/Dossin/Durand, *Mari*, see in the bibliography below.

<sup>122</sup> *Idem*, 12. Wasserman’s transliteration and with reference to: *PBS* 1/1, 2= Lambert, *Sjöberg*, p. 328 (lament-prayer); 166 [...] –x *bi<sup>2</sup>/ga<sup>2</sup> ri-id-di ù tū-ú-bi*.”

<sup>123</sup> *Idem*, 12. Wasserman’s transliteration and with reference to: *CT* 21, 42 = Wasserman, *RA* 86 (1992), p. 5 (bilingual royal hymn); iv 15 [...*gál-tag<sub>4</sub>-g*]: *mu-pé-et-ti* ; iv 16 [...]: *pu-uš-qi* iv 17 [...]:<sup>r</sup> *ù<sup>7</sup> [w]a-aš-tū-tim*. *CT* refers to *Cuneiform Texts from Babylonian Tablets in the British Museum*. See Wasserman, “Report.”

<sup>124</sup> *Idem*, 13. Wasserman’s transliteration and with reference to: Charpin, in *CRRRA* 35, p. 10 (bilingual royal hymn); 14 <sup>gis</sup>*gidru ni-si-sá šu-ni-šè gá kur-kur-daga*[... *mu-na-an*]-*sum-uš*: <sup>gis</sup>*GIDRU ù mi-ša-ra<sup>o</sup> a-na qa-ti-šu iš-ku-nu-ma ma-ta-ti/ [r]a-pa-ša-ti a-na be-li-im id-di-nu-šu*. *CRRRA* 35 refers to M. deJong Ellis, see bibliography below.

<sup>125</sup> Wasserman also concludes, “unlike regular nominal phrases in Akkadian, [...] the head in nominal *H*. [hendiadys] often follows its modifier.” Wasserman, *Style*, 13.

<sup>126</sup> Seiler, *Possession*. See also Heine, *Possession* and Diem, “Possession.”

– cultural implements (e.g., bow, arrow, bed, cloths etc.) – part-whole relationships (e.g., trunk, branches, roots of a tree, etc.)”<sup>127</sup>

There are obviously resemblances between the combinations of noun in Akkadian presented by Wasserman and the ones in biblical Hebrew, as e.g., the presence of an intervening conjunction between the nouns, which seem to raise a possibility or even necessity to reinterpret one of the nouns, and in some of the examples even the nouns as such bear similarities to the ones that occur in biblical Hebrew. However, the examples by Wasserman are few, 12 in all, and the two nouns involved are not always considered by Wasserman to have an inalienable relation. The very name of some of the categories e.g., ‘epexegetical hendiadys,’ seems, in addition, to contradict the notion of inalienability, but the prospect of inalienability possibly present in the combinations in the HB has been taken into consideration.

When investigating whether inalienability is applicable to the combinations of nouns in the HB labelled *hendiadys*, including the ones in which an *ANS* is not suspected, it is clear that there are very few examples among suggested *hendiadyses* that represent this sort of relationship and in principle none in which an *ANS* seems possible.

There are 3 theme-related dissimilar noun combinations in which the two components possibly could represent inalienability, according to Wasserman’s criteria, and they are ‘horse and carriage,’ ‘day and night,’ and ‘left and right,’ but there is no need for reinterpretations, i.e., no *ANS*, in these combinations. Other combinations in the HB that could fall within the concept of inalienability are, e.g., names of family members such as ‘Shem and Japhet,’ which is a combination of personal names that is labelled *hendiadys*.<sup>128</sup> However, it would seem from the context that the text refers to two separate brothers and there is definitely no *ANS* at hand.

Of the rest of the examples, there are two suggested *hendiadyses* in which the relation between the nouns could be considered to represent inalienability, according to Wasserman’s list and criteria. In one example the semantic relation between the two nouns represent hyponymy, viz., מְהָרָה וּמִתָּחַן, lit. ‘dowry and gift,’ in another the two components represent holonymy: רֶכֶב וְגַלְגָּל, lit. ‘chariot and wheel.’ However, the relationship between the

---

<sup>127</sup> Wasserman, *Style*, 15.

<sup>128</sup> In addition, the reason why this latter combination is termed *hendiadys* by Bandstra is the fact that the conjunction prefixed to the second noun is vocalized with a *qames*. See Bandstra, *Genesis 1-11*, 510.

components in the rest of the nearly 400 examples consisting of nouns derived from the HB cannot be considered to represent inalienability and/or explain a possible or suspected *ANS*.

We have to conclude, first of all that the examples in Akkadian put forth by Wasserman are few, only 12, and even he remarks that the relationship between the components does not represent inalienability in all the 12 combinations. Secondly, inalienability is not the common denominator in the combinations labelled *hendiadys* derived from the HB and gathered for this investigation, and certainly not in the ones in which an *ANS* seem possible. There are a few examples found in Akkadian of which some bear similarities to the ones in biblical Hebrew, but the suggested notion of inalienability does not apply to the examples in biblical Hebrew. Therefore, we cannot draw the conclusion that the combinations of nouns in biblical Hebrew in which an *ANS* is possible or likely is due to inalienability. In addition, the examples by Wasserman are derived from texts that considerably predate the time when the biblical texts are thought to have been written or redacted.

Moreover, even if there are certain similarities in some cases, the Hebrew Bible is not a homogeneous corpus and in order to assert that inalienability would be prominent in general in noun combinations in which an *ANS* may be at hand in the HB would require investigations on all kinds of combinations of nouns of this nature, not only suggested so-called *hendiadyses*, occurring in different biblical books, in diverse contexts, genres and text types, etc.

## **8.8 Terminology**

Beyond the use of any term chosen stand the phenomena, and here is discussed particularly the combinations of dissimilar nouns in which there is a suspected *ANS*. However, no matter what further investigations will reveal on the topic of inalienability, the term *hendiadys* is at any rate not an adequate designation to denote combinations of dissimilar nouns in the HB, because (a) the term originally denoted features in hexameter in Latin which represent metric rules not present and relevant to combined nouns in the HB, (b) the term has thereafter not been defined satisfactorily but is applied to a profuse amount of all kinds of constructions, (c) the term is not precise or delimiting but vague, inclusive and ambiguous, (d) the term is ascribed a plethora of functions that may or may not be applicable to combinations of nouns in the HB, (e) the applications result in a large scope of interpretational possibilities but uncertainty still prevails as to whether and when any of the options are applicable, and finally

(f) the term directs our attention to rhetorical figures and features in Latin and/or other Indo-European languages, but not to Hebrew characteristics.

The term implies ‘one’ of sorts, but there are, of course, various ways in which two components together may be taken to represent a unit and the implied unity are in many cases debatable. This calls for clarifications of what we perceive as units, as well as demarcations of the phenomena involved: lexical, grammatical, accentual, semantic, etc.

This also brings to the fore the difficulty in deciding what the features in the HB represent, and as Kennedy reminds us, just because a certain feature is similar to what is taken as rhetorical figures in Latin or Greek or Indo-European languages, does, of course, not determine the constructions in biblical Hebrew.<sup>129</sup>

When specific and suitable designations already exist, they ought of course to be used for various phenomena, as ventured above: e.g., *quivis*, doublets, gender doublets, synonymia, antonyms, antithesis, cognate object constructions, as well as designations for different functions of the conjunction – epexegetical, comitative, etc. There is no existing alternative designation for combinations of dissimilar nouns or semantically more closely related nouns in which a reinterpretation seems possible or required.<sup>130</sup>

The combinations consisting of nouns in which an *ANS* is possible, are comprised of a noun (N) + the conjunction (C) and a noun (N), and will hereafter therefore simply be designated ‘noun pairs,’ which will be used as a neutral working term that does not imply any particular internal or external function of any or both of the combined nouns discussed. ‘Noun pairs’ is chosen because that designation describes the structure objectively and will presumably not give associations to rhetorical figures in any particular language. When it seems that a reinterpretation is possible or even seems required, that will be referred to as an *ANS*-pair. The noun pairs and especially the ones in which we might have an *ANS* are in need of research on their own and are therefore submitted to further enquiries below.

---

<sup>129</sup> Waard, de, “Rhetoric,” 242.

<sup>130</sup> Seitz investigates the presence of so-called *hendiadyses* in translations by Truber of texts by Martin Luther and she refers in the English abstract to the combinations as ‘binary syndetic coordination.’ However, since they are comprised of nouns, verbs, adjectives and adverbs with various semantic relations: synonymity, antonymity, complementation, etc., and the possibility of reinterpretation is not mentioned in that designation it is therefore not deemed as an alternative. See Seitz, “Device.”

## 8.9 Summary

There are various proposed interpretations of combinations consisting of dissimilar nouns labelled *hendiadys*, but some of these combinations represent phenomena on their own. In addition, the third component in many of these, i.e., the conjunction, has various functions in biblical Hebrew, and before it is decisively concluded that a reinterpretation is necessary, the function of the intervening conjunction ought to be taken into consideration.

The term *hendiadys* is derived from the classical rhetorical tradition, but denotes various constructions in Latin, and since the proposed *hendiadyses* referred to in Latin occur in poetry in hexameter, which represents a prosodic rule not found in biblical Hebrew, and since there are differences in grammar and syntax in general between Latin and Hebrew, it is highly unlikely that the combinations in biblical Hebrew are of the same kind or at least structured due to the same reasons in Hebrew as in Latin. The term *hendiadys* is therefore not a pertinent designation for combinations of nouns in general in biblical Hebrew or more specifically for the ones consisting of two dissimilar nouns due to the terms ambiguity and the large amount of ascribed functions.

There are a few examples found in Akkadian of which some bear similarities to the ones in biblical Hebrew, but the suggested notion of inalienability between the components does not apply to the examples in biblical Hebrew.

# Chapter 9

## Noun pairs in context

In order to investigate further what noun pairs represent in the HB, especially the ones in which an *ANS* seems likely, we now turn to other considerations than the ones treated above. The focus of attention has centred above on areas common within the realms of rhetorical criticism, such as investigations on features that are designated rhetorical figures, but also what Muilenburg refers to as “words in their linguistic patterns” through morpho-syntactic and semantic analyses as well as discussions on diachronic perspectives.<sup>1</sup> We have also performed studies on a more pragmatic level on various interpretational possibilities, but the investigation will now be directed to what Tribble identifies as one of the major concepts and directions in rhetorical criticism: the art of composition.<sup>2</sup>

The focus will be directed to contexts and common denominators by means of a discourse analysis, meaning an investigation of the occurrence frequency of combinations of nouns derived from the *Collection of examples*, and the presence of these noun pairs in various text types and genres. The question asked is: Do the noun pairs, especially *ANS*-pairs, commonly labelled *hendiadys*, have something more in common than an intervening *wāw*?

When studying the contexts it is evident that a specific tendency is detectable when it comes to discourses, viz., that *ANS*-pairs in the HB, commonly labelled *hendiadys*, often occur in passages of quoted speech, hereafter referred to as direct discourse. Passages of direct discourse in the HB are introduced by direct discourse markers, usually various forms of verbs, primarily אָמַר, and these passages are therefore possible to discern in and differentiate from the narrative passages in prose.<sup>3</sup>

In rhetorical criticism in general the focus is e.g., on discourse practices in speech communication, and also persuasive aspects of these. However, that does not mean that

---

<sup>1</sup> Muilenburg, “Criticism,” 7.

<sup>2</sup> Tribble, *Criticism*, 40.

<sup>3</sup> Passages of reported speech are found in standard biblical Hebrew (SBH), late biblical Hebrew (LBH), as well as in biblical Aramaic (BA).

passages of direct discourse in the HB are regarded as actual reproductions of speeches or dialogues displaying suasive aspects. We approach the passages of direct discourse in the Bible as text types and parts of overall compositions.

Examples derived from the *Collection of examples* are cited below in order to demonstrate the presence of noun pairs in direct discourse in the HB.<sup>4</sup> The noun pairs are rendered as literally as possible and the speech marker in every example is included as well. The speech markers and the noun combinations are enlarged in the Hebrew text and given in italics in the translation in order to clearly display the features. The alleged speakers and recipients of the speeches and/or the partakers in the dialogues etc., are also included.

The examples below consist of combinations of noun pairs that are commonly termed *hendiadys*, and of which many may represent an *ANS*. They are derived from various biblical books and are presented in the order they occur in the HB.<sup>5</sup>

YHWH God to Adam and Eve (Gen 3:16)

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבָּה עֲצָבוֹנָךְ וְהָרַבְּךָ

To the woman *he said*: “I will greatly multiply  
*your pain and your pregnancy.*”<sup>6</sup>

A Levite to the children of Israel (Judg 20:4, 7)

וַיֵּעַן הָאִישׁ הַלֵּוִי [...] וַיֹּאמֶר [...] הִנֵּה כָלְכֶם בְּנֵי יִשְׂרָאֵל הִבִּי לָכֶם דְּבַר וְעֲצָה הִלֵּם

*And the man, the Levite, answered [...] and he said*: “[...] now,  
all of you, sons of Israel, give to you/among yourselves *word  
and counsel* here.”

---

<sup>4</sup> In some cases the conjunction can occasionally be apprehended as comitative while that approach is questionable in other cases.

<sup>5</sup> The order is according to the *BHS* edition. The first example is the one combination that is most commonly designated *hendiadys* of all the examples found.

<sup>6</sup> The form of the latter noun occur only here in the HB, but the common interpretation of this nouns as denoting pregnancy is chosen.



Hannah to Samuel (1 Sam 1:15, 16)

וַתַּעַן חַנָּה וַתֹּאמֶר [...] כִּי־מְרֹב שִׁיתִי וְכַעֲסִי דִבַּרְתִּי עַד־הַנְּהַח

*And Hannah answered and she said: “[...] because from the abundance of my complaint and my anger I even spoke here.”*

Absalom to the ones passing through the gates of Jerusalem (2 Sam 15:4)

וַיֹּאמֶר אֶבְשָׁלוֹם מִי־יִשְׁמְנֵי שֹׁפֵט בְּאֶרֶץ וְעָלִי יָבֹוא  
כָּל־אִישׁ אֲשֶׁר־יִהְיֶה־לּוֹ־רִיב וּמִשְׁפָּט וְהִצַּדִּיקְתִּיו

*And Absalom said: “Oh, that I was made judge in the land, and to me would every man come who had a dispute and a judgment, and I would execute justice for him!”*

An unnamed woman in Abel of Beth-Maacah to Joab (2 Sam 20:18-19)

וַתֹּאמֶר לְאִמָּר [...] אַתָּה מְבַקֵּשׁ לְהַמִּית עִיר וְאִם בְּיֹשֶׁרְאֵל

*And she [an unnamed woman] said, saying: “[...] you are seeking to destroy (lit. ‘kill’) a city and a mother in Israel.”*

Queen of Sheba to King Solomon (1 Kgs 10:6-9)

וַתֹּאמֶר אֶל־הַמֶּלֶךְ [...] וַיִּשְׂמַח הַמֶּלֶךְ לַעֲשׂוֹת מִשְׁפָּט וְצִדְקָה

*And she [Queen of Sheba] said to the king [Solomon]: “[...] and he made you king to do justice and righteousness.”*

Hezekiah to Isaiah (2 Kgs 20:19)

וַיֹּאמֶר הֲלוֹא אִם־שָׁלוֹם וְאֱמֻנָה יִהְיֶה בְיָמַי

*And he [Hezekiah] said: “Is it not so, that peace and truth shall be in my days?”*

There are similar noun pairs in direct discourse in biblical Aramaic as well:

(Aramaic) Nebuchadnezzar's servants, the Chaldeans, to Nebuchadnezzar (Dan 2:10)

וְאִמְרִין [...] דִּי כָּל-מַלְךְ רַב וְשַׁלִּיט מַלְה כְּדִנְהָ לָא שְׂאַל

*And they [the Chaldeans] said: “ [...] that no king, great and ruler has asked this thing...”*

(Aramaic) A heavenly messenger to Daniel (Dan 7:23, 25)

כֵּן אָמַר [...] וְסֹפֵר לְהַשְׁנִיחַ וּמִנִּין וְדָת

*Then he [the heavenly messenger] said: “ [...] and he intends to change times and law...”*

The tendency discovered, that noun pairs occur in direct discourse in prose, applies not only to combinations of dissimilar nouns, but also to combinations of nouns with other semantic relations, viz., nouns from the same semantic field and synonym-like nouns, and also to the two examples found with holonymic and hyponymic relationships. In some cases an *ANS* is at hand, albeit not in all cases. The noun pairs are found in SBH and in LBH as well, e.g.:

Abraham to YHWH (Gen 18:27)

וַיַּעַן אַבְרָהָם וַיֹּאמֶר [...] וְאִנְכִי עָפָר וְאַפֵּי

*And Abraham answered and said: “[...] and I am dust and ashes.”*

Shechem, the Canaanite, to his father and brothers (Gen 34:11-12)

וַיֹּאמֶר שִׁכֶם [...] הֲרַבּוּ עָלַי מֵאֵל מְנַחֵר וּמִתּוֹן

*And Shechem said: “[...] ask from me as much (as) dowry and gift...”*

An unnamed Hebrew slave to Moses (Ex 2:14)

וַיֹּאמֶר מִי שָׂמָךְ לְאִישׁ שֶׁר וְשֹׁפֵט עָלֵינוּ

*And [the man] said: “Who set you as a prince-man and judge over us?”*

Ahasuerus to his servants (Esth 6:3)

וַיֹּאמֶר הַמֶּלֶךְ מִה־נִּעְשָׂה יָגֵר וְגִדּוּלָה לְמֹרְדֵכַי עַל־זֶה

*And the king said: “What honour and greatness has been done/bestowed to Mordecai for this?”*

Esther to Ahasuerus (Esth 7:6)

וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הֲמֵן הֲרַע הַזֶּה

*And Esther said: “An adversary and enemy, is this evil Haman.”*

The common denominator for the noun pairs above is that they all occur in direct discourse introduced by speech markers.

Moreover, it is clear that the passages introduced by speech markers and in which noun pairs occur, are not attributed to one particular individual, only men or only women, nor a specific group of people, but are ascribed to various characters: God, YHWH, heavenly beings, well-known biblical men and woman mentioned by name such as Abraham, David, Moses, Samuel, Hannah, etc., but also foreign non-Israelite or Judean men and women, e.g., the Canaanite Shechem, the Queen of Sheba, Ahasuerus’ servants and other unnamed individuals. The recipients of the speeches and appeals are as multifaceted as well, which is shown above.

The conclusion is that noun pairs derived from the examples gathered for this investigation, and in which various semantic relations are discernible, but mainly *ANS*-pairs, occur frequently in direct discourse regardless of which ascribed speaker the passage is attributed to or which recipient the alleged quotation is directed to.<sup>7</sup>

---

<sup>7</sup> Several of these are *ANS*-pairs, but the conjunction can also be regarded as comitative or possibly emphatic in some cases.

## 9.1 Noun pairs in text types related to direct discourse

Noun pairs can be detected in prose, apart from found in dialogues and in passages of direct discourse introduced by speech marker, also in text types that have in common a proximity to direct discourse, e.g., in passages formulated as direct mode of address.

### 9.1.1 Direct mode of address

Noun pairs occur not only in conversations, but also in more extensive sections formulated as direct mode of address consisting of monologues, reiterations, appeals and admonitions and ascribed to a single individual, e.g., Moses or YHWH, or other orators, in Deuteronomy, sometimes in what Polzin terms “quotations within quotations,” but also in portions in Exodus and Leviticus in sections attributed to YHWH presenting legal enactments to an individual or to several recipients.<sup>8</sup>

Below are some examples of possible *AMS*-pairs and other noun pairs from passages formulated as direct mode of address:

Appeal ascribed to Moses speaking to the Israelites (Deut 7:1, 9)

כִּי וּבִיאוֹף יִהְיֶה אֱלֹהֶיךָ אֶל-הָאָרֶץ [...] וְגִדַעְתָּ כִּי-יִהְיֶה אֱלֹהֶיךָ  
הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהוֹסֵד לְאַהֲבָיו

“because YHWH, your God, shall bring you to the land [...] and know that YHWH your God, he is the God, the faithful God, keeping *the covenant and the loving-kindness* with them that love him.”

Decree ascribed to YHWH speaking to Moses (Lev 25:1, 36)

וְיִדְבַר יְהוָה אֶל-מֹשֶׁה [...] אֶל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית  
*And YHWH spoke to Moses: “[...] do not take from him interest and interest/profit.”*

---

<sup>8</sup> Polzin, “Deuteronomy,” 92.

An explanation ascribed to Moses citing two fictitious parents talking about their son (Deut 21:20)

וַאֲמָרוּ אֶל־זִקְנֵי עִירֹו בְּנֵנוּ זֶה סוֹרֵר וּמְרִיב

*And they will say to the elders of the city: “This son of ours is stubborn and rebellious.”*

A heavenly messenger speaking to Daniel (Dan 9:22, 24)

וַיְדַבֵּר עִמִּי וַיֹּאמֶר [...]

וַיִּלְחֶבֵּיא צֶדֶק עֲלֵמַיִם וְלִחְתֹּם תְּנוּן וַנְּבִיא וְלִמְשַׁח קֹדֶשׁ קְדָשִׁים

*And he spoke with me and he said: “[...] to bring eternal righteousness and to seal vision and prophet and to anoint a holy of holies.*

It is obvious that a reinterpretation of one or both nouns in several of these examples is possible and at times even seems required.

### 9.1.2 Prayers/songs in prose narratives

There are also a large amount of noun pairs in text types, that are placed within narratives in prose, but that are in the form of prayers, appeals and adorations formulated as direct discourse introduced by direct discourse markers ascribed to e.g., Moses, David and Solomon. The examples can consist of combinations of both dissimilar and closely related nouns, and in several cases an *ANS* is likely:

Prayer by Salomon to YHWH (1 Kgs 3:6)

וַיֹּאמֶר שְׁלֹמֹה [...] אֵתָה עָשִׂיתָ עִמָּדְעִבְדְּךָ הַיְּדָ אָבִי תָסֵד וְדוּל

כַּאֲשֶׁר הָלַךְ לְפָנֶיךָ בְּאֵמֶת וּבִצְדָקָה

*And Solomon said: “You have shown (lit. ‘done’) to my father David great lovingkindness as he walked before you in truth and in righteousness”*

Prayer by Daniel to YHWH (Dan 9:4, 11)

וְאֶתְנַדְּהָ וְאֶמְנָהּ [...] וְתִפְּדוּ עָלֵינוּ הָאֲלֵהָ וְהַשְׁבְּעָה אֲשֶׁר כְּתוּבָהּ בְּתוֹרַת מֹשֶׁה  
*And I confessed and I said: “[...] and has been poured out upon us, the oath and the oath/curse that is written in the law of Moses...”*

Song attributed to Moses and the Israelites (Ex 15:1, 16)

אֲזָ וְשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־מִשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לְאֹמֶר [...]  
תִּפַּל עָלֵיכֶם אִימֹתָהּ וְנִפְחָד  
Then sang Moses and the children of Israel this song to YHWH  
and *they said, saying: “[...] terror and dread fell upon them.”*

Song by David directed to YHWH (2 Chr 29-10-11)

וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה [...] וְאַתָּה מוֹשֵׁל בְּכָל  
וּבְיָדְךָ כֹּחַ וְגִבּוֹרָה  
And David said: “Blessed are you YHWH (...) and you reign  
over all and in your hand is *strength and might*”

### 9.1.3 First person speech

Noun pairs are also found in shorter or longer passages that consist of first person speeches, introduced either with or without initial speech markers e.g., as in the speeches ascribed to Job and his friends and in first person narratives in Nehemiah and Daniel. In some cases the nouns combined are dissimilar or belong to the same semantic field, and in some cases an *ANS* is likely, as in e.g.:

First person speech by Eliphaz to Job (Job 4:1, 16)

וַיַּעַן אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר [...] דְּמָמָה נִקְוֶה אֲשַׁמַּע  
And Eliphaz the Temanite *answered, and he said: “[...] silence and voice I heard.”*

First person speech by Job to YHWH (Job 10:17)

וְתַרְבּוּ בְעֵשֶׂד עֲמָדֵי תְלִיפּוֹת וְצָבָא עִמִּי

“... and you increase your anger at me, *changes and host* (are) with me.”

First person narrative + first person speech by Nehemiah to the leaders and the people (Neh 4:13)

וְאָמַר אֶל-הַחֹתָמִים וְאֶל-הַסֹּנְגִיִּים וְאֶל-יְהוֹרָה הַעָם הַמְּלֹאכָה הַרְבֵּה וְהַרְבֵּה

*And I said* to the nobles, and to the rulers and to the rest of the people: “The work is *great and large*.”

First person speech by the writer/redactor of Lamentations (Lam 3:18-19)

וְאָמַר [...] זְכַר-עֲגָנִי וּמְרוּדֵי לַעֲגָה וְרֹאשׁ

*And I said* [...] remembering *my affliction and my restlessness, the wormwood and the gall*.”

#### 9.1.4 Poetic discourse

It is a well known fact that there are plenty of word-pairs in poetic discourse. Poetic discourse is not primarily depicted as dialogues in a conversational situation or as direct discourse with two or more contributors as in prose narratives, but poetry represents a genre with proximity to direct discourse and direct mode of address, in that the poet is addressing God, YHWH or fellow worshipers etc., in admonitions, speeches, outcries and prayers, all replete with first person and/or imperative forms.<sup>9</sup> Certain passages are formulated as direct discourse introduced by speech markers, e.g., in the *Psalms*, but the examples below are not derived solely from passages with speech markers. However, it is evident that noun pairs with various semantic relations, derived from the *Collection of example*, are frequent in the poetic books, e.g., in the *Psalms*, and in some cases they represent a likely ANS:

---

<sup>9</sup> For more on reported speech in the *Psalms*, see Jacobsen, *Function*.

First person prayer/exclamation by the psalmist to YHWH (Ps 27:1)

יהוה אורִי וְיִשְׁעִי מִפְּנֵי אִירָא

“YHWH is *my light and my salvation*; whom shall I fear?”

First person prayer/assertion by the psalmist to YHWH (Ps 28:7)

יהוה אֱלֹהֵי וּמִגְּדִי בֹּדֵן לִבִּי וְנִשְׁעֵרְתִּי

“YHWH is *my strength and my shield*, my heart trusts in him and I will be helped”

First person prayer/petition by the psalmist to YHWH (Ps 86:1)

הִשְׁתַּחֲוִיתָה אֲזוּחָה עָנְנִי כִּי־עָנִי וְאֶבְיֹן אֲנִי

“Stretch out YHWH, your ears, answer me because *poor and needy* am I.”

The psalmist to YHWH (Ps 90:10)

וְרִהָבָם עֲקֹל וְאָוֶן

“ ... and their pride is *trouble and iniquity*.”

An appeal by the psalmist to the priests, Levites, the people(?) (Ps 96:7)

הָבוּ לַיהוָה כְּבוֹד וְעֹז

“Give to YHWH *glory and might!*”

### 9.1.5 Prophetic discourse

In the prophetic books there are prose passages consisting of narratives with occasional dialogues in which each of the participants' assertions, questions and/or replies are introduced by speech markers. In general, however, regardless of in which context prophetic discourse is found, it is mostly depicted in the form of alleged quoted speech and direct mode of address with alleged speeches, with or without initial speech markers, but attributed to YHWH and/or a prophet, addressing one or the other or other recipients.



Even though prophetic discourse in general is not formulated as a dialogue in a conversational situation with initial speech markers, prophetic discourse is still presented in the form of direct mode of address with direct speech or first person speech by YHWH and/or a prophet to one or more named or unnamed recipients. The fact that the text is forwarded in that way is not to say that the text ever was spoken, only that the written text is often depicted in the form of direct mode of address.

In many cases it is intricate to distinguish between the alleged speakers: the prophet and YHWH, whose message the former claims to convey, whereas in other passages the speaker is more clearly attributed to either one. This discourse also contains numerous noun pairs, and in several of them an *ANS* seems to be at hand, just to cite a few examples:

YHWH exclaims through the prophet (Isa 1:13)

לֹא-אוּכַל אֲנִי וְעֲצָרָה

“... I cannot [stand] *iniquity and assembly*.”

Isaiah informs (Isa 10:23)

כִּי כִלְהָ וְנִחְרְצָה אֲדֹנָי יְהוִה זְבָאוֹת עֲשֵׂה

“... because the Lord YHWH of hosts makes *a complete (destruction) and determination*.”

Jeremia complains (Jer 6:7a)

עַל-פָּנַי תָּמִיד חֲלָי וּבִמְכָה

“... before me is always *sickness and wound*.”

YHWH promises (Jer 29:11)

כִּי אֲנִכִּי יָדַעְתִּי אֶת-הַמַּחְשְׁבֹת אֲשֶׁר אֲנִי חֹשֵׁב עֲלֵיכֶם

וְאִם-יִהְיֶה מִחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לְתֵת לָכֶם אֲחִירִית וְתִקְוָה

”because I know the thoughts that I have (lit. ‘think’) toward you, says YHWH, thoughts of peace and not of evil, to give you *a future and a hope*.”

YHWH warns through the prophet Ezekiel (Ezek 23:24)

וּבָאוּ עִלְיֶיךָ חֲצֹן רֶכֶב וְגִלְגָל וּבִקְתַל עַמִּים

“and they shall come over you; wagon, *chariot and wheel*, and with a company of peoples.”

YHWH laments through the prophet (Mal 2:5)

בְּרִיתִי הָיְתָה אִתּוֹ חַיִּים וְהַשְׁלָוִים

“... my covenant was with him *the life and the peace*.”

YHWH warns through the prophet (Zeph 1:9)

וּפְקֹדָתִי עַל כָּל־הַדּוֹלֵג עַל־הַמִּקְפָּזִים בַּיּוֹם הַהוּא הַמְמַלְאִים בַּיּוֹם וּמִרְקֹה

“And I will punish (lit. ‘visit’) all those who jump over the threshold on that day, the ones filling their master’s house (with) *violence and deceit*.”

### 9.1.6 Internal speech

An additional noun pair derived from the *Collection of examples* introduced by a speech marker, is found in a passage that seems to consist of what can be labelled an internal monologue or internal speech:

YHWH is thinking/speaking to himself (Gen 18:17-18)

וַיְהִי וְהָאֱמֶתֶק הַמִּכְסֶה אֲנִי מְאֹבְדָהֶם אֲשֶׁר אֲנִי עֹשֶׂה:

וְאֹבְדָהֶם הֲיִנְיָה לְגֹי גְדוֹל וְעַצּוֹם וְנִבְרָכוּ בּוֹ כָּל־גּוֹי הָאָרֶץ

*But YHWH said:* “Should I hide from Abraham that which I do, and Abraham will surely become a nation *great and mighty*, and all the nations of the earth shall be blessed in him.”

## 9.2 Remarks on the results

The results of the investigation of common denominator show that noun pairs with various semantic relations occur in prose in direct discourse and in text types with proximity to direct

discourse, i.e., in passages that consist of alleged quoted speech, with or without initial speech markers, such as prayers and direct mode of address. Noun pairs and especially *ANS*-pairs occur in prose in:

- I. Passages that in prose consist of direct discourse introduced by speech markers in narratives;
- II. Monologues in the form of direct mode of address by e.g., Moses or YHWH to one or more recipients;
- III. Prayers and so-called songs formulated as direct discourse in narrative passages and/or in direct mode of address, or in first person speeches, by e.g., David and Solomon.

It is obvious that especially noun pairs in which an *ANS* is likely also occur in text types related to direct discourse:

1. In poetic discourse in general presented either as direct discourse, first person speech or direct mode of address;
2. In prophetic discourse formulated as direct mode of address, and/or first person speech to one or more named or unnamed recipients;
3. Internal speech;
4. In first person speeches ascribed to e.g., Job, Nehemiah and Daniel.

### **9.3 Occurrence frequency in narrative versus direct discourse**

If we investigate the occurrence frequency of *ANS*-pairs, derived from the *Collection of examples*, but do not include enumerations, combinations of place name and personal names, like Israel and Ephraim, Sodom and Gomorrah etc., and focus solely on the ones that appear in narrative versus direct discourse, it yields that almost 87% of these noun pairs, consisting of combinations of nouns in which there is a possible *ANS*, occur in direct discourse, introduced by speech markers and attributed to various speakers, but they are rare in strictly narrative texts.

Some combinations are in prose actually found exclusively in direct discourse or related text types, i.e., in a dialogue, prayer or in direct mode of address, This pertains to *הַבְּרִית וְהַחֶסֶד*, lit. ‘the covenant and the loving-kindness,’ which is found e.g., in a passage in which Solomon is addressing YHWH:

וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כְּמוֹךָ אֱלֹהִים [...] שֹׁמֵר הַבְּרִית וְהַחֶסֶד

*And he [Solomon] said: “YHWH, God of Israel, there is no God like you [...] keeping covenant and loving-kindness” (1 Kgs 8:23)<sup>10</sup>*

This applies also to the combination *חֶסֶד וְאֱמֶת*, which is not found in a prose narrative but exclusively in direct discourse, a prayer or in direct mode of address, e.g., when the Israelite men are addressing Rahab, the prostitute, and her family in Jericho:

וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים [...] וְהָיָה בְּהַתְּיָהֶנָּה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֱמֶת

*And the men said to her: “[...] And it shall be, when YHWH gives us the land, and we will do with you loving-kindness and truth” (Josh 2:14)<sup>11</sup>*

#### 9.4 Comments on the results

The results above show that the noun pairs derived from the *Collection of examples* occur frequently in direct discourse, in some cases even solely in direct discourse, and also in the text types in which direct discourse, or proximity to direct discourse is the common denominator: first person speech, in sections introduced by speech markers in legal, poetic and prophetic texts formulated as direct mode of address, etc. The combinations that consist of dissimilar nouns in which an *ANS* seem likely, occur most commonly in direct discourse as opposed to as in narrative passages, and the same tendency is perceptible also for synonym-like nouns.

Eskhult explains that speakers in the HB address each other in set phrases such as greetings and formulas by which the characters greet and address each other, etc.<sup>12</sup> Although some of the combinations of nouns gathered for this investigation are considered fixed phrases and occur several times in the HB, other combinations occur either only once or a few times, or in

---

<sup>10</sup> The combination ‘the covenant and loving-kindness,’ does not occur in narrative in prose but is in prose found in direct discourse, prayer or direct mode of address 7 times; Deut 7:9, 12; 1 Kgs 8:23; Dan 9:4; Neh 1:3; 9:32; 1 Chr 6:14. Of them the one in 1 Chr 6:14 is presumably derived from 1 Kgs 8:23 and there are two occurrences in LBH (Dan 9:4 and Neh 9:32).

<sup>11</sup> The combination ‘loving-kindness and truth,’ is not found in narrative in prose, but in direct discourse/prayer/direct mode of address 8 times; Gen 24:27, 49; 32:11 (in phrases and loving-kindness in plur. מִכָּל הַחַסְדִּים וּמִכָּל הָאֱמֶת, lit. ‘from all your kindnesses and from all the truth’); 47:29; Ex 34:6; Josh 2:14; 2 Sam 2:1, 15:20.

<sup>12</sup> Eskhult, “Marker,” 156.

combinations with various nouns, but still occur predominantly or even solely in direct discourse.

Some of the combinations investigated may represent conventionalised expressions even if they do not occur more than once in the HB, but the restricted corpus at our disposal is of course the reason why we in some cases have only one occurrence, and it is not possible to ascertain in this investigation if such a combination was frequent or not.

We also need to remark that this investigation does not cover all combinations of combined nouns in the HB, and not all passages of direct discourse in prose narratives contain noun pairs but the tendency that noun pairs, especially *ANS*-pairs, occur in direct discourse and related text types is clearly discernible. It is a well-known fact that what is labelled word-pairs occur in certain genres and text-types but the fact that noun pairs, which in many cases represent an *ANS*, occur frequently in direct discourse in the HB, but not in prose narratives, has not previously been noted.

### **9.5 Direct discourse in the HB**

MacDonald is interested in ancient spoken Israelite Hebrew and remarked in 1975, “Not enough attention has been paid to this [direct discourse in the HB] and most students learn their grammar as if Prose and Spoken provide the same syntactical rules and stylistic devices. Much more attention should also be paid to the nature of the differences between the two.”<sup>13</sup>

Since then a lot of effort has gone into the subject of direct discourse in biblical Hebrew, and several scholars have paid attention to speech forms and direct discourse markers in the HB. Direct discourse as well as indirect and free indirect discourse in the HB are subjects that have been investigated by e.g., Goldenberg, Hatav, Meier, Miller, and several others.<sup>14</sup> These investigations focus on e.g., which verbs and forms thereof occur as different direct discourse markers, differences between what is seen as direct, indirect discourse and free indirect discourse, dialogues, recipients of speeches, so-called speech-initial *wāw*, etc. However, the fact that noun pairs are frequent in direct discourse in prose seems to have gone unnoticed.

---

<sup>13</sup> MacDonald, “Characteristics,” 162 (capital letters MacDonald). MacDonald investigates direct discourse passages in 1 Samuel.

<sup>14</sup> For an extensive bibliography, see Meier, *Speaking*. See also Goldenberg, “Speech”; Hatav, “Discourse”; Miller, *Representation*, “Functions.”

There are different views on whether biblical Hebrew ever was a spoken language. Schneider argues that the language was spoken, whereas Ullendorff is of the opinion that biblical Hebrew is a hybrid language: “in any sense of the term, BH in its Masoretic garb was scarcely a language which in that form was ever actually spoken [...] OT Hebrew must inevitably have fallen far short of the full and rich treasures of the living tongue.”<sup>15</sup> In addition, Joüon/Muraoka acknowledge that BH is a well-established literary idiom, but “The day-to-day prose form, let alone the spoken idiom, was most likely somewhat different, as evidenced by the Arad inscriptions.”<sup>16</sup>

Meier remarks, “one should not prejudge the marking of DD [direct discourse] in literary texts as reflective of spoken idioms.”<sup>17</sup> but even though he warns us that when it comes to the question of how speech historically was executed by men and women during the time the text of the HB was written or redacted, he equally adds “It is probable that there were syntactic and lexical peculiarities of spoken Hebrew that did not appear in written narrative, but were reproduced when characters in a narrative were represented as speaking.”<sup>18</sup> Hatav infers, with reference to a definition of direct discourse by Wright, “[direct discourse] is represented to the reader as an imitation of a quotation of an ‘original’ discourse, regardless of how accurate an imitation or quotation it may be,” and Hatav continues, “Thus, instead of saying that direct discourse reproduces a speech act, we should say that by using quotation marks the narrator is claiming or signaling that the following reported text is a reproduction of a speech act.” She adds that the equivalent to quotations marks in biblical Hebrew consist of direct discourse markers, e.g., various conjugations of certain verbs e.g., אָמַר.<sup>19</sup>

Endo expresses a similar opinion, “Firstly written language cannot be regarded as merely the record of spoken language, and it may be more or less modified or transformed as written language, but one can still say that the basic form or shape of the spoken language is embedded in the direct discourse section rather than in the narrative section.”<sup>20</sup>

Smith, with reference to Greenberg suggests, “Even if direct discourse does not record the historical words of its speakers, it is designed to resemble speech; an attempt has been made

---

<sup>15</sup> Schneider, “Language,” 115-117; Ullendorff, “Hebrew,” 245, 249.

<sup>16</sup> Joüon/Muraoka, *Grammar*, §111, a3, p. 325.

<sup>17</sup> Meier, *Speaking*, 6.

<sup>18</sup> *Idem*, 2 n. 1

<sup>19</sup> Hatav, “Discourse,” 10, who refers to Wright, *Speech*, 256. For a discussion of verbs functioning as direct discourse markers in the HB, see e.g., Meier, *Speaking*, and Miller, *Representation*, and Miller, “Functions.”

<sup>20</sup> Endo, *Verbal System*, 30.

to capture what Greenberg [...] calls the ‘verisimilitude’ of speech.”<sup>21</sup> Greenberg also poses the question, “Why should biblical authors over centuries have placed speeches in the mouths of their characters that had no verisimilitude, not even in principle?”<sup>22</sup>

The deduced conclusions of the comments above are that we cannot deem passages of direct discourse as actually reproducing direct speech, but several scholars still suspect that the passages of direct discourse in some ways represent a kind of imitation or verisimilitude of direct discourse. However, to investigate all kinds of noun combinations and other features in direct discourses and in context in the entire HB goes far beyond the boundaries of this investigation. The demonstration above on the features in context is a way to show that by discarding the term *hendiadys* and preconceived ideas on the phenomena involved other discoveries are attainable.

## 9.6 Concluding remarks

By this investigation and the results pertaining direct discourse we seem to have come full circle from where we started in the sense that rhetoric right from the start, and in many respects up to modern rhetorical criticism, is concentrated on discourse practices in communication, but the focus here is of course directed to literary creations and the art of composition. In Kennedy’s words: “Rhetorical criticism takes the text as we have it, whether the word of a single author or the product of editing, and looks at it from the point of view of the author’s or editor’s interest, the unified results, and how it would be perceived by an audience of near contemporaries.”<sup>23</sup>

By turning to Hebrew characteristics instead of focusing on similarities with features in Latin or to concentrate on rhetorical terms and their implied structure of function, it has first of all been discovered that noun pairs in which an *ANS* often seems likely, occur predominantly in direct discourse and related text types and not in prose narratives. It may indicate that these combinations and constructions investigated are utilized to create specific features in certain text types.

---

<sup>21</sup> Smith, *Origin*, xii.

<sup>22</sup> Greenberg, “Prose,” 37.

<sup>23</sup> Kennedy, *Interpretation*, 4.

As Bartor explains: “In every literary pattern, alongside the artistic value, there exists a pragmatic element by which the author intend to accomplish their aims.”<sup>24</sup> The presence of noun pairs in direct discourse rather than in narrative may testify to such a tendency on behalf of the biblical writers and redactors, but it has to be investigated further to confirm these findings and to elucidate possible reasons underlying authors’ or redactors’ predilections for this tendency.

Even if we have shown that especially *ANS*-pairs occur predominantly and sometimes solely in direct discourse or in similar discourses like first person speech, direct mode of address etc., not all passages of direct discourse contain these kind of noun pairs, and the nouns that occur combined in specific noun pairs sometimes occur on their own in the HB, or combined with other nouns.

However, since there is a clear tendency and especially since there are other features, apart from noun pairs, that are more frequent in direct discourse as opposed to prose narratives, it is not unfounded to suspect that the biblical writers or redactors are employing these features to give certain characteristics to direct discourse, and perhaps even trying to present to the hearer/reader at least some kind of imitation of actual speech.<sup>25</sup> That is of course a tentative suggestion and cannot be categorically decided without further investigations including e.g., comparisons between features in direct discourse and in different biblical books, sections and sources, etc.<sup>26</sup>

Formulas, as traditional diction, often included “archaic words, phrases and ideas,” according to Culley, but whether the features discussed above indeed were archaic or were apprehended as and/or created to resemble what was considered archaic features cannot be established here.<sup>27</sup> If this tendency points to that *ANS*-pairs represent a linguistic feature alongside regular adjective attribution or construct relations intended for reinterpretations despite an intervening conjunction cannot be determined. Studies on the presence of the features investigated and other features in direct discourse in the HB will presumably reveal additional insights.

The reason why the results of this investigation on noun pairs in direct discourse is included above is to demonstrate the benefit of looking past alleged affinities with phenomena in e.g.,

---

<sup>24</sup> Bartor, “Dialogue,” 463.

<sup>25</sup> See e.g., MacDonald, “Characteristics,” 162.

<sup>26</sup> Even explorations of similarities with comparable features in direct discourse in texts in other Semitic languages are desirable.

<sup>27</sup> Culley, *Language*, 15.



poetry in hexameter in Latin, from which the term *hendiadys* is derived, and put focus on characteristics of biblical Hebrew. The danger in transferring terms is that the similarities are deceptive, at least when we presume that the features are identical, in that even if some of the constructions look similar, the reinterpretational results at times are analogous, the distinctive characteristics and the reasons for existence of particular features in biblical Hebrew may at the same time remain undiscovered.

The results related above is not to say that what is depicted as direct discourse in the HB is a record of monologues, dialogues or speeches that have taken place or are accurate depictions of the spoken language at the various times when the texts were written or redacted – only that there is a clear tendency that noun pairs commonly labelled *hendiadys*, which in many cases seem to represent an *ANS* (*attributive nouns syndesis*) occur in prose primarily in direct discourse.

## **9.7 Summary**

In the search for common denominators for *ANS*-pairs, other than an intervening conjunction, it has been discovered that these combinations occur frequently in direct discourse in the HB. This fact has not previously been noted. The presence of these combinations in direct discourse, and in related text types, could testify to a conscious choice by the biblical writers and redactors to form certain traits in a discourse-specific language in certain text types, but this tendency would need to be investigated further.



# Chapter 10

## Concluding assessment, discussion and implications

In this investigation, an attempt has been made to address the frequent use of the term *hendiadys* on features in the Hebrew Bible. The original intention was to investigate what seemed an intriguing rhetorical figure in the Hebrew Bible labelled *hendiadys*. However, it soon became clear that this term is regularly applied to different phenomena and that there is no agreement in definitions and applications on which construction(s) the term ought to be applied to, or which function(s) these syntagms ought to fulfil, in order to satisfy the requirements of a potential *hendiadys* in the HB. The study hence early on became an examination of how the term *hendiadys* is apprehended, but also a search for which phenomena in the HB the term is applied to and an assessment of the applications and the exegetical implications. It further gave incentives to the investigation on noun pairs in the contexts related above.

### 10.1 Terminology

There is a general consensus in scientific endeavours that precise and consistent terminology is essential. The importance of clear, specific and at the same delimiting definitions is another equally specified and required maxim in all kinds of scientific contexts and endeavours.<sup>1</sup> As Rey puts it, “Definition occupies a central place in all sciences and is a fundamental tool in logic, philosophy of ideas and semantics,” and it is indeed desirable also of the phenomena designated *hendiadys*, even more so considering the ambiguities and varieties found of implied denotations and functions.<sup>2</sup>

The use of a term in general as well as in exegetical studies gives in all probability the impression that the phenomenon in question has been analyzed and that the choice of a certain

---

<sup>1</sup> There are of course various kinds of definitions in all kinds of scientific endeavours.

<sup>2</sup> Rey, “Definition,” 1.

terminology, and the precision that the designation thereby supposedly creates, clarifies certain features as well as delimits others. However, the outcome when it comes to applications of the term *hendiadys* is quite the opposite.

It is evident from the account above that the term *hendiadys* refers to various notions, is defined in a variety of ways, and is used for a large amount of constructions with all kinds of functions, which blatantly contradict the desired scientific dictum of adequate, specifying, unambiguous and clarifying terminology. Just as the constructions and features diverge so do conclusions on functions of the components involved, and exegetical deductions but they are all sanctioned by reference to the mutual term *hendiadys*.<sup>3</sup>

## 10.2 Historical concerns

The matter could have been settled if we from the outset either could have determined *the one* construction that the term *hendiadys* denoted originally, and applicable to biblical Hebrew, and/or could have found a subsequent consensus on the matter, from which a definition could be based and validated. However, as is clear from the account above, it is undecided from the outset what the obscure phrase ἐν δὶὸ δύοῖν represents.

This designation was already in antiquity used for several constructions, which in all likelihood have been conducive to the lack of agreement by subsequent scholars, apparent in definitions, discussions and exemplifications. Hence, we are left with an ambiguous term and an indistinct use of the same, which several scholars cited above are aware of.<sup>4</sup>

Some scholars in general express uncertainty on *hendiadys*, e.g., the famous linguist Leech, who sees *hendiadys* as what “we can value only as curiosities,” and adds “It is so rare that I have found no certain instance of it in English literature,” and Royle ingeniously asks “How can one prove the *absence* of hendiadys? What are the limits of this figure?”<sup>5</sup> Baldick decisively and accurately remarks that it “usually cannot be established that the paired words

---

<sup>3</sup> That exegetical deductions differ is of course due to e.g., morpho-syntactic, semantic and contextual parameters in every single case depending on how *hendiadys* is apprehended.

<sup>4</sup> See e.g., Cooper, *Journey*, 132, who deems the concept of *hendiadys* “vague, superficial, incomplete,” but who still uses the term and Hofmann/Szantyr who declare: “Seine [hendiadys] Abgrenzung gegenüber der Synonymen-häufung [...] ist oft kaum möglich; noch schwerer ist es von der Epexegeze zu scheiden.” See Hofmann/Szantyr, *Syntax*, 782. See also the conclusions in the article from 2006 by the present author, Lillas-Schuil, “Survey,” 99-100.

<sup>5</sup> Leech, *Guide*, 4; Royle, *Uncanny*, 318 (italics Royle).

actually express a single idea,” and Hahn, in 1922, wholly refuted the term and the presumed constructions, at least in Virgil’s poetry.<sup>6</sup>

At the same time it is obvious that several scholars in general continue to use *hendiadys*, e.g., Wright, whom biblical scholars refer to, and who applies the term for several different constructions. He has allegedly found over 300 so-called *hendiadyses* in Shakespeare’s works and it is obvious that Shakespeare employs various combinations of components in his works. However, in the article in which Wright discusses the 66 examples of *hendiadyses* he has found in Hamlet, he remarks somewhat alarmingly that *hendiadys* “resists logical analysis,” and that that “hendiadys, far from explaining mysteries, establishes them.”<sup>7</sup> He infers, in addition, that *hendiadys* represents “a kind of syntactical complexity that seems fathomable only by an intuitional understanding of the way the words interweave their meanings, rather than by painstaking lexical analysis.”<sup>8</sup>

Möllendorff establishes in 1996, however, that the term is not satisfactorily defined, and he also explains what he sees as the underlying reasons for the diversity:

Das Fehlen einer einheitlichen Definition in der antiken Rhetorik in Verbindung mit der semantischen Vieldeutigkeit des Terminus H. selbst, die Verwechslungsmöglichkeit von figurativer und grammatischer Verwendung, die zunehmende Freiheit zur Abstraktion im Gebrauch des Epithets in der modernen Sprachen sowie schließlich die hohe Frequenz scheinbar analoger Phänomene haben mithin zu einem Wildwuchs sowohl der sogar systemimmanent oft unpassenden Beispiele als auch insgesamt der Definitionen geführt.<sup>9</sup>

The conclusions by Möllendorff still seem valid and can explain the reasons for the lack of consensus. Definitions by biblical scholars are just as varied.<sup>10</sup> Vickers accurately acknowledges that “it seems to be one of the misfortunes of *hendiadys* that writers have repeatedly discussed it in ignorance of previous treatments, or without having identified the

---

<sup>6</sup> Baldick, *Dictionary*, 97; Hahn, “Hendiadys,” 197. Two synonym-like nouns could of course be apprehended as a semantic unit, but then again, as already pointed out above, in that case there are other and better designations available, e.g., conjoined synonyms, synonym-like nouns, *synonymia*, etc., referring to synonym-like components.

<sup>7</sup> Wright, “Hendiadys,” 169.

<sup>8</sup> *Idem*, 172. For more on Wright, see above 3.8 *Hendiadys* in Shakespeare’s *Hamlet*.

<sup>9</sup> Möllendorff van, “Hendiadyoin,” 1349. He also points out that clarifications are desirable.

<sup>10</sup> See above, e.g., 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

phenomenon they were discussing.”<sup>11</sup> The term is, however, and despite the uncertainties, applied by biblical scholars to a large amount of constructions in the HB and utilized in exegetical endeavours, but there is no agreement in research, in reference literature, in commentaries, monographs or articles etc, on the matter, which has been demonstrated above.

### 10.3 Various constructions and functions

The term is applied by biblical scholars to combinations of both nouns, verbs, phrases, clauses, and combinations thereof with various semantic relations: antonyms, identical, closely related, dissimilar components, syndetic, asyndetic, in parallelism, etc. The components most commonly designated *hendiadys* by biblical scholars are admittedly dissimilar nouns and verbs, and one of the components is often interpreted as a nominal or a verbal modifier respectively, but that is not always the case and not consistently, and the term is in addition frequently applied to other combinations of various kinds.

There are several functions suggested for the components designated *hendiadys* in the HB and even if one could assume that a presumed function depends on which construction we are dealing with, it is evident that one and the same function may actually be suggested regardless of components or semantic relations and relies, it seems, solely on the obscure designation *hendiadys* as the common denominator.

Various scholars view the constructions that the term is applied to alternatively as e.g., rhetorical, stylistic, and/or grammatical, and the suggested indications of how to discern a *hendiadys* in the HB are diverse as well. The application of the term often induces the reinterpretation of a component from one independent form to another, e.g., to an attribute/modifier etc.; to suggest that the biblical writer divided into two components an unknown original notion; the authorization to select various independent components in a context and reconstruct a fictitious construction; to sanction an inventive interpretation of two components allegedly forming a new concept; to interpret a verb as a noun or a noun as a verb or an adverb etc., and other more imaginative suggestions. There seem to be no limits to the possibilities that the term *hendiadys* evokes, inspires and authorises.

---

<sup>11</sup> Vickers, *Counterfeiting*, 176. Vickers discusses the treatment of *hendiadys* in general, but in particular in Shakespeare research.

#### 10.4 Reasons for usage by biblical scholars

One key reason for the frequent use of *hendiadys* by biblical scholars seems to be that there are unquestionably a number of more or less peculiar features in the HB that present difficulties, hence the need of an explicatory term when attempts are made to clarify obscure passages, wherefore *hendiadys* has been chosen.

The reason why specifically the term *hendiadys* is chosen among other terms is presumably that in at least some cases the combinations of components in the HB are seen to deviate from regular grammatical constructions, but display similarities with what is designated a rhetorical figure in Latin labelled *hendiadys*. The combinations in the HB are hence presumably deemed to represent a rhetorical figure due to similarities with at least some of the phenomena in the Indo-European languages to which the term is applied in general or originally.

However, as has been demonstrated above, the term was originally used for constructions in Latin poetry written in hexameter, and thus fundamentally different from the Hebrew text. It is therefore reasonable to believe that the combinations in the HB presumably exist for other reasons than due to considerations and adaptations to metric practices in Indo-European languages and poetry, which has been discussed and investigated above.<sup>12</sup>

Another reason for the frequent use of the term for syntagms in biblical Hebrew seems to be that several definitions in general are inclusive, which opens for different applications. The components involved or the relations between them may not be specified, e.g., “Two words employed but only one thing or idea intended.”<sup>13</sup> Since the term often, in general, is suggested to denote emphatic function, this is also ascribed components in the HB as well.

These facts in combination with the conception that two or more components are related in one way or the other, or are seen to constitute a unity of sorts – lexical, accentual, semantic, syntactical, etc., – opens for applications of the term to a mass of diverse combinations. This is of course not an advantageous situation and calls for demarcations and clarifications.

No one is of course to blame for the diverse applications, and whatever the reason for usage, biblical researchers presumably apply the term in good faith, perhaps relying on a single definition found, the employment of the term by other scholars and colleagues, similarities with constructions in other languages, the treatment of *hendiadys* in reference

---

<sup>12</sup> See above, 8.5 Alleged similarities with Latin, and also Chapter 9. Noun pairs in context.

<sup>13</sup> Bullinger, *Figures*, 657. For more on definitions, see Chapter 3. Etymology, first users and various subsequent applications, especially 3.4 Various definitions, forms and spellings.

literature, etc., but these sources come out as extremely varied as related above. Others perhaps simply stipulate a definition of their own when applying the term.

### 10.5 Diversity and perplexity

Whatever the reasons for usage, the designation *hendiadys* is applied by biblical scholars to such a variety of constructions derived from the HB that this unrestrained use of one term for disparate constructions opens for what appear inconsistent, unsystematic, contradictory and random apprehensions. This is apparent e.g., when the term is employed in a single scholarly presentation for a plethora of constructions or employed in contradictory applications in reference works, not to mention when the term is defined in one way but applied in another. An extenuating circumstance to consider would have been if the term denoted only one kind of construction or function, or inspired scholars to come forward with similar deductions regardless of components and semantic relations involved, but that is clearly not the case.

Moreover, not only is the term applied to numerous constructions, but uncertainty is obvious in many a comment on the part of biblical scholars concerning both the choice of the term and the features in the HB it denotes: “possibly a hendiadys”... “perhaps a hendiadys of sorts” ... “almost certainly a hendiadys” ... “a kind of hendiadys,” and other similar statements.<sup>14</sup> There is clearly a need for clarifications of the phenomena involved and for new, specific and at the same delimiting terminology.

Taking into consideration the amount of constructions the term is applied to someone may stand amazed and in awe at the prospects of what ‘a kind of hendiadys’ additionally implies. However, the existing uncertainty is of course symptomatic not only of an ambiguous term but equally of obscure features in the HB. The expressed hesitation testifies, in addition, to the insights by biblical scholars and their humble honesty; it is truly difficult to be sure of what the term denotes, but in many cases also what kind of features we are dealing with.

What this insecurity demonstrates moreover, is not only that obscure features are in need of distinctions and research, but that the application of the term *hendiadys* contributes very little to explications. Berlin expresses uncertainty in several cases when applying the term,

---

<sup>14</sup> See e.g., Aaron, *Ambiguities*, 58, “perhaps even a hendiadys of sorts”; Berlin, *Lamentations*, 51, “perhaps a hendiadys”; Brin, *Concept*, 48, “perhaps the things are formulated here [...] in the manner of a *hendiadys*”; Cassuto, *Exodus*, 23 “a kind of hendiadys”; Goldingay, *Psalms 42-89*, 257, “perhaps a hendiadys”; Hamilton, *Genesis 1-17*, 461, “possibly a hendiadys”; Oswalt, *Isaiah 40-66*, 257 n. 9, “this is almost certainly a hendiadys.”



wherefore she gives alternative suggested interpretations, and eventually adds understandably, it seems in resignation, “The identification of a hendiadys is largely a judgement call.”<sup>15</sup>

Avishur is, however, explicit in his judgment: “the absence of a sharp and consistent usage of the hendiadys term among the researchers, is evidence that the transposition of this stylistic term from the Indo-European to the Semitic languages is not smooth and clear.”<sup>16</sup> Avishur is without doubt correct that the appropriation of the term from one language faction (Indo-European) to another (Semitic) has not proved successful, but quite the opposite, since the term allows for an inclusion of such a large amount of constructions in the HB that we are left with the question: what is *not* a *hendiadys* in the HB?

### 10.6 Designations and phenomena

The need for differentiation of the phenomena involved and their functions in the HB instead of that *hendiadys* is applied without distinctions was pointed out by the present author already in an article from 2006.<sup>17</sup> That belief has been consolidated, decidedly strengthened and further increased by the results of this investigation. The reason is that the constructions to which *hendiadys* is applied to and the functions ascribed the components are diverse and in many cases even diametrically different: two, three or more components consisting of nouns, verbs, phrases, clauses and combinations thereof, with semantic relations ranging from antonyms to synonym-like, with or without one or more intervening components, in parallelism, etc. However, not only the use of the term is the issue, but the phenomena we are dealing with, and there is evidently a need for distinctions between phenomena in the HB, of which some would seem to be rhetorical, others grammatical or stylistic, etc.,

There are more or less peculiar features in the HB incorporated in the designation, but they need not all be labelled *hendiadys*. There is hence a demand for alternative designations and pertinent, specific and at the same time delimiting terminology for any of the constructions involved in the HB to avoid confusion, and so that the phenomena involved may be given the

---

<sup>15</sup> Berlin, *Lamentations*, 4.

<sup>16</sup> Avishur, *Studies*, 102. Avishur, however, also employs the term for various constructions: (a) what he calls ‘appositional hendiadys’ that consist of synonym-like nouns, verbs and adverbs, and none of them are reinterpreted as a modifier, but also (b) combinations of nouns from the same semantic field or dissimilar nouns of which one actually is reinterpreted as a modifier, and (c) two nouns with an intervening conjunction that is deemed to have comitative function, and in which none of the nouns are reinterpreted. See Avishur, “Pairs,” and Avishur, *Studies*. See on Avishur above in 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

<sup>17</sup> Lillas-Schuil, “Survey,” 99-100.

attention they deserve. An attempt to differentiate between various combinations has therefore been endeavoured above, which includes calling into question the notion that the two components involved are 'one,' and to see if there are alternative approaches.

In some cases new designations are needed that specify and delimit constructions. This pertains e.g., to when a reinterpretation of one or two nouns with an intervening conjunction seems necessary. The working term used in this investigation in order to avoid the *hendiadys-disease*, is *attributive noun syndesis*, *ANS*, for short.

Are we not in danger of just replacing one term with another and might not *ANS* in turn come to denote any kind of constructions with any kind of functions? It seems highly unlikely that *ANS* would contribute to such confusion. First of all, this designation does not imply the presence of a rhetorical figure or similarities with features in Latin. Secondly, *ANS* refers only to nouns, syndetically joined, and it is therefore unlikely that this term would be used for verbs, phrases or clauses. Thirdly, *ANS* does not imply any other functions, than a reinterpretation, nor does it suggest itself to be used interchangeably with already existing designations, but can be used at the present while awaiting more research on the subject. If it will eventually be shown that this kind of construction with this function does not exist in biblical Hebrew, then, alas, we have no *ANS* and the term can be disregarded.

## 10.7 Objections

It might be maintained that although arguments in favour of discarding the term *hendiadys* have been put forth above, there are at least certain tendencies in the application of the term, e.g., that the unanticipated presence of a conjunction is more often the case in suggested *hendiadyses* than the opposite.

However, while that is true, the appreciation of the presence of the conjunction even as a prerequisite does not contribute to a more straightforward and unproblematic apprehension of e.g., dissimilar or closely related nouns combined, but quite the opposite. Another factor is equally that the conjunction may in itself have various functions that ought to be considered, as demonstrated above, and if taken into consideration may result in various feasible interpretations.

Furthermore, we are confronted with the asyndetic combinations, in some cases consisting of the very same components as in the syndetic combinations, wherefore the different

constructions and interpretational possibilities depending on the presence, absence and functions of the conjunction need to be considered in each case and in their own right.

Another perceptible tendency, which might be pointed out is that in the largest categories consisting of dissimilar nouns as well as verbs, one of the components is often interpreted as a nominal or verbal modifier respectively.

That is certainly true, but is not an argument for a continued and unchallenged use of the term *hendiadys* for these two different kinds of constructions. Firstly since the verb combinations do not seem to represent a rhetorical but an inherent grammatical construction in the Semitic languages, and secondly since the combinations of dissimilar nouns, on the other hand, appear to form a text type characteristic and from a diachronic perspective and a grammatical point of view still is an undecided issue.

Thirdly, there is still considerable uncertainty as to whether and when a reinterpretation is the best option, whether a component in certain combinations indeed represents subordination or coordination, and/or whether other functions may be at hand. It is still not conclusive that the interpretational approach (a reinterpreted noun) indeed always is the preferable method at all, nor which of the components ought to be interpreted as a modifier or both to represent a construct relation, but also since that kind of interpretation results in eisagogical conclusions with reference to the term *hendiadys* and sometimes with the term as the sole guarantor.

This uncertainty and diversity of opinion are symptomatic and quite understandable since several constructions are obscure, there is no consensus on the matter, and it is not obvious if the aim of the biblical writer actually was for one or both of the components to be reinterpreted. These issues are, on the other hand, and most importantly, obviously not solved by the employment of or with reference to *hendiadys*.

It may perhaps be argued that we should proceed from the assumption that even if not all but still several of the combinations labelled *hendiadys* represent idioms, we therefore should take both components involved to represent a concept that goes beyond the literal meaning of the constituent parts when combined.

There are most certainly in biblical Hebrew, just as in other languages, expressions and combinations of components that represent idioms, e.g., ‘his ears will ring,’ ‘to fill behind

YHWH,' etc., and some of these are labelled *hendiadys*. There are probably numerous other expressions that were easily understood by their original executors, but that with the passing of time have lost their meaning, which perchance includes some of the combinations of components discussed above, and leaves us with a risk of over-interpreting certain features in the HB. With no informants at hand we are of course handicapped, in a situation of having to choose between several possibilities, but still lacking criteria for when a certain understanding is preferable.

However, even though certain expressions represent concepts beyond an actual literal rendition of the components combined and have been convincingly argued for, this cannot be concluded for all suggested so-called *hendiadyses*. Furthermore, well-supported arguments for the notion of an idiom would be needed in each case and if that were to be established it would, in addition, decidedly overrule the term *hendiadys* for the more preferable 'idiom' or 'idiomatic expression.'

It might be questioned whether the present investigation sets out to prove that scholars are incorrect in taking certain combinations as units, but the intention of this study is of course not to prove that biblical scholars are mistaken, only to examine in what way the term *hendiadys* is suitable and contributes in a constructive way to elucidate features in the HB, and to see if there are alternative approaches.

Firstly, no one is to blame or to be held responsible for the diverse use of the term, which often is quite understandably employed for two components, but the applications need to be brought into question due to the varieties and the amount of phenomena involved. Secondly, it is difficult to ascertain and would need to be discussed whether two components indeed comprise – or are supposed to be viewed as – units, as some scholars point out.<sup>18</sup>

Thirdly, certain combinations that are labelled *hendiadys* would indeed seem to form units, but then again, all kinds of units; grammatical units, accentual units, lexical units, semantic units etc. This pertains to e.g., two nouns in a construct relation, to two, three or more components joined by *maqgef*, to combinations of synonym-like nouns, to components taken to express a totality, etc.

However, first of all the term unit is unclear and why would, in addition, we need to designate e.g., a construct relation *hendiadys* when construct relations constitute a well-

---

<sup>18</sup> See e.g., Baldick, "Hendiadys," 97.

known grammatical construction? And if considered rhetorical, that would indeed need further arguments. Construct relations as grammatical constructions can of course be found in passages used by the writers and redactors for suasive purposes.

Other components may form an accentual unit by the use of *maqqef* but that is due to the Masoretic signs applied. The components joined by *maqqef* are mutually diverse, and involves two, three, four or more features that consist of all kinds of components; particles, nouns, verbs etc.; wherefore ‘accentual unit’ appears a better option thereby avoiding the risk of ascribing to the combined component other functions implied or promoted by various associations with what the designation *hendiadys* stands for.

In other cases, combinations of e.g., synonym-like nouns may be taken as a semantic unit, but ought then to be given labels that describe the semantic relation more precisely e.g., *synonymia*, near-synonyms, etc., in order to differentiate between them and other supposed units and functions. There is of course a difference between when two nouns like ‘joy and gladness’ are viewed as have been combined due to reinforcement and are hence rendered ‘very joyful’ in a translation, compared to when unexpected and peculiar combinations consisting of two dissimilar nouns with an intervening conjunction in the HB, like e.g., ‘the prince and great’, ‘ending and hope,’ ‘to seal vision and prophet’, ‘scroll and words’ etc., are reinterpreted in various ways.

Moreover, if certain components in the HB in other cases are taken to refer to a totality of various kinds, which is an approach that in some cases would seem to need to be substantiated further, there are in any case accepted terms to denote these phenomena, viz., *merismus* or polarized expression, etc.

When the term *hendiadys* is applied to structures in the HB of which other more precise designations exist, the use of the term is of course highly inadvisable. The use of a ‘one for all’ term for any kinds of constructions apprehended as units does not come out as a recommendable option.

It can be argued that we should recover the ‘original’ use of *hendiadys* among its first, or at least early, users in antiquity, or perhaps the initial use by biblical scholars in the 16<sup>th</sup> and 17<sup>th</sup> centuries, or conform to present-day common usage or even to stipulate a new definition when applying the term to features in the biblical text.

However, if we should recover an ‘original’ use the question is which construction and which function we should advocate, since the examples in antiquity were of various kinds, as were the ones labelled *hendiadys* by biblical scholars early on. Already Glassius, in his influential *Philologiae Sacrae* from 1623, which continued to be used for centuries, applies the term to different constructions with several semantic relations and with at least two suggested or possible functions.

Moreover, since a divergent development evidently has evolved and continued until it now has reached the point in which practically any kind of combinations indiscriminately are called *hendiadyses* it is impossible to determine, even if some tendencies are discernible, which of these applications that represent ‘common usage.’

We could of course accept an array of various stipulated and/or more or less all-inclusive definitions by every user of the term, and thereby arrive at subcategories *en masse*, but that does not come out as a desirable solution. It would only mean that the current situation would carry on, and with possibly even added ambiguities judging by the hitherto development, and perhaps even with the result that phenomena in need of research would still go unexplored, which presents itself as an undesirable option.

Even though the use of the term *hendiadys* has been challenged above by calling into question the use of a single term for an overabundance of phenomena with various ascribed functions, and the notion that the components embody a rhetorical figure or represent units, etc., what if someone could actually show constructions in the HB that consist of two components, which the term implies, that we can suspect have been apprehended as a unit whereby the function appears to be rhetorical? Would not that kind of construction qualify as a *hendiadys*?

After having collected a plethora of examples put forth by scholars from the late 16<sup>th</sup> century onward, thoroughly investigated the subject from morphological, semantic, syntactical and pragmatic perspectives, and in effect challenged that very notion from several angles, the conclusions are that firstly there are indeed at least one and possibly more constructions in the HB in which the components presumably *were* apprehended as a unit and the function of the two probably was seen as rhetorical, or the two were used to denote a totality, but we have other more specifying and delimiting terms at our disposal, for e.g., for combinations of abstract synonym-like nouns like ‘joy and gladness,’ such as near-synonym

or *synonymia*, or for ‘day and night,’ as apprehended to refer to a totality they can be called *merismus*, etc.

Secondly, any other construction found would definitely be worthy of more delimiting and specifying terminology than *hendiadys*; an all-inclusive, but obscure term with ambiguous denotations and implicit ascribed functions that does not elucidate either commonly occurring constructions in the HB nor peculiar feature or obscure passages, but quite the opposite.

Thirdly, instead of the term being a precise exegetical, grammatical or semantic instrument, *hendiadys* in many cases either causes or creates uncertainty, and the applications in practice point to the existence of diverse phenomena in need of analysis. In some cases the term even becomes a guarantor for eisegesis and capricious interpretations. It also suggests that additional features apart from combinations of nouns investigated above, have not been awarded enough consideration, and that the term *hendiadys* conceals what constitute areas in need of research.

## **10.8 Rejections and new approaches**

A term ought, at the very least, not to furnish bewilderment, but to be of help in demarcations and elucidations; yet the term *hendiadys* clearly does not facilitate deductions or concordant conclusions nor point to foundations for consistent criteria facilitating exegetical inferences, but quite the opposite. Hence, there is no point in continued use of a term that does not explicate but obscures.

The term is simply exhausted and worn out. All categories and structures embraced in the *hendiadys* designation and obscured by that application need to be treated, given designations and researched in their own right according to their own specific characteristics, frequency of appearance or contexts in which they occur, which ought not be sanctioned or presupposed by a mutual designation derived from application to any kinds of constructions in any other languages or in biblical Hebrew.

### **10.8.1 Alternative approach and results**

When discarding the term *hendiadys* and looking past and beyond associations with e.g., rhetorical figures and similarities with Latin, specific results have been obtained. It is discovered, as related above, that noun pairs, in particular dissimilar nouns that represent an

*ANS*, occur frequently in direct discourse and in related text types, as direct mode of address, etc., but they are rare, and some of them practically non-existent, in the narrative passages in prose in the Hebrew Bible.

It is not unfounded to suspect that by employing these features the biblical writers or redactors are trying to bestow direct discourse certain characteristics and perhaps even trying to present to the reader some kind of imitation of actual speech. That is of course a tentative suggestion and is not to say that passages formulated as quoted speech in the HB represent actually oral incidents or dialogues executed in a spoken language, or in dialects at various times when the biblical text was written or redacted. However, the tendency that noun pairs with an *ANS* occur in reported speech is clearly discernible.

The presence of these combinations could have been a conscious choice with stylistic intentions by the biblical writers and redactors to form traits in a discourse specific language, and/or perhaps utilized in order to represent archaic or colloquial expressions, but that would need to be investigated further. This would seem to pertain not only to noun pairs in direct discourse, but the forms and features present in general in what is presented as direct discourse compared to narratives. In addition, the results achieved above reinforce the deductions commonly arrived at in this investigation: *hendiadys* obscures and conceals what constitute areas and phenomena in need of more thorough study.

### **10.9 Concluding summary**

The all-embracing use of a single term for a plethora of constructions with various ascribed functions undoubtedly and conclusively illustrates, as demonstrated above, that the term *hendiadys* has no substantial value and should be disregarded, since the applications have the effect that diverse features are lumped together and treated alike, their different characteristics are obscured as well as phenomena and areas in need of attention.

It is apparent that this excessive and uncritical use of *hendiadys* for an overabundance of constructions indicates a need for demarcations of the combinations of components labelled *hendiadys* that represent various rhetorical, stylistic and grammatical phenomena with their respective functions in the HB. When discarding the term and looking past and beyond similarities with Latin, new facts have been unveiled, e.g., that especially noun pairs with an *ANS* occur frequently, and some of them solely in reported speech, but are rare in narrative passages in prose.



The kind advice that we should always be on the lookout for *hendiadyses* in the biblical text, ought perhaps to be paraphrased thus: ‘Always look out when ‘*hendiadys*’ is used’! If the phenomena traditionally designated *hendiadys* are given due attention, however, they will undoubtedly reveal valuable information on the languages and features in the Hebrew Bible and be of assistance in both linguistic and exegetical endeavours.



# Part II

## *Collection of examples*



# Chapter 1

## Introductory remarks to the *Collection of examples*

The examples below constitute the material for the investigation of which components and constructions in the Hebrew Bible that the term *hendiadys* is used to denote. The examples were originally assembled as a reference material for analysis and statistics and were not intended for publication. However, since inquiries have been made for the collection to be published in order for scholars to have access to this material, the collection is therefore presented below in its entirety with the hope that it may stimulate research on the phenomena and the combinations involved.

It is important to stress from the outset that the diverse applications of the term in many ways are understandable since the term is obscure, has been disparately employed already from the start when applied to examples in Latin and hence subsequently on combinations in Hebrew and Aramaic. This means of course that no particular scholar's use of the term is more debatable or questionable than any others. The diversity, however, demonstrates clearly the great varieties, that the term is far too wide-ranging, inclusive and outmoded to continue to be used in this way, as has been shown in Part I above, and also demonstrates the presence of various phenomena in the HB that are in need of specific terminology, delimitations, clarifications and further research.

The examples below include not only the ones that with confidence are suggested as and are designated *hendiadys* by scholars, but also several examples to which the term is applied only hesitantly, and/or with great uncertainty by one or several researchers, which results in expressions as “possibly a hendiadys”/“if a hendiadys, the translation could be...” etc.<sup>1</sup>

However, even if the latter examples are set forth with some tentativeness, the examples and the explanations do testify to which kind of components and phenomena generate the use

---

<sup>1</sup> There are in fact more than 50 additional examples found that are not included below, nor are part of the statistical results above, simply because it was difficult to ascertain in the citations or references which components the term actually was aimed at.

of the term, and reveal, in addition, how, according to the scholar/scholars cited, a so-called *hendiadys* ought to be apprehended. They are even indicators not only of the present situation, but also of what might eventually become included in the term in the future. Examples given with tentativeness are therefore incorporated in the *Collection of examples* below. In order to do full justice to the opinions expressed and clearly show which the examples are that are given with hesitancy, the cautious formulations found, e.g., “probably a *hendiadys*” or the like, are incorporated in the citations apart from a sometimes suggested translation.

Since it is fairly uncommon to see arguments against the use of the term, the few examples explicitly said *not* to represent a *hendiadys* are included below, but they are of course not included in the statistical results of suggested or suspected *hendiadyses*. In most cases the declaration by some scholars that a certain combination is *not* to be regarded as a so-called *hendiadys*, which is abbreviated ‘not h.’ below, refers to examples that are already suggested by other scholars as *hendiadyses*. In a few cases, however, ‘not h.’ refers to examples that scholar found suggests should be regarded as a *hendiadys*, but that someone still explicitly argues that it is *not* to be regarded a *hendiadys*. The latter examples are not included in the statistical results, but incorporated below all the same, due to the fact that the examples are rare, the arguments are interesting and reveal what might in other cases be considered a *hendiadys*.

### **1.1 Various perspectives**

All examples found and derived from the HB are included in the collection, regardless of which perspective – linguistic, rhetorical, grammatical, exegetical etc. – the argumentation is based by the nearly 330 scholars cited. In the collection below are 22 examples of suggested *hendiatriises* and *hendiatriises*, and 13 examples that are explicitly refuted as so-called *hendiadyses*, included for comparison, but they are of course excluded from the statistical investigations.

The collection consists of 1720 collected examples, 1684 examples in Hebrew and 36 examples in Aramaic and they are derived from grammars, lexicons, dictionaries, commentaries, monographs, articles etc., dealing with the HB and/or biblical Hebrew.

Below is demonstrated the manner in which the examples are presented in the *Collection of examples*, how the references to scholars are arranged and in which way the morpho-syntactic

and semantic analysis is presented. Subsequently the abbreviations used are explained in more detail.

## 1.2 Disposition

All examples are presented in a similar manner, which is illustrated below by a suggested *hendiadys* in Gen 1:1 and derived from the *Collection of examples*:

### Genesis

Gen 1:1 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ the heavens and the earth Ndis  
Chomsky, “Principles,” 36, “it should be interpreted as a hendiadys [...] in the sense of everything”;  
Hamilton, *Genesis 1-17*, 103, “is to be taken as an illustration of hendiadys (an idea expressed by two nouns connected by ‘and’), or a merism [...] ‘the universe’;  
Sailhamer, “Genesis,” “universe”<sup>2</sup>;  
Waltke, “Genre,” 3, “a hendiadys [...] denoting ‘the cosmos’”

To the far left, a reference is given to which biblical book/chapter/verse the proposed *hendiadys* in Hebrew/Aramaic is derived from. If a suggested *hendiadys* is in Aramaic it is notified in the column to the left as well, after the chapter and verse, e.g., Dan 2:10 (Aram).

Directly below the Hebrew/Aramaic text are the references given to the scholars found who use the term *hendiadys* for that particular example and in a few cases the ones who do not take a particular example as a *hendiadys*. The principles of reference are explained more below.<sup>3</sup>

To the far right, the morpho-syntactic and semantic analysis is presented by means of abbreviations. For principles of categorizations, see above in Chapter 2, Methodological issues and angles of approach. For abbreviations see below 1.7 Abbreviations of categories with exemplifications.

---

<sup>2</sup> No pagination.

<sup>3</sup> See below 1.3 References.

### 1.3 The Hebrew/Aramaic text and the English translation

The text in Hebrew and Aramaic is derived from the *BHS* and is presented with vowels and diacritic signs. This is because the presence of certain vowel signs and/or diacritical marks in some cases are used as arguments for the application of the term *hendiadys*.

A literal translation in English is given after the Hebrew/Aramaic text or directly below it if the text passage is extensive. When only parts of the components in an example constitute a suggested *hendiadys*, and/or it may be difficult to identify due to reinterpretations by scholars cited, the components in question are enlarged in the Hebrew/Aramaic text and given in italics in the literal translation immediately following after/below the Hebrew/Aramaic text.

Individual components may of course be interpreted and translated in various ways in general, as in certain contexts and in combinations with various components. However, an as consistent rendition as possible of individual components involved is chosen throughout in order to facilitate the reading and the recognition of certain lexemes, roots and stems.<sup>4</sup>

### 1.4 References

References to scholars are given in alphabetical order in connection with every example. The references to scholars consist of (a) surname, (b) initial of first name, or names, if there are more than one scholar with the same surname and a single first name, (c) an abbreviation of the title/titles by the scholars in question in which the term is used, (d) page reference(s), and (e) the suggested translation(s) by the scholar referred to.

If a scholar presents a translation of a proposed *hendiadys*, that translation is included as a citation after the page reference. If there is no translation or comment found below an example cited it means that even though the scholar referred to uses the term *hendiadys* for the components in question, no translation that deviates from a literal translation of the Hebrew text is found.

When there are more than one comment/interpretation/translation of a suggested *hendiadys* by a certain scholar and/or they are found in different monographs/articles etc., by the scholar in question, all the references encountered in which the scholar refers to a certain example as a *hendiadys* are cited. If the term *hendiadys* and the translation of the components, or several

---

<sup>4</sup> The order of the biblical books follows the same order as in *BHS*.



translations of the same, occur on different pages in the same monograph/article by the scholar cited, all the page references found are given.

Additional references connected with a certain suggested *hendiadys* by a scholar cited are given in a footnote together with the first example of that suggested *hendiadys* by the scholar in question. In all subsequent examples in the Hebrew Bible consisting of the same components references are given in the footnotes to the first occurrence given by the scholar cited.

If a suggested translation/interpretation of a proposed *hendiadys* is given in French, German, Latin, Modern Hebrew etc., the citation is given in each language respectively, but with a translation to English placed in a footnote.

## 1.5 Categorizations

The morpho-syntactic and semantic analysis of the components that are considered to constitute proposed or suspected *hendiadyses* is given in the presentation to the right by means of abbreviations.<sup>5</sup> The analysis to the far right of each example incorporates categorizations according to the following principles:

1. The first abbreviation indicates to which part of speech or syntactical construction the components in a suggested *hendiadys* represent: N = noun, V = verb, etc. If the term *hendiadys* is used to denote syntactical constructions the abbreviations ‘Ph’ for phrase and ‘Cla’ for clause, etc., are used.
2. The components are two if not otherwise noted. If more than two components are incorporated in a suggested *hendiadys*, the amount of components is referred to in the analysis to the right as well, e.g., ‘4N,’ which reads ‘four nouns.’ The few occasions when the term *hendiatriis* or *hendiattetris* is used for 3 or 4 components are also indicated to the right.
3. The semantic relationship of the components are also presented by means of abbreviations: e.g., ‘diss’ for ‘dissimilar components; ‘semf’ for ‘from the same semantic field,’ etc. Subcategorizations are also given, e.g., ‘synl’ which stands for ‘synonym-like,’ which is a subcategory of ‘semf.’ For example ‘Nsemf, synl’ reads ‘2 synonym-like nouns from the same semantic field.’

---

<sup>5</sup> For abbreviations of the classifications and annotations, see below 1.7 Abbreviations with exemplifications.

4. If an example consists of more than two components of which some are closely related whereas others are dissimilar, the components are referred to as e.g., ‘4Vdiss/semf,’ which means that at least two of the verbs involved are closely related and at least one of the verbs involved is dissimilar in meaning as compared to the rest of the verbs in the example in question.
5. The components are joined syndetically if not otherwise noted. If the components are joined asyndetically the abbreviation ‘asyn’ is added in the analysis to the right.
6. If the components in a suggested *hendiadys* are interspersed by one or more intervening components the abbreviation ‘int,’ for ‘intervening components,’ is added to the right.
7. The term *hendiadys* is at times utilized to denote components in parallelism, which is indicated to the right by the abbreviation ‘in Pa’ for ‘in parallelism.’
8. When a suggested *hendiadys* consists of a combination of two nouns no further comment is given in the footnote, but if the two consist of a noun and an adjective this is indicated in a footnote by ‘noun + adj,’ and when an example consists of two adjectives this is indicated by ‘2 adj.’ The morphological analysis of the verbs involved in each example is also given in a footnote, e.g., ‘impf’ (imperfect), ‘impv’ (imperative), etc.
9. The nouns in a suggested *hendiadys* may at times have prefixed particles, plural endings and/or pronominal suffixes. In order to differentiate between examples consisting of nouns with or without affixes, the letters ‘a,’ ‘b,’ ‘c’ as well as combinations thereof are used. The letter ‘a’ indicates that at least one of the nouns in a proposed *hendiadys* have a prefixed particle other than *wāw* and the article; the letter ‘b’ indicates that at least one of the nouns has a plural ending, and the letter ‘c’ that at least one the nouns has a pronominal suffix. If one of the nouns has e.g., a prefixed particle, a plural ending as well as a pronominal suffix, all letters ‘a, b, c’ are used in the analysis to the right.
10. If a certain combination of nouns, e.g., ‘horse and carriage’ is viewed as a *hendiadys* by a scholar, but a reference is made to a verse in which the nouns are not joined syndetically, but form part of one or more phrases, e.g., ‘Pharaoh’s *horse* and all his *chariots*,’ the abbreviation N/Ph is used. This is due to the fact that it is the nouns as such, given in italics above, that the scholar refers to even if the actual nouns in the

example in question are parts of two phrases. The semantic analysis is then given as ‘N/Ph, diss, th’ which in this case means ‘two theme-related dissimilar nouns/phrases.’ This is used only when a scholar refers to the nouns as a *hendiadys* but they are part of one or more phrases. However, if it is explicitly stated, or is obvious, that the suggested *hendiadys* consists of (a) a combination of two phrases, the categorization ‘Ph’ is used, or (b) a noun *and* a phrase referred to as a so-called *hendiadys*, e.g., ‘*old with full days*,’ i.e., a noun + phrase combined, they are given the categorization /abbreviation ‘N + Ph,’ with the semantic analysis given after a comma ‘N + Ph, semf,’ which reads ‘one noun + one phrase combined, from the same semantic field.’

11. If nouns in a construct relation are designated *hendiadys* the abbreviation ‘Nc’ for ‘Nouns in a construct relation’ is given in the analysis to the right, or in combinations e.g., N + Nc, etc.
12. The abbreviation ‘advM’ is added in parenthesis to the right when at least one of the scholars cited suggests, or the translation points to, that one of the verbs in the example in question is taken to serve as an adverbial modifier. The reason that ‘(advM)’ is included is only to make it easy to detect and differentiate between examples in which one of the verbs is taken to serve as an adverbial modifier by at least one of the scholars cited in connection with a suggested *hendiadys*, and other examples in which that function is not suggested for any of the verbs by the scholar/scholars referred to.
13. The designation ‘*wāw*–hen,’ to the right means that the term *hendiadys* is used for the particle *wāw* as such by the scholar/scholars referred to and not for the combination of the other components, e.g., nouns, verbs or phrases etc. involved.
14. The designation ‘*hapax*’ stands for when the suggested *hendiadys* includes a component that is an absolute *hapax legomenon*. No semantic analysis is then given. When one of the components is a so-called non absolute *hapax legomenon* that is indicated by *hapax(n)*.<sup>6</sup>
15. The designation ‘*crux*’ is added when either one of the components or even the entire example is considered to be a *crux*. When a *crux* is part of or constitutes a suggested *hendiadys*, no semantic analysis is given.

---

<sup>6</sup> For criteria for differentiations between so-called absolute versus non-absolute *hapax legomena*, and lists of these, see Greenspahn, *Hapax*.

16. When the reason for a certain example to be labelled *hendiadys* is explicitly stated to be that one of the components is viewed as epexegetical then ‘expl’ for explicative is given in the analysis.<sup>7</sup>
17. If an example is explicitly said *not* to be a *hendiadys*, the abbreviation ‘**not h.**’ in bold letters is given in connection with the scholar cited who argues against the opinion that the components form a so-called *hendiadys*.

## 1.6 Combinations of components and references

Certain combinations of components are seen by some scholars to represent *hendiadys* in general, but verse references are not always given to any of the occurrences in the Hebrew Bible. In that case a reference to the scholar cited is placed in connection with all verses in the Hebrew Bible in which the combination of components occurs and a comment is given in a footnote on the fact that it is the combination as such that is viewed as a *hendiadys*. Other scholars may, on the other hand, refer to the very same combination of components as a *hendiadys*, but give explicit references only to one or a few verses even if the combination of components as such occurs several times in the HB. In that case a reference to the latter scholar(s) is placed only in connection with the one or the few examples that he or she refers to.

Even if the lexemes are the same in several examples the components may differ in the individual examples found, since the individual lexemes may (a) occur with or without inflection, (b) occur with or without affixed particles and/or (c) occur in inverted order, and, in addition, (d) occur only in certain books or genres or (e) in a particular way only in certain passages, etc. A variety of translations, interpretations and functions are, in addition, ascribed to identical lexemes as suggested *hendiadyses*. One or more scholars may, in addition, refer to components forming a suggested *hendiadys* that consist of lexemes that are slightly varied in different examples. Due to the varieties mentioned above, all examples of suggested *hendiadyses* are therefore incorporated in the collection, including the ones that consist of the same lexemes with or without affixes or other variations.<sup>8</sup>

---

<sup>7</sup> That abbreviation is not used when that opinion is not explicitly expressed.

<sup>8</sup> The examples that consist of combinations that occur more than a few times amount to circa 200.

## 1.7 Abbreviations with exemplifications

The following abbreviations and combinations thereof are used in general above and in the *Collection of examples* below. They are used for parts of speech, forms, different categories, subcategories and combinations thereof in the morpho-syntactic and semantic analysis of the components and their interrelationships in suggested or suspected so-called *hendiadyses*, and a few so-called *hendiatriises* and *hendiatriises*.

a	when a noun in a suggested <i>hendiadys</i> has one or more prefixed particles other than <i>wāw</i> and/or the definite article
adj	adjective
advb	adverb
Advb	a suggested <i>hendiadys</i> consists of a combination of adverbs, e.g., ‘suddenly, suddenly’
ant	antonyms
Aram	example in Aramaic
b	when a noun in a suggested <i>hendiadys</i> has a plural ending
c	when a noun in a suggested <i>hendiadys</i> has a pronominal suffix
Cla	means ‘clause’ and is used for a combination of two clauses that are suggested as a <i>hendiadys</i> . One of the clauses may at times consist of a single verb with or without an object suffix
Cla (advm)	a combination of two clauses that are suggested as a <i>hendiadys</i> in which at least one of the verbs in the clauses appears to be interpreted as an adverbial modifier (advm)
Cla, diss	two dissimilar clauses combined that are interpreted as a <i>hendiadys</i> , e.g., ‘he took his rod and he lifted his hands’
Cla, semf	two clauses that are interpreted as a <i>hendiadys</i> and the clauses seem to express closely related notions, e.g., ‘he was extremely angry and he was full of rage’
Co	cognate object construction

coh	stands for ‘cohortative,’ and is used when one or more of the verbs has a cohortative suffix
cons	stands for ‘consecutive,’ which is used as in traditional terminology for a verb form with a prefixed <i>wāw</i> interpreted in perfective or futural sense respectively
ds	different stems
dg	different gender
dn	different number
expl	stands for ‘explicative’ and is used when the components in a suggested <i>hendiadys</i> are clearly said to represent epexegetis but are still designated <i>hendiadys</i>
fem	feminine
geogr	is short for ‘geographical’ and is used when a suggested <i>hendiadys</i> consists of a combination of place names like, ‘Israel and Jerusalem’
<i>hapax</i>	an absolute <i>hapax legomenon</i>
<i>hapax(n)</i>	a non-absolute <i>hapax legomenon</i>
hyp	a hyponym
iden	identical components
impf	imperfect
impv	imperative
int	means ‘intervening’ and is used when the components in a suggested <i>hendiadys</i> are interspersed by intervening components
masc	masculine
Nant	two nouns consisting of antonyms (‘ant’), e.g., ‘good and evil,’ that are suggested as a <i>hendiadys</i>
Nc	stands for ‘two nouns in a construct relation’ that are labelled <i>hendiadys</i> e.g., ‘the oath of the covenant’
Ndiss	two dissimilar nouns

Ndiss, th	a combination of two dissimilar nouns that are theme-related ('th'), e.g., 'eat and drink'
N/Ph in Pa	two nouns or phrases in parallelism are referred to as a <i>hendiadys</i> , e.g., 'For <i>her rich inhabitants</i> are full of violence, and <i>her inhabitants</i> spoke lies'
Nsemf	two closely related nouns from the same semantic field, e.g., 'dust and ashes'
Nsemf, synl	two synonym-like nouns from the same semantic field, e.g., 'joy and gladness'
Nsr, dg	two nouns from the same root ('sr'), but of different gender ('dg') e.g., 'desolation (masc. sing.) and desolation (fem. sing.)'
Nsr, iden	two identical nouns from the same root ('sr'), e.g., 'city and city'
Nsr, sg	two nouns from the same root ('sr') and from the same gender ('sg'), but of different forms
part	particle
partc	active participle
pass	passive
pers	is short for 'personal' and is used when a suggested <i>hendiadys</i> consists of a combination of personal names like 'Shem and Jepheth'
Phdiss	refers to a combination of two dissimilar phrases, each containing more than two lexemes, e.g., 'to this covenant and to this oath'
plur	plural
sf	stands for 'solitary form' and is used for when a component that occurs only once in the HB in a certain way form part of a suggested <i>hendiadys</i> , e.g., forms with or without <i>matres lectionis</i> , although the root and/or other spellings of the same lexeme with or without <i>matres lectionis</i> may be attested in the HB
sg	same gender

sing	singular
sr	same root
V in Pa	two verbs in parallelism ('Pa') referred to combined as a <i>hendiadys</i> , e.g., 'and he said... /and he spoke...'
Vdiss (advn)	a combination of two dissimilar verbs in which one of the verbs is interpreted as a modifier (advn) by at least one of the scholars cited, e.g., 'he added and he took' for 'he took again.'
Vdiss, th	a combination of two dissimilar verbs that are theme-related, e.g., 'eating and drinking'
Vsemf	closely related verbs combined, e.g., 'he answered and he said'
Vsemf, synl	two synonym-like verbs combined, e.g., 'rejoice and be glad'
Vsr, dc	a combination of two verbs from the same verb root ('sr') but from different stems ('dc'), e.g., 'turn (Qal) and turn yourself (Hitpael)'
wāw - hen	the particle <i>wāw</i> as such appears to be referred to as a <i>hendiadys</i>
wāw - expl	the particle <i>wāw</i> is interpreted as 'that is/namely,' and explicitly constitutes the reason for the example to be designated <i>hendiadys</i>

Combinations of components from the aforementioned categories may also be designated *hendiadys* and are therefore also included in the *Collection of examples*. This refers to combinations that may consist of combinations of different parts of speech or syntactical categories, e.g., a noun and a phrase (N+Ph), a noun and a verb (N+V) or combinations that form more complex constructions, like a noun, a phrase and a clause (N+Ph+Cla) etc.



# Chapter 2

## *Collection of examples*

### Genesis

Gen 1:1 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ the heavens and the earth Ndis

Chomsky, “Principles,” 36, “it should rather be interpreted as a hendiadys [...] in the sense of ‘everything’”;

Hamilton, *Genesis 1-17*, 103, “is to be taken as an illustration of hendiadys (an idea expressed by two nouns connected by ‘and’), or a merism [...] ‘the universe’”;

Putnam, *Reading*, §4.11, p. 40;

Sailhamer, “Genesis,” “universe”<sup>1</sup>;

Waltke, “Genre,” 3, “a hendiadys [...] denoting ‘the cosmos’”<sup>2</sup>

Gen 1:2 תְּהוֹמוֹת וְרֵקְבָה an emptiness/formless and a void Nsemf, synl

Arnold, *Genesis*, 37, 43, “formless void”;

Arnold/Beyer, *Survey*, 492 n. 7;

Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “a *formless void*”<sup>3</sup>;

Atwell, *Source*, 452, “a sort of hendiadys”<sup>4</sup>;

Bandstra, *Genesis 1-11*, 45, “an emptiness and a void”<sup>5</sup>;

Brongers, “Merismus,” 110-111 (**not h.**)<sup>6</sup>;

Chomsky, “Principles,” 36;

Konkel, “תְּהוֹמוֹת,” *NIDOTTE*, vol. I, 608, “a hendiadys meaning an unearthly or indescribable emptiness”;

Kuntz, “Agent,” 122, “formless void [...] a desert waste”;

Meyers, *Eve*, 100, “a formless void”;

Murphy, *Dictionary*, 83;

Perry, “Poetics,” 4, 6, “formless and void”/“waste and void”<sup>7</sup>;

Putnam, *Insert*, §1.8.3a, p. 22, “a *formless void*”<sup>8</sup>;

---

<sup>1</sup> No pagination.

<sup>2</sup> The whole citation reads; “‘heaven and earth,’ is a hendiadys (a single expression of two apparently separate parts) denoting ‘the cosmos,’ the complete, orderly, harmonious universe [...] more specifically the hendiadys is a merism,” and in footnote 8, p. 10; “Also, [hendiadys] a syntagm, a series of different elements forming a syntactic unit.”

<sup>3</sup> Underlining and italics Arnold/Choi.

<sup>4</sup> Atwell, *Source*, 452, “which is perhaps a specific description for ideas associated with the primeval deep.”

<sup>5</sup> Bandstra, *Genesis 1-11*, 46; “The vocalization of the conjunction as ׀ with a *qamets* instead of with a *sheva* is typical of idiomatic phrases and has the effect of creating one notion out of two components, called hendiadys, ‘one through two.’”

<sup>6</sup> Brongers, “Merismus,” 110-111, “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>7</sup> Perry refers to Gen 1:2 and Jer 4:23.

Sailhamer, “Genesis,” “your pains in childbearing”<sup>9</sup>;  
 Sarna, *Genesis*, 353 n. 6;  
 Sasson, “Time,” 188 (not h.), “it should be understood as a *farrago* [...] the earth was ‘hodgepodge’”<sup>10</sup>;  
 Speiser, *Genesis*, 5, “an excellent example of hendiadys [...] ‘a formless waste’”;  
 Talmon/Fields, “Collocation,” 88, “disorder”<sup>11</sup>;  
 Waltke, “Genre,” 4, “utter chaos”;  
 Wenham, *Genesis 1-15*, 2, 15, “total chaos”;  
 Williams, *Syntax*, 16, “a formless void”; *Syntax* (ed. Beckman), 30, “a *formless void*”<sup>12</sup>

Gen 1:14 לְאֹתוֹת וּלְמוֹעֲדִים to signs and to appointed times Ndisc, a, b  
 Brichto, *Problem*, 99 n. 46, “for time markers of days and years”; *Names*, 40, “as time-markers”; p. 439 n. 6: “for signs, i.e., of time-periods”;  
 Bullinger, *Bible*, 4, “in the likeness of our image”;  
 Franke, *Isaiah*, 173, “as signs to mark seasons”;  
 Gesenius, *Lehrgebäude*, 854, “zu Zeichen der Zeiten”<sup>13</sup>;  
 Gesenius, *Lexicon* (ed. Robinson), 229<sup>14</sup>;  
 König, *Stilistik*, 160, “zu Zeichen sowohl [...] für Fest Zeiten”<sup>15</sup>;  
 Nordheimer, *Analysis*, 9, “for signs of seasons, to indicate the seasons”;  
 Orlinsky, *Notes*, 36, 58, “as signs for set times”; 265, “for signs of season”<sup>16</sup>;  
 Sarna, *Genesis*, 9, “as signs for the set times”;  
 Speiser, *Genesis*, 6, “the fixed times”;  
 Stuart, *Grammar*, 335, “they shall be for the signs of seasons”<sup>17</sup>

Gen 1:22 פְּרוּ וּרְבוּ be fruitful and multiply Vdisc (advn)<sup>18</sup>  
 Andersen, *Sentence*, 117, “*be abundantly fruitful*”<sup>19</sup>;  
 Endo, *System*, 198-199, “be abundantly fruitful”;  
 Hamilton, *Genesis 1-17*, 131 n. 2, “Perhaps it is better to take these two verbs [...] as illustrative of hendiadys [...] ‘be abundantly fruitful’”;

<sup>8</sup> Italics Putnam.

<sup>9</sup> No pagination.

<sup>10</sup> Sasson, “Time,” 188, “a *farrago*, wherein two usually alliterative words combine to give a meaning other than their constituent parts.”

<sup>11</sup> Talmon/Fields refer to these nouns combined as a *hendiadys*. The combination occurs also in Jer 4:23.

<sup>12</sup> Italics Beckman.

<sup>13</sup> ‘For signs of the times.’

<sup>14</sup> In the 1858 edition.

<sup>15</sup> ‘For signs as well as [...] for times of feasts.’

<sup>16</sup> In the 1858 edition.

<sup>17</sup> The examples are derived from the edition from 1821 and the page references in this collection of examples are to the 1821 edition. The same examples occur in later editions from 1823 and 1838.

<sup>18</sup> 2 impv.

<sup>19</sup> Italics Andersen. Andersen refers to Gen 1:22; 28; 9:7; 35:11, and since he adds ‘etc.’ all combinations of these verbs in the same manner in other verses are presumably seen by him as *hendiadyses*. These verbs occur combined also in Gen 8:17, 9:1 and Jer 23:3 and are therefore incorporated together with a reference to Andersen.

Waltke/Fredricks, *Genesis*, 474<sup>20</sup>;  
Wenham, *Genesis 1-15*, 4, “be abundantly fruitful”

Gen 1:24 בְּהֵמָה וְרֶמֶשׂ beast and creeping [thing] Ndiss  
Bandstra, *Genesis 1-11*, 87, 89, “beastkind and creeperkind [...] Notice the ׀ hendiadys form of the conjunction”

Gen 1:26αβ בְּצַלְמֵנוּ כְּדְמוּתֵנוּ in our image, as our likeness Nsemf, a, c  
Bullinger, *Figures*, 659, “in the likeness of our image”;  
Clines, “Humanity,” 487, “it is very possible that they form a hendiadys”;  
Glassius, *Philologiae*, 392, “ad imaginem valdè similem [...] vel, ad imaginem nobis perquàm similem”<sup>21</sup>

Gen 1:26α נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיָרְדוּ let us make man in our image, as our likeness and they will rule Cla/Vdiss  
Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “Let us make humans in our image [...] and let them rule.”<sup>22</sup>

Gen 1:28 פְּרוּ וּרְבוּ be fruitful and multiply Vdiss (advn)<sup>23</sup>  
Andersen, *Sentence*, 117, “be abundantly fruitful”<sup>24</sup>;  
Hamilton, *Genesis 1-17*, 131 n. 2, “Perhaps it is better to take these two verbs [...] as illustrative of hendiadys [...] ’be abundantly fruitful”;  
Waltke/Fredricks, *Genesis*, 474<sup>25</sup>

Gen 2:3 אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת which God created in/to doing Vdiss, int (advn)<sup>26</sup>  
*NET*, 6 n. 10, “‘which God creatively made’ or ‘which God made in his creating’”<sup>27</sup>

Gen 2:9 טוֹב וְרָע good and evil Nant  
Bandstra, *Genesis 1-11*, 130, 177, 220, “Note the hendiadys conjunction ׀ [...] good-and-bad”<sup>28</sup>;  
Bullinger, *Figures*, 659, “evil enjoyment”;  
Chomsky, “Principles,” 36

Gen 2:15 לְעֹבְדָהּ וּלְשָׂמְרָהּ to dress/work it and to keep it Vdiss<sup>29</sup>  
Brichto, *Names*, 72, 74, “for the task of tending it”

<sup>20</sup> Waltke/Fredricks refer to Gen 1:22, 28; 9:1, 7; 17:20; 28:3; 47:27.

<sup>21</sup> ‘In very much our likeness [of our image] [...] or completely in our likeness/in our very likeness.’ All examples below by Glassius are from the 1653 edition of his *Philologiae Sacrae*, first published in 1623.

<sup>22</sup> Italics Waltke/O’Connor.

<sup>23</sup> 2 impv.

<sup>24</sup> See note to Gen 1:22.

<sup>25</sup> See note to Gen 1:22.

<sup>26</sup> Perf + infc.

<sup>27</sup> *NET* stands for *The New English Translation*, also abbreviated the *NET Bible*.

<sup>28</sup> Italics Bandstra.

<sup>29</sup> 2 infc.

Gen 3:16 עֲצֹבוֹנֶיךָ וְהַרְגָּלְךָ your pain and your pregnancy  
 Avishur, *Studies*, 102;  
 Berlin/Brettler/Fishbane, *Bible*, 2130, “pangs in childbearing”;  
 Bullinger, *Figures*, 659, “thy sorrow, yes – and thy conceiving  
 sorrow too: [for] ‘in sorrow thou shalt bring forth children’”;  
 Busenitz, “Desire,” 206 n. 17, “is probably a hendiadys – an  
 idiomatic phrase referring to pain which results from  
 pregnancy”;  
 Bühlmann/Scherer, *Stilfiguren*, 31, “die Mühsal deiner  
 Schwangerschaft”<sup>31</sup>;  
 Collins, “Adam,” 35, n. 75, “your pain in childbearing” (**not h.**),  
 “To call it a ‘hendiadys,’ as some do, is imprecise”;  
 Crim, “Bible,” 152;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
 vol. II, “ג,” 288, “die Beschw. deiner Schw.”<sup>32</sup>;  
 Gesenius, *Lehrgebäude*, 854, “die Schmerzen deiner  
 Schwangerschaft”<sup>33</sup>;  
 Gesenius, *Lexicon* (ed. Robinson), 229<sup>34</sup>;  
 Glassius, *Philologiae*, 494, “dolorem conceptus tui”<sup>35</sup>;  
 Good, “Exodus,” 358, “your pregnancy pains”;  
 Gordis, “Usages,” 41, “עֲצֹבוֹן הַרְגָּלְךָ”<sup>36</sup>; *Koheleth*, 279, 331 “the  
 pain of thy conceiving”;  
 Hamilton, *Genesis 1-17*, 195 n. 2, “your pregnancy pains”;  
 Koehler/Baumgartner, “ג,” *HALAT*, vol. I, 247, “d. Beschwerden  
 deiner Schwangerschaft”<sup>37</sup>; “ג,” *HALOT*, vol. I, 258, “the  
 hardships of your pregnancy”;  
 Kuntz, “Agent,” 122, “pangs in childbearing”;  
 König, *Stilistik*, 160 (**not h.**);  
 Mathews, *Genesis 1-11:26*, 249 n. 218 “painful labor”;  
 Meyers, *Eve*, 103; “Roles,” 345;  
 Müller, “Gebrauch,” 144, “die Schmerzen deiner Schwanger-  
 schaft”<sup>38</sup>;  
*NET*, 12 n. 11, “your labor pains”; 1134 n. 18, “pain in  
 childbearing”;  
 Nordheimer, *Analysis*, 27, “the pain of thy conception”;  
 Orlinsky, *Notes*, 36, 65, “your pangs in childbearing”;  
 Quелlette, “Doom,” 391 (**not h.**), “distress and child-bearing”<sup>39</sup>;  
 265, “the sorrow of thy pregnancy”<sup>40</sup>;  
 Ross, *Hebrew*, 343, “your pain in conception”;  
 Ruiten van, *History*, 100;

Ndiss, c, *hapax(n)*<sup>30</sup>

<sup>30</sup> A non-absolute *hapax legomenon*, according to Greenspahn, *Hapax*, 189.

<sup>31</sup> ‘The hardship of your pregnancy.’

<sup>32</sup> ‘Your pregnancy pain.’

<sup>33</sup> Italics Gesenius. ‘The pain of your conception.’

<sup>34</sup> In the 1858 edition.

<sup>35</sup> ‘Your pregnancy pain.’

<sup>36</sup> ‘Your pregnancy pain.’

<sup>37</sup> ‘The pain of your pregnancy.’

<sup>38</sup> Italics Müller. ‘Your pregnancy pain.’

<sup>39</sup> Italics Quелlette.

<sup>40</sup> In the 1858 edition.

Seow, *Grammar*, 258, “*your labor pain*”<sup>41</sup>;  
 Speiser, *Genesis*, lxx, 24, “pangs in childbearing”;  
 Stuart, *Grammar*, 335, “I will multiply the *sorrows of thy conception*”<sup>42</sup>;  
 Wenham, *Genesis 1-15*, 81, “is probably hendiadys for ‘your pains of pregnancy’”;  
 Westermann, *Genesis 1-11*, 183, 262, “a typical hendiadys [...] the pains that childbearing will bring you/your pains in childbearing”;  
 Williams, *Syntax*, 16, “your labour pains”; *Syntax* (ed. Beckman), 29, “your labour pain”<sup>43</sup>

Gen 3:18 וְקוֹץ וְדַרְדָּר and thorn and thorny bush/thistle Nsemf<sup>44</sup>  
 Lawson Younger Jr, “קוֹץ I,” *NIDOTTE*, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”<sup>45</sup>

Gen 4:1 וַתֵּהָרֵי וַתֵּלֶד and she became pregnant and she gave birth Vdiss<sup>46</sup>  
 Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”

Gen 4:2 וַתֵּסֶף לֵלֶדֶת and she added to give birth Vdiss (advn)<sup>47</sup>  
 Ross, *Hebrew*, 409, “(And) she gave birth again”<sup>48</sup>

Gen 4:4 מִבְּכֹרֹת זֵאֵנוּ וּמִחֵלְבָנָיו from the firstlings of his flock and of the fat thereof Ph+N, a, c  
 Bullinger, *Figures*, 659, “*he brought the firstlings of his flock, yes – and the fattest ones too*, or the fattest firstlings of his flock, with emphasis on ‘fattest’”<sup>49</sup>;  
 Glassius, *Philologiae*, 393, “de primogenitis gregis sui pinguisissimis”<sup>50</sup>;  
*NET*, 15 n. 1, “These also could be interpreted as a hendiadys: ‘from the fattest of the firstborn of the flock’”;  
 Weideman, *Grammar*, 39, “of the fat firstlings”

Gen 4:12 גָּע וָנָד an unsteady/someone moving back and fro, and a wanderer Nsemf  
 Bandstra, *Genesis 1-11*, 242, 253, 257, “a fugitive and a wanderer [...] the hendiadys conjunction וְ”;

<sup>41</sup> Italics Seow.

<sup>42</sup> Italics Stuart. From the 1821 edition.

<sup>43</sup> Italics Beckman.

<sup>44</sup> 2 concr.

<sup>45</sup> He states “Those [nouns describing thorns] occurring in pairs are hendiadys”, which refers, according to Lawson Younger Jr, to combinations of either the nouns קוֹץ וְדַרְדָּר or שְׁמוֹר וְשִׁית. The nouns קוֹץ וְדַרְדָּר occur combined in Gen 3:18 and Hos 10:8 and the nouns שְׁמוֹר וְשִׁית in Isa 5:6; 7:23, 24, 25; 9:17; 10:17; 27:4. In Isa 32:13 שְׁמוֹר is joined asyndetically with קוֹץ.

<sup>46</sup> Tvā impfc.

<sup>47</sup> Perf + infc.

<sup>48</sup> According to Ross a *verbal hendiadys*.

<sup>49</sup> Italics Bullinger.

<sup>50</sup> ‘From the fattest firstlings of his flocks.’

Brichto, *Grammar*, 40-41, “one ever on the go”<sup>51</sup>;  
 Crim, “Bible,” 152;  
 Hamilton, *Genesis 1-17*, 232, “a wandering fugitive”<sup>52</sup>;  
 Orlinsky, *Notes*, 36, 69, “a restless (or ceaseless) wanderer”;  
 Ross, *Hebrew*, 343, “A ceaseless wanderer”;  
 Schorr, “Les composés,” 173, “vagabond”;  
 Speiser, *Genesis*, 31, “restless wanderer”;  
 Talmon/Fields, “Collocation,” 88, “wanderer”<sup>53</sup>

Gen 4:14 נָע וָנָדָה Nsemf

an unsteady/someone moving back and fro and a wanderer  
 Bandstra, *Genesis 1-11*, 254, 257, “a fugitive and a wanderer  
 [...] the hendiadys conjunction וְ”;

Brichto, *Grammar*, 40-41, “one ever on the go”<sup>54</sup>;

Crim, “Bible,” 152;

Hamilton, *Genesis 1-17*, 232, “a wandering fugitive”<sup>55</sup>;

Orlinsky, *Notes*, 36, 69, “a restless (or ceaseless) wanderer”;

Ross, *Hebrew*, 343, “A ceaseless wanderer”;

Schorr, “Les composés,” 173, “vagabond”;

Speiser, *Genesis*, 31, “restless wanderer”;

Talmon/Fields, “Collocation,” 88, “wanderer”<sup>56</sup>

Gen 4:17 וַתֵּלֶד וַתִּהְיֶה וְתֵלֶד and she became pregnant and she gave birth Vdiss<sup>57</sup>

Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>58</sup>

Gen 5:29 מִמְּעֵבֶדֶן וּמִמְּעֵבֶדֶן from our work and from our toil/pain Nsemf, a, c

Alter, *Genesis, 37/Five Books*, 36, “‘the pain of our hands’ work [...] indicating ‘painful labor’”

Gen 6:7 מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם N, Ph, diss, th

from man to beast to creeping [things] and to birds of the heavens

Hamilton, *Genesis 1-17*, 276, “a hendiadys and means ‘all living creatures, human as well as animal’”

Gen 6:9 צַדִּיק תָּמִים righteous, perfect Nsemf, asyn<sup>59</sup>

Avishur, “Pairs,” 70, “just (and) blameless”<sup>60</sup>

<sup>51</sup> Brichto refers to Gen 4:12, 14.

<sup>52</sup> Italics Hamilton.

<sup>53</sup> Talmon/Fields refer to the combination of these two nouns as a *hendiadys*. They occur in Gen 4:12, 14.

<sup>54</sup> Brichto refers to Gen 4:12, 14.

<sup>55</sup> Italics Hamilton.

<sup>56</sup> See note to Gen 4:12.

<sup>57</sup> 2 impfc.

<sup>58</sup> See note to Gen 4:1.

<sup>59</sup> 2 adj.

<sup>60</sup> This is an ‘appositional hendiadys’ according to Avishur. He exemplifies his opinion by referring to Job 12:4 and Gen 6:6. The nouns referred to occur not in Gen 6:6 but in Gen 6:9 and that is presumably the combination he has in mind.

Gen 8:7 יצוא ושוב going out and returning Bandstra, <i>Genesis 1-11</i> , 436, “A hendiadys group”	Vdiss <sup>61</sup>
Gen 8:17 ופרו ורבו and be fruitful and multiply Andersen, <i>Sentence</i> , 117, “ <i>be abundantly fruitful</i> ” <sup>63</sup>	Vdiss (adv <sup>m</sup> ) <sup>62</sup>
Gen 8:22αβ וקר וחם and cold and heat Bandstra, <i>Genesis 1-11</i> , 466, “the ו hendiadys form of the conjunction” <sup>64</sup>	Ndiss, ant, th
Gen 8:22βα וקיץ וסתיו and summer and winter Bandstra, <i>Genesis 1-11</i> , 466, “the ו hendiadys form of the conjunction” <sup>65</sup>	Ndiss, th
Gen 8:22ββ ויום ולילה and day and night Bandstra, <i>Genesis 1-11</i> , 466, “the ו hendiadys form of the conjunction” <sup>66</sup> ; Jacobson, <i>Student edition</i> , 20, “day and-night”; Soden von/Bergman/Sæbø, “יום,” <i>TDOT</i> , vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’” <sup>67</sup>	Ndiss, th
Gen 9:1 פרו ורבו be fruitful and multiply Andersen, <i>Sentence</i> , 117, “ <i>be abundantly fruitful</i> ” <sup>69</sup> ; Endo, <i>System</i> , 199; Hamilton, <i>Genesis 1-17</i> , 311 n. 1; <i>Genesis 18-50</i> , 379 n. 2, “Be abundantly fruitful”; Waltke/Fredricks, <i>Genesis</i> , 474 <sup>70</sup>	Vdiss (adv <sup>m</sup> ) <sup>68</sup>
Gen 9:2 ומורא אבכם וחתקתם and fear of you and dread of you Hamilton, <i>Genesis 1-17</i> , 311 n. 1, “dread fear of you”	Nsemf, synl, c
Gen 9:7α פרו ורבו be fruitful and multiply Andersen, <i>Sentence</i> , 117, “ <i>be abundantly fruitful</i> ” <sup>72</sup> ; Waltke/Fredricks, <i>Genesis</i> , 474 <sup>73</sup>	Vdiss (adv <sup>m</sup> ) <sup>71</sup>

<sup>61</sup> 2 infabs.

<sup>62</sup> 2 impv.

<sup>63</sup> See note to Gen 1:22.

<sup>64</sup> Bandstra refers to the conjunction prefixed to the second noun.

<sup>65</sup> Bandstra refers to the conjunction prefixed to the second noun.

<sup>66</sup> Bandstra refers to the conjunction prefixed to the second noun.

<sup>67</sup> See note to Gen 8:22bb.

<sup>68</sup> 2 impv.

<sup>69</sup> See note to Gen 1:22.

<sup>70</sup> See note to Gen 1:22.

<sup>71</sup> 2 impv.

<sup>72</sup> See note to Gen 1:22.

<sup>73</sup> See note to Gen 1:22.

Gen 9:7β שָׂרְצוּ בָאָרֶץ וּרְבוּ-בָהּ <i>swarm</i> in the earth and <i>multiply</i> therein Andersen, <i>Sentence</i> , 99	Vdiss, int <sup>74</sup>
Gen 9:20 וַיִּשָׂע [...] וַיִּתְחַל and he began [...] and he planted Ross, “Curse,” 717, “he proceeded to plant” <sup>76</sup>	Vdiss, int (advn) <sup>75</sup>
Gen 9:23 שֵׁם וַיֶּפֶת Shem and Jepheth Bandstra, <i>Genesis 1-11</i> , 510, “the hendiadys conjunction וְ which has the effect of creating a pair of words that function as a unit”	Ndiss, pers, en
Gen 9:27 וַיִּשְׁפָן בְּאֶחָל־שָׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ and may/let him live in the tents of Shem and may Canaan be his slave Waltke/O’Connor, <i>Introduction</i> , §39.2.5, p. 654, “may Japheth live in the tents of Shem; <i>and</i> may Canaan be his slave” <sup>77</sup>	Cladiss
Gen 10:19βα סְדֹמָה וְעִמֹרָה וְאַדְמָה וְצִבְיִים <i>Sodom and Gomorrah</i> and Admah and Zeboiim Keel/Küchler, <i>Orte</i> , 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘bedeckte Stadt’” <sup>78</sup>	Ndiss, geogr
Gen 10:19ββ סְדֹמָה וְעִמֹרָה וְאַדְמָה וְצִבְיִים <i>Sodom and Gomorrah and Admah and Zeboiim</i> Keel/Küchler, <i>Orte</i> , 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘Ackerland für Gazellen’” <sup>79</sup>	Ndiss, geogr
Gen 11:4 עִיר וּמִגְדָּל a city and a tower Egnell, “Torn,” 170 “ett s.k. <i>hendiadyoin</i> med betydelsen ‘tornborg, borgstad’” <sup>80</sup> ; Kellermann, “מִגְדָּל,” <i>TDOT</i> , vol. VIII, 72 ( <b>not h.</b> ); Seow, <i>Grammar</i> , 258, “ <i>a towering city</i> ” <sup>81</sup> ; Speiser, “Word Plays,” 322 n. 1, “city crowned by a tower”; Wenham, <i>Genesis 1-15</i> , 239, “a city with a tower (‘city and tower’ is probably hendiadys)”; Wolf, <i>Studies</i> , 22, “the tower”	Ndiss
Gen 12:1 מֵאֶרֶץ-ךָ וּמִמְקוֹלְדֹתֶיךָ from your country and from your place of birth Crim, “Bible,” 152;	N/Ph, semf, a, c

<sup>74</sup> 2 impv.

<sup>75</sup> 2 impfc.

<sup>76</sup> According to Ross a *verbal hendiadys*.

<sup>77</sup> Italics Waltke/O’Connor.

<sup>78</sup> ‘One is tempted by the two pairs to think of hendiadys’ [...] “covered city.” Keel/Küchler refer to Gen 10:19; Deut 29:22.

<sup>79</sup> ‘One is tempted by the two pairs to think of hendiadys’ [...] “grazingland for gazelle.” Keel/Küchler refer to Gen 10:19; Deut 29:22.

<sup>80</sup> ‘A so-called *hendiadyoin* with the meaning “a towered castle, a fortified city.”’

<sup>81</sup> Italics Seow.



Mathews, *Genesis 11:27-50:26*, 110, “the land of your kinsfolk”;

Orlinsky, *Notes*, 36, 85, “a classic instance of hendiadys [...] from your native land”<sup>82</sup>;

Speiser, *Genesis*, lxx, “from *your native land*”<sup>83</sup>

Gen 12:9 הָלַךְ וְנָסַע he is going and he is travelling  
Putnam, *Insert*, §2.3.2a, p. 37, “continued to move”<sup>85</sup>

Vdiss<sup>84</sup>

Gen 12:13 לְמַעַן יֵשֶׁב-לִי בְעִבְרֹךְ וְחַיְתָה נַפְשִׁי בְגִלְגָלְךָ  
in order that it will go well with me because of you  
and that my soul will live thanks to you  
Sarna, *Genesis*, 95

Cladiss

Gen 12:16 צֹאן וְבָקָר flock/sheep and cattle  
Walsh, *Style*, 27 n. 24, “[maqgef] links the two Hebrew words into a single complex idea (the technical term is hendiadys), thereby enabling them to act as a unit [...] flocks-and-herds”<sup>86</sup>

Nsemf

Gen 13:2 בַּכֶּסֶף וּבַזָּהָב with silver and with gold  
Talmon/Fields, “Collocation,” 88, “riches”<sup>87</sup>

Ndiss, th, a

Gen 13:13 רְעִים וְחַטָּאִים wicked and sinners  
Bullinger, *Bible*, 20, “wicked sinners”;  
Crim, “Bible,” 152;  
*NET*, 32 n. 20, “wicked sinners”;  
Orlinsky, *Notes*, 36, 86, “... (were very) wicked sinners”;  
Speiser, *Genesis*, 97, “wicked sinners”;  
Ross, *Hebrew*, 343, “wicked sinners”

Nsemf, b<sup>88</sup>

Gen 14:7 וַיָּשׁוּבוּ וַיָּבֹאוּ and they returned and they came  
*NET*, 33 n. 14, “they came again”;  
Ross, *Hebrew*, 409, “(And) they came again”<sup>90</sup>

Vdiss (advn)<sup>89</sup>

Gen 15:9 וְהָדָר וְגִזְגָל a dove and a squab  
Brichto, *Names*, 208, “a merism or hendiadys standing for any species of barnyard fowl”

Ndiss, th

Gen 15:17 אֵשׁ וְלַפִּיד a smoking furnace and a fire torch  
Girard, *Les symboles*, 146, 215 n. 92

Phsemf

<sup>82</sup> Orlinsky refers to Gen 12:1; Num 10:30.

<sup>83</sup> Italics Speiser.

<sup>84</sup> 2 infabs.

<sup>85</sup> Only in the ed. from 2002.

<sup>86</sup> The hyphenation with *maqgef* is the reason for Walsh that these nouns combined are considered a *hendiadys*.

<sup>87</sup> Talmon/Fields refer to these nouns in parataxis as a *hendiadys*.

<sup>88</sup> 2 adj.

<sup>89</sup> 2 impfc.

<sup>90</sup> According to Ross a *verbal hendiadys*.

- Gen 16:11 הַרְהוּ וְיִלְדוּתְּךָ הַיּוֹנָה you are pregnant and you will give birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>92</sup> Adj + V, diss<sup>91</sup>
- Gen 17:1 לִפְנֵי הַיהוָה תֵּהְיֶה תָּמִים *walk* before me *and be blameless*  
Arnold, *Genesis*, 169, “hendiadys seems more likely: ‘walk blamelessly before me’”;  
Derouchie, “Circumcision,” 185 n. 19, “may form a hendiadys construction [...] ‘walk before me blamelessly’”;  
Putnam, *Reading*, 298, “either suggest result [...] or be a hendiadys” Vdiss, int (adv<sup>m</sup>)<sup>93</sup>
- Gen 17:2 וְאֶתְּנֶה בְּרִיתִי בֵּינִי וּבֵינֶיךָ וְאֶרְבֶּה אֹתְךָ בְּמֵאֵר מְאֹד  
and I will set my covenant between me and between you and I will increase you very much  
Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “I will make my covenant between you *and* will greatly increase you”<sup>94</sup> Cladiss
- Gen 18:6 קִמְחַ טֹהֵר flour, fine flour  
Putnam, *Reading*, 302, “a nominal hendiadys” Ndiss, th, asyn
- Gen 18:7 וַיִּמְהָר לַעֲשׂוֹת אֹתוֹ and he hastened to do it  
Lambdin, *Introduction*, §173, p. 239, “And he quickly prepared it”<sup>96</sup>; Vdiss (adv<sup>m</sup>)<sup>95</sup>  
*NET*, 41 n. 9, “the two probably form a verbal hendiadys: ‘he quickly prepared’”;  
Putnam, *Insert*, §2.3.2, p. 38, “and he prepared it *quickly*”<sup>97</sup>
- Gen 18:18 גָּדוֹל וְעָצוּם great and mighty  
Hamilton, *Genesis 18-50*, 14, n. 1, “enormous” Nsemf<sup>98</sup>
- Gen 18:19 צְדָקָה וּמִשְׁפָּט righteousness and justice  
Brichto, *Grammar*, 41, “*correct judgment*”<sup>99</sup>; Ndiss  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104<sup>100</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Schorr, “Les composés,” 169, “droit équitable”<sup>101</sup>;

<sup>91</sup> The verb is a perf.

<sup>92</sup> See note to Gen 4:1.

<sup>93</sup> 2 impv.

<sup>94</sup> Italics Waltke/O’Connor.

<sup>95</sup> Impfc + infc.

<sup>96</sup> According to Lambdin a so-called *verbal hendiadys*.

<sup>97</sup> Italics Putnam. In the ed. from 1996.

<sup>98</sup> 2 adj.

<sup>99</sup> Italics Brichto. Brichto refers to the combination of the nouns as a *hendiadys*. The nouns occur combined in Gen 18:19; Ps 33:5; Prov 21:3.

<sup>100</sup> References are given to Isa 5:7; Jer 22:15; 23:5; 33:15; Ezek 18:5; Am 5:7; Ps 72:2; Prov 21:3.

Weinfeld, “Justice,” 228<sup>102</sup>

Gen 18:27αα וַיֹּאמֶר וַיִּשְׁמַע אַבְרָהָם וַיֹּאמֶר and Abraham *answered and he said* Vsemf, int<sup>103</sup>

Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event”<sup>104</sup>;

Labuschagne, “ענה,” *TLOT*, vol. II, 929<sup>105</sup>;

Stendebach, “ענה,” *TDOT*, vol. XI, 218<sup>106</sup>

Gen 18:27ββ עָפָר וְאֵשׁ dust and ashes

Nsemf, synl

Allen, “עָפָר,” *TWOT*, vol. II, 687<sup>107</sup>;

Brongers, “Merismus,” 110-111 (not h.)<sup>108</sup>;

Girard, *Symboles*, 745 n. 141<sup>109</sup>;

Schorr, “Les composés,” 173<sup>110</sup>

Gen 18:29 וַיִּסְקַף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר

Vdiss, int (advn)<sup>111</sup>

and he added again to speak to him

*NET*, 42 n. 25, “spoke to him again”

<sup>101</sup> ‘Fair justice.’ Schorr refers to Gen 18:19; Ps 33:5; Prov 21:3.

<sup>102</sup> Weinfeld refers to the combination of these nouns as a *hendiadys*. They occur in parataxis in Gen 18:19; Ps 33:5; Prov 21:3.

<sup>103</sup> 2 impfc.

<sup>104</sup> Both considers the combination ענה ... אמר to be the “most prolific example” of that kind of construction. However, since he does not give any text references and the verbs אמר ... ענה occur combined with or without intervening components more than 300 times in the HB, all instances in the HB where אמר ... ענה occur in the HB are not incorporated in this collection of examples, but Both’s comment is given here which is the first time in which these verbs occur combined in this manner in the HB. A reference to Both is also given in all instances below in which these verbs occur and are referred to as a *hendiadys* by other scholars.

<sup>105</sup> Labuschagne refers on p. 928-929 to the combination of ענה + אמר as a dialogue formula and writes “Since this formula *was understood as a hendiadys*” (italics added) the verb ענה could be used on its own without always be accompanied by ענה. It implies that the combinations with the verbs ענה + אמר in the HB represent *hendiadyses*. However, since there are such a large amount of these combinations in the HB they are not all cited below, but Labuschagne’s comment is given here which is the first time this verb combination occurs in the HB. A reference to Labuschagne is also given in all instances below in which these verbs occur and are referred to as a *hendiadys* by other scholars.

<sup>106</sup> Stendebach refers to Labuschagne and also appears to view the combination of אמר ... ענה as well as דבר ... ענה as *hendiadyses*. Stendebach writes, “When the combination of ‘*ānā* with ‘*amar* or *dibber* was understood as a *hendiadys*, [italics added] ‘*ānā* could also be used without more precise qualifications.” Since Stendebach, just as Labuschagne, appears to view the combination of ענה + אמר in general as a *hendiadys*, but without giving text references, and since ענה + אמר occur so frequently in the HB, his comment is in this collection of examples given here which is the first instance in which אמר ... ענה occur in the HB. A reference to Stendebach is also given in all instances below in which these verbs occur and are referred to as a *hendiadys* by other scholars. However, according to Stendebach there are 6 occurrences of דבר ... ענה and since he gives text references to them all they are all included individually in this collection of examples. See footnote Gen 34:13 for the 6 occurrences of דבר ... ענה that Stendebach refers to.

<sup>107</sup> Allen refers to Gen 18:27; Job 30:19; 42:6.

<sup>108</sup> “die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Gen 18:27; Job 30:19; 42:6.

<sup>109</sup> Girard refers to Gen 18:27; Job 30:19; 42:6.

<sup>110</sup> Schorr considers these nouns combined as *hendiadys*. They occur in Gen 18:27; Job 30:19; 42:6.

<sup>111</sup> Impfc + infc.

- Gen 19:2 והשכם והלכתם and you [shall/will] rise early and you [shall/will] go  
 Lambdin, *Introduction*, §173, p. 239, “And early in the morning you will go on your way”<sup>113</sup>;  
*NET*, 43 n. 7, “you can go early”  
 Vdiss (adv<sub>m</sub>)<sup>112</sup>
- Gen 19:22 מהר המלט make haste, escape  
*NET*, 44 n. 39, “Run there quickly”;  
 Putnam, *Insert*, §2.3.2, p. 38, “Escape there *quickly*”<sup>115</sup>  
 Vdiss, asyn (adv<sub>m</sub>)<sup>114</sup>
- Gen 19:24 ופריית ואש sulphur and fire  
 Arnold, *Genesis*, 185, “[a] nominal hendiadys”;  
 Bullinger, *Figures*, 659-660, “brimstone, yes – and burning brimstone too; or, simply ‘burning brimstone’ with emphasis on ‘burning’”;  
 Fields, *Sodom*, 138-139, “burning sulphur”;  
 Glassius, *Philologiae*, 393, “sulphur ignitum, vel sulphureum ignem.”<sup>116</sup>;  
 Hamilton, *Genesis 18-50*, 47, “*sulphurous fire* ... or ‘burning sulphur’”<sup>117</sup>;  
 Leclerc, *Yahweh*, 11, “burning brimstone”;  
 Myers, “Language,” 98, “burning brimstone”;  
 Orlinsky, *Notes*, 36, 95, “sulfurous fire”<sup>118</sup>;  
 Osborne, “Figures,” 109;  
 Smith, *Rhetorique*, 184, “firie [sic] and burning brimstone, or sulphurous fire”;  
 Speiser, *Genesis*, 141, “sulphurous fire”  
 Ndiss
- Gen 21:2 ותהר ותלד and she became pregnant and she gave birth  
 Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>120</sup>  
 Vdiss<sup>119</sup>
- Gen 21:16 ותשא את-קלה ותבך and she lifted her voice and she wept  
 Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>121</sup>  
 Cla + V, semf
- Gen 21:23 ולניני ולנכדי and to my offspring and to my posterity/offspring  
 Schorr, “Les composés,” 172, “descendant”<sup>122</sup>;  
 Nsemf, synl, a, c

<sup>112</sup> 2 perf.

<sup>113</sup> A *verbal hendiadys*, according to Lambdin.

<sup>114</sup> 2 impv.

<sup>115</sup> Italics Putnam. In the ed. from 1996.

<sup>116</sup> ‘Burning sulphur or sulphurous fire.’

<sup>117</sup> Italics Hamilton.

<sup>118</sup> Orlinsky refers to Gen 19:23, but cites ופריית ואש in Gen 19:24.

<sup>119</sup> 2 impfc.

<sup>120</sup> See note to Gen 4:1.

<sup>121</sup> Hubbard refers to Gen 21:16; 27:38; Judg 2:3 (4); 21:2; 1 Sam 11:4; 24:17; 30:4; 2 Sam 3:32; 13:36; Job 2:12; Ruth 1:14.

<sup>122</sup> ‘Descendant.’ Schorr refers to Gen 21:23; Isa 14:22; Job 18:19.

Williams, *Syntax*, 16, “kith and kin”; *Syntax* (ed. Beckman), 30, “offspring and progeny”<sup>123</sup>

Gen 22:3α וַיִּשָׂא אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ  
and Abraham rose early in the morning and he saddled  
Brichto, *Grammar*, 41, “At first light Abraham saddled”;  
Putnam, *Insert*, §2.3.2, p. 38, “Early in the morning, Abraham  
saddled his donkey”<sup>125</sup> Vdiss, int (advn)<sup>124</sup>

Gen 22:3β וַיָּקָם וַיֵּלֶךְ and he rose and he went  
Brichto, *Grammar*, 41, “He promptly set out on the journey” Vdiss (advn)<sup>126</sup>

Gen 23:2 לְסַפֵּד לְשָׂרָה וּלְבַכְתָּהּ  
to lament over Sarah and to weep [for] her  
Westermann, *Genesis 12-36*, 373, “to mourn and weep”<sup>128</sup> Vsemf, int<sup>127</sup>

Gen 23:4 גֵר־וְתוֹשֵׁב a stranger and a sojourner  
Avishur, *Studies*, 106, “a stranger and a sojourner”<sup>129</sup>;  
Crim, “Bible,” 152;  
Cotter, *Genesis*, 162 n. 123, “The phrase is a hendiadys referring  
to one who lacks the normal rights of a citizen”;  
Fields, *Sodom*, 32;  
Kellermann, “גֵר,” *TDOT*, vol. II, 448<sup>130</sup>;  
Kidd, *Alterity*, 99, 101, 104<sup>131</sup>;  
Levi, *Inkongruenz*, 86-87<sup>132</sup>;  
Levine, *Leviticus*, xviii<sup>133</sup>;  
Mathews, *Genesis 11:27-50:26*, 317, “here the nouns may form  
a hendiadys, ‘a resident alien’”;  
Melamed, “Two,” 175; “Break-up” (Eng.), 129<sup>134</sup>;  
Milgrom, *Leviticus 23-27*, 2187, “resident alien”<sup>135</sup>;  
Orlinsky, *Notes*, 99, “a resident alien”;  
Rofé, *Deuteronomy*, 109, n. 21, “a foreigner lacking status”;  
Sarna, *Genesis*, 158, “a resident alien”;  
Schorr, “Les composés,” 171<sup>136</sup>;  
Nsemf

<sup>123</sup> References are given by Williams in his *Syntax* as well as in Beckman’s edition of the same to Gen 21:23; Isa 14:22; Job 18:19.

<sup>124</sup> 2 impfc.

<sup>125</sup> Italics Putnam. In the ed. from 1996.

<sup>126</sup> 2 impfc.

<sup>127</sup> 2 infc.

<sup>128</sup> Westermann refers to Gen 23:2; Ezek 24:23.

<sup>129</sup> Italics Avishur. Avishur refers to Gen 23:4; Lev 25:23, 35, Num 35:15.

<sup>130</sup> Kellermann refers to Gen 23:4, Lev 25:23, 35, 47; Num 35:15.

<sup>131</sup> Kidd refers to Gen 23:4; Lev 25:23, 35, 47a, 47b; Num 35:15.

<sup>132</sup> Levi refers to Gen 23:4; Lev 25:23, 35, 47; Num 35:5 (presumably Num 35:15).

<sup>133</sup> Levine refers to this combination of nouns as a *hendiadys*. References to Levine are therefore given in connection with the 6 instances in the HB where these nouns occur in combination; Gen 23:4, Lev 25:23, 35, 47 (x2); Num 35:15.

<sup>134</sup> Melamed refers to this combination of nouns as a *hendiadys*. References to Melamed is therefore given in connection with the 6 instances in the HB where these nouns occur in combination; Gen 23:4, Lev 25:23, 35, 47; Num 35:15.

<sup>135</sup> Milgrom refers to Gen 23:4, Lev 25:23, 35, 45, 47 (x2); Num 35:15.

Speiser, *Genesis*, 170, “resident alien”;  
 Talmon/Fields, “Collocation,” 88, “resident alien”<sup>137</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>138</sup>;  
 Waltke/Fredricks, *Genesis*, 317;  
 Westermann, *Genesis 12-36*, 370, 373, “a hendiadys, a more or  
 less fixed phrase [...] an alien and sojourner”

Gen 24:4 אֶל-אֶרְצִי וְאֶל-מִוְלַדְתִּי Phsemf  
 to my native land and to the place of my birth  
 Hamilton, *Genesis 18-50*, 137 n. 5, “It is possible that one  
 should read [...] as a hendiadys, ‘my native land’”

Gen 24:18 וְהִטְהִיר וְהִנְדִּירָהּ Vdiss (advn)<sup>139</sup>  
 and she hastened and she lowered her jar  
 Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “she *quickly lowered* her  
 jar”<sup>140</sup>

Gen 24:26 וַיִּקְדּוּ הָאִישׁ וַיִּשְׁתַּחֲוֶהוּ Vsemf, synl, int<sup>141</sup>  
 and the man *bowed down* and *he worshipped*  
 Cohen, “Saga,” 325, 336 n. 22<sup>142</sup>;  
 Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>143</sup>

Gen 24:27 וְאֱמֶתוֹ וְחַסְדּוֹ Ndiss, c  
 his loving-kindness and his truth  
 Andersen, *Habakkuk*, 213<sup>144</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully  
 true’”<sup>145</sup>;  
 Clark, *Word*, 242-255<sup>146</sup>;  
 Cotter, *Genesis*, 167 n. 133;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
 “ו,” vol. I, 79, “dauernde Güte”<sup>147</sup>;  
 Girard, *Psaumes 1-50*, 56;  
 Glueck, *Bible*, 55, 79, 102;  
 Hamilton, *Genesis 18-50*, 144 n. 23, “true kindness”<sup>148</sup>;

<sup>136</sup> Schorr refers to Gen 23:4; Lev 25:23, 47.

<sup>137</sup> Talmon/Fields refer to these nouns in parataxis as *hendiadys*. A reference to Talmon/Fields is therefore given at the other occurrences of these nouns combined in parataxis in the HB; Gen 23:4, Lev 25:23, 35, 47 (x2); Num 35:15.

<sup>138</sup> Tur-Sinai (Torczyner) refers to the combination of these nouns as a *hendiadys*. For occurrences see note to Gen 23:4 with reference to Talmon/Fields.

<sup>139</sup> 2 impfc.

<sup>140</sup> Underlining and italics Arnold/Choi. According to Arnold/Choi a *verbal hendiadys*.

<sup>141</sup> 2 impfc.

<sup>142</sup> The verb קָדַד combined with הוּהוּ constitute a *hendiadys* in 14 of the 15 occurrences in the HB, according to Cohen. He refers to Gen 24:26, 48; 43:28; Ex 4:31; 12:27; 34:8; Num 22:31; 1 Sam 24:9; 28:14; 1 Kgs 1:16, 31; Neh 8:6; 1 Chr 29:20; 2 Chr 29:30.

<sup>143</sup> See note to Gen 24:26.

<sup>144</sup> Andersen refers to these nouns combined as a *hendiadys*.

<sup>145</sup> Brichto consider the combination of these nouns to be a *hendiadys*.

<sup>146</sup> Clark refers to the combination of these nouns as a *hendiadys* and considers them, when combined, to in many instances represent a simple semantic item. See Clark, *Word*, 255.

<sup>147</sup> ‘Permanent goodness.’

Harris, “חסד,” *TWOT*, vol. I, 307, “the phrase means ‘faithful love’ or ‘true kindness’ or the like”;  
 Jepsen, “אמן,” *TDOT*, vol. I, 311<sup>149</sup>;  
 Koehler/Baumgartner, “ו,” *HALOT*, vol. I, 258, “grace and stability, i.e. perpetual grace”<sup>150</sup>;  
 Kuiper, “Grace,” 6-7<sup>151</sup>;  
 Mascarenhas, *Function*, 210<sup>152</sup>;  
 Melamed, “Two,” 175, 178<sup>153</sup>;  
 Segal, *Introduction*, 42-43, “חסד של אמת, חסד אמת”<sup>154</sup>;  
 Speiser, *Genesis*, lxx, 180, “steadfast kindness”<sup>155</sup>

Gen 24:35α וַיְהִיָּה בְרַךְ אֶת-אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתֶּן-לוֹ צֹאן 3Vdiss<sup>156</sup>  
 and YHWH has greatly blessed my master and he has become great and he has given him flocks  
 Putnam, *Insert*, §2.3.1, p. 37 “a parallel hendiadys [...] he has become great, and he has given him flocks”<sup>157</sup>

Gen 24:35β וְזָהָב וְכֶסֶף and silver and gold Ndiss, th  
 Talmon/Fields, “Collocation,” 88, “riches”<sup>158</sup>

Gen 24:46 וַתִּמְהַר וַתִּפְתָּר פְּדִיהָ Vdiss, (advn)<sup>159</sup>  
 and she hastened and she emptied her jar  
 Putnam, *Reading*, 323

Gen 24:48 וָאֶקַּד וָאֲשַׁתְתַּחֲוָה and I bowed down and I worshipped Vsemf, synl<sup>160</sup>  
 Cohen, “Saga,” 325, 336 n. 22<sup>161</sup>;  
 Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>162</sup>

Gen 24:49 חֶסֶד וְאֵמֶת loving-kindness and truth Ndiss  
 Alter, *Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>163</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>164</sup>;

<sup>148</sup> Hamilton states that these nouns “is a frequently used hendiadys.” He refers to Gen 24:29; 47:29; Ex 34:6; Josh 2:14, and adds ‘etc.’ which is interpreted to mean that all combinations of these nouns in the HB presumably represent *hendiadyses*, according to Hamilton.

<sup>149</sup> Jepsen refers to the combination of חסד ואמת as a “hendiadys relationship”.

<sup>150</sup> Koehler/Baumgartner refer to the combination of these nouns as a *hendiadys*.

<sup>151</sup> When the nouns אמת and חסד occur together they become a *hendiadys*, according to Kuiper.

<sup>152</sup> Mascarenhas views all combinations of חסד ואמת to represent *hendiadys*.

<sup>153</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>154</sup> ‘Loving-kindness of truth, true loving-kindness.’ Segal refers to Gen 24:27; 47:29.

<sup>155</sup> Speiser refers to the combination of these nouns as a *hendiadys*.

<sup>156</sup> Perf + 2 impfc.

<sup>157</sup> Only in the ed. from 2002.

<sup>158</sup> See note to Gen 13:2.

<sup>159</sup> 2 impfc.

<sup>160</sup> 2 impfc.

<sup>161</sup> See note to Gen 24:26.

<sup>162</sup> See note to Gen 24:26.

<sup>163</sup> See note to Gen 24:27.

<sup>164</sup> See note to Gen 24:27.

Clark, *Word*, 242-255<sup>165</sup>;  
 Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”<sup>166</sup>;  
 Glueck, *Bible*, 55, 79, 102;  
 Girard, *Psaumes 1-50*, 56 n. 64;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>167</sup>;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>168</sup>;  
 Koehler/Baumgartner, “ו,” *HALAT*, vol. I, 247, “dauernde Huld”; “ו,” *HALOT*, vol. I, 258, “perpetual grace”;  
 Kuypers, “Grace,” 6-7<sup>169</sup>;  
 Mascarenhas, *Function*, 210<sup>170</sup>;  
 Melamed, “Two,” 175<sup>171</sup>;  
 Orlinsky, *Notes*, 36, 102, “true kindness”<sup>172</sup>;  
 Speiser, *Genesis*, lxx, 181, “steadfast kindness”<sup>173</sup>;  
 Stoebe, “הֶסֶד,” *TLOT*, vol. II, 451;  
 VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
 Westermann, *Genesis 1-15*; “loyally and faithfully”; 37-50, 182, “really a hendiadys”;  
 Wildberger, “אֱמֵן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Zobel, “הֶסֶד,” *TDOT*, vol. V, 48, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*.”<sup>174</sup>

Gen 24:54 וַיֹּאכְלוּ וַיִּשְׂתּוּ and they ate and they drank  
 Gamberoni, “שָׂתוּ,” *TDOT*, vol. XV, 523<sup>176</sup>

Vdiss, th<sup>175</sup>

Gen 24:60 לְאַלְפֵי רִבְבֵהּ to myriads/ten thousands of thousands  
 Held, “Notes,” 38 n. 54<sup>177</sup>

Nc

<sup>165</sup> See note to Gen 24:27.

<sup>166</sup> Italics Dentan. Dentan refers to Gen 24:9; 47:29; Josh 2:14; 2 Sam 2:6; 15:20.

<sup>167</sup> See note to Gen 24:27.

<sup>168</sup> See note to Gen 24:27.

<sup>169</sup> See note to Gen 24:27.

<sup>170</sup> See note to Gen 24:27.

<sup>171</sup> See note to Gen 24:27.

<sup>172</sup> Orlinsky refers also to Gen 47:29 but translates the same components there as “steadfast loyalty.”

<sup>173</sup> See note to Gen 24:27.

<sup>174</sup> Zobel refers on p. 48 to Gen 24:49; 47:29; Josh 2:14 and, in addition, on p. 50 to Prov 3:3; 14:12; 16:6; 20:28.

<sup>175</sup> 2 impfc.

<sup>176</sup> Gamberoni refers to the combination ‘eat and drink’ as a *hendiadys*. Since no specific verse-reference is given by Gamberoni and there are more than 20 instances where this combination occur (close to 90), I have not included all of them, but placed Gamberoni’s comment in connection with the first instance in the HB in which these two verbs occur combined.

<sup>177</sup> Held refers to Gen 24:60; Num 10:36.



Gen 25:1 וַיִּסַּךְ אַבְרָהָם וַיִּקַּח אִשָּׁה and Abraham <i>added</i> and <i>he took</i> a wife Lambdin, <i>Introduction</i> , §173, p. 238, “And Abraham took another wife” <sup>179</sup> ; Miller, <i>Representation</i> , 148 n. 9; Putnam, <i>Insert</i> , §2.3.2, p. 38, “ <i>married again</i> ” <sup>180</sup>	Vdiss, int (advn) <sup>178</sup>
Gen 26:5 וַיִּשְׁמֹר מִשְׁמֹרֹתַי מִצְוֹתַי חֻקֹּתַי וְתוֹרֹתַי and he kept <i>my charges and my commandments and my statutes and my laws</i> Girard, <i>Psaumes 1-50</i> , 42 n. 18 <sup>182</sup>	4Nsemf, c (hendiatetris) <sup>181</sup>
Gen 26:18 וַיָּשָׁב וַיַּחְדָּק וַיַּחְפֹּר and Isaac returned and he digged Miller, <i>Representation</i> , 148, “So Isaac dug again”; <i>NET</i> , 1123 n. 14; 1466 n. 10 <sup>184</sup>	Vdiss, int (advn) <sup>183</sup>
Gen 27:19 קוּם-נָא שֵׁב please arise, sit Hostetter, <i>Grammar</i> , 86, “Come on (and) sit” <sup>186</sup> ; Lambdin, <i>Introduction</i> , §173, p. 240, “Come now and sit ... (hardly ‘arise and sit...’)”	Vdiss, int <sup>185</sup>
Gen 27:38 וַיִּשָּׂא עֵשָׂו קוֹלוֹ וַיִּבְרַךְ and Esau lifted his voice and he cried Hubbard, <i>Ruth</i> , 105-106 n. 50, “depicts a loud, audible crying” <sup>187</sup>	Cla + V, semf
Gen 29:14 עֲצְמוֹתַי וְבָשָׂרִי my bone and my flesh Schorr, “Les composés,” 170, “parent” <sup>188</sup>	Ndiss, th, c
Gen 29:17 יְפִת־תֵּאֵר וְיִפְתַּח מְרִאָה beautiful form and beautiful appearance Koenen, “שֵׁכֶל,” <i>TDOT</i> , vol. XIV, 115 <sup>189</sup>	Phsemf, synl

<sup>178</sup> 2 impfc.

<sup>179</sup> According to Lambdin a so-called *verbal hendiadys*.

<sup>180</sup> Italics Putnam.

<sup>181</sup> A *hendiatetris*, according to Girard.

<sup>182</sup> Girard refers to Gen 26:5; Deut 11:1.

<sup>183</sup> 2 impfc.

<sup>184</sup> The *NET* commentator refers on p. 1123 n. 14, to what he sees as so-called *verbal hendiadyses* in Gen 26:18: 30:31; 43:2 and on p. 1466 n. 10 references are given to Gen 26:18; 30:31; Num 11:4; Judg 19:7; 1 Sam 3:5, 6; 1 Kgs 13:33; 19:6; 21:3; Jer 18:4; 36:28; Zech 5:1; 6:1; Mal 1:4. Ps 7:13; Job 10:16; 17:10; Lam 3:3; Dan 9:25; 2 Chr 33:3.

<sup>185</sup> 2 impv.

<sup>186</sup> A so-called *verbal hendiadys*, according to Hostetter.

<sup>187</sup> See note to Gen 21:16.

<sup>188</sup> Schorr refers to Gen 29:14; Judg 9:2, 2 Sam 19:13-14; 1 Chr 11:1.

<sup>189</sup> Koenen refers to the combinations of these nouns in Gen 29:17; 39:6; Esth 2:7 as a *hendiadys*.

- Gen 29:32 ותָהָר לְאֵה וַתֵּלֶד  
and Leah became pregnant and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>191</sup> Vdiss, int<sup>190</sup>
- Gen 29:33; 34; 35; 30:7; 38:3; 38:4 ותָהָר עוֹד וַתֵּלֶד  
*and she became pregnant again and she gave birth*  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>193</sup> Vdiss, int<sup>192</sup>
- Gen 30:5 ותָהָר בִּלְהָה וַתֵּלֶד  
and Bilhah *became pregnant and she gave birth*  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>195</sup> Vdiss, int<sup>194</sup>
- Gen 30:9 וַתִּקַּח אֶת־זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן אֵתָהּ  
*and she took Zilpah, her midservant, and she gave her*  
*NET*, 67 n. 23, “she gave” Vdiss, int<sup>196</sup>
- Gen 30:17 ותָהָר וַתֵּלֶד and she became pregnant and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>198</sup> Vdiss<sup>197</sup>
- Gen 30:19 ותָהָר עוֹד לְאֵה וַתֵּלֶד  
and Leah *became pregnant again and she gave birth*  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>200</sup> Vdiss, int<sup>199</sup>
- Gen 30:25 אֶל־מְקוֹמִי וְלְאֶרְצִי to my place and to my land  
Crim, “Bible,” 152;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), “אֶרֶץ,” vol. I, 102, “meine Heimat”<sup>201</sup>;  
Orlinsky, *Notes*, 110, “my own homeland” N/Ph, semf, a, c
- Gen 30:31 אֶשׁוּבָה אֶרְעֶה צֹאֲנֶיךָ  
*I will return, I will tend your flock*  
Lambdin, *Introduction*, §173, p. 239, “I will again tend your sheep”<sup>203</sup>; Vdiss, asyn (advn)<sup>202</sup>

<sup>190</sup> 2 impfc.

<sup>191</sup> See note to Gen 4:1.

<sup>192</sup> 2 impfc.

<sup>193</sup> See note to Gen 4:1.

<sup>194</sup> 2 impfc.

<sup>195</sup> See note to Gen 4:1.

<sup>196</sup> 2 impfc.

<sup>197</sup> 2 impfc.

<sup>198</sup> See note to Gen 4:1.

<sup>199</sup> 2 impfc.

<sup>200</sup> See note to Gen 4:1.

<sup>201</sup> ‘My homeland.’

<sup>202</sup> 2 impf.

NET, 1123 n. 14, 1466 n. 10<sup>204</sup>;  
Rand, *Introduction*, 170<sup>205</sup>

Gen 31:7 הִתְלַח בִּי וְהִתְלַח אֶת־מִשְׁכָּרְתִּי

*he deceived me and he changed my wages*

Waltke/O'Connor, *Introduction*, §32.3b, p. 540, “He has cheated me *by changing* my wages”<sup>207</sup>

Vdiss, int (advn)<sup>206</sup>

Gen 31:14 חֵלֶק וְנַחֲלָה portion and possession/inheritance

Alter, *Genesis*, 168 “a hendiadys [...] with a denotative meaning as translated here [any share in the inheritance] and a connotation something like ‘any part at all’”; *Five Books*, 168;

Andersen/Freedman, *Amos*, 747<sup>208</sup>;

Avishur, *Studies*, 107, “*portion of inheritance*”<sup>209</sup>;

Cotter, *Genesis*, 235 n. 31, “heir’s portion”;

Hamilton, *Genesis 18-50*, 287 n. 16, “*Patrimony*”<sup>210</sup>;

Melamed, “Two,” 175<sup>211</sup>;

NET, 70 n. 22, “may form a hendiadys, meaning ‘a share in the inheritance’ or ‘a portion to inherit’”;

Schorr, “*Les composés*,” 170, “*part d’un héritage*”<sup>212</sup>;

Tsevat, “חֵלֶק II,” *TDOT*, vol. IV, 449<sup>213</sup>;

Wenham, *Genesis 16-50*, 272, “*share or inheritance*”<sup>214</sup>;

Westermann, *Genesis 12-36*, 488

Nsemf

Gen 31:27α לָמָּה נִחַבְּאַתָּ לְבַדְּךָ why did you *hide in fleeing*  
NET, 71 n. 18, “*flee secretly*”

Vdiss (advn)<sup>215</sup>

Gen 31:27β בְּשִׂמְחָה וּבְשִׂרִים with joy and with songs

Alter, *Genesis/Five Books*, 171, “*with festive songs*”

Ndiss, a, b

Gen 31:40 בַּיּוֹם אֶכְלְנִי חֶרֶב וְקָרָה בַּלַּיְלָה

*by day consumed me the drought, and the cold by night*

Hausmann, “קָרָה,” *TDOT*, vol. XIII, 163, “The hendiadys is probably meant to state that Jacob performed his service in all kinds of weather, accepting many privations”

Cla + Ph

<sup>203</sup> A *verbal hendiadys*, according to Lambdin.

<sup>204</sup> See note to Gen 26:18.

<sup>205</sup> A so-called *hendiadys* construction with the verb שָׁוָה may, according to Rand, occur either in an asyndetic coordination or in the form of a verbal sequence. He refers to Gen 30:31; Deut 24:4, 1 Kgs 19:6; Hos 2:11.

<sup>206</sup> *Qatal + weqatal*.

<sup>207</sup> Italics Waltke/O'Connor.

<sup>208</sup> Combinations of these nouns appear to be apprehended as representing *hendiadys* in general by Andersen/Freedman. The nouns occur combined in Gen 31:14; Num 18:20; Deut 10:9; 12:12; 14:27, 29; 18:1.

<sup>209</sup> Italics Avishur. Avishur refers to Gen 31:14; Deut 10:9; 12:12; 14:27.

<sup>210</sup> Hamilton refers to Gen 31:14; Deut 10:9; 12:12; 2 Sam 20:1; 1 Kgs 12:16.

<sup>211</sup> Melamed refers to this combination of nouns as a *hendiadys*.

<sup>212</sup> Schorr refers to Gen 31:14; Num 18:20, Deut 10:9; 12:12; 14:27, 29; 18:1.

<sup>213</sup> Tsevat refers to the combination of these nouns as a *hendiadys*.

<sup>214</sup> Wenham refers to Gen 31:14; Deut 10:9; 12:12.

<sup>215</sup> Perf + infc.

- Gen 31:48-49 גַּלְעָד וּמִצְפָּח Galeed, and Mizpah  
Ottozon, *Gilead*, 40, “a sort of hendiadys”  
Ndiss, geogr
- Gen 32:11 מִכָּל הַחַסְדִּים וּמִכָּל הָאֱמֻנָה  
from all the loving-kindnesses and from all the truth  
Clark, *Word*, 242-255<sup>216</sup>;  
Kuyper, “Grace,” 6-7<sup>217</sup>;  
Melamed, “Two,” 177-178;  
Westermann, *Genesis 12-36*, 503, “steadfast love and fidelity”;  
*Genesis 37-50*, 179, 180  
N/Phdiss, int, b
- Gen 32:29 עִם־אֱלֹהִים וְעִם־אָנָשִׁים with gods and with men  
Geller, *Enigmas*, 16, “may also be taken as a kind of hendiadys  
[...] ‘you have struggled with everyone, gods and men, and  
prevailed’”;  
Hamilton, *Genesis 18-50*, 335, “could be understood as a  
hendiadys, ‘you have struggled with everybody, God and men,  
and have prevailed’”<sup>218</sup>  
Phdiss
- Gen 34:2 וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶהָ  
and he took her *and he layed* [with] her, *and he afflicted* her  
Gravett, “Rape,” 282, “as a hendiadys, ‘he grabbed her and  
forcefully lay with her’”;  
Hamilton, *Genesis 18-50*, 354, “*he lay with her illicitly*”<sup>220</sup>;  
Mathews, *Genesis 11:27-50:26*, 591;  
Scholz, *Plots*, 138;  
Waltke/Fredricks, *Genesis*, 462 (not h.)  
Vdiss, int (advn)<sup>219</sup>
- Gen 34:12 מְהָר וּמְהֵן dowry and gift  
Hamilton, *Genesis 18-50*, 358 n. 9; 361, “the bridal price”;  
Mathews, *Genesis 11:27-50:26*, 601, “may be a hendiadys here,  
‘the *mōhar* gift’”;  
Speiser, *Genesis*, 265, “a bridal payment”  
Hyp
- Gen 34:13 וַיַּעֲנוּ . . . וַיְדַבְּרוּ and they answered . . . and they spoke  
Buth, “Order,” 8, “synonyms can be put into this VSO  
foregrounded pattern to produce a hendiadys which logically is  
not the next event in the story but the same event”<sup>222</sup>;  
Stendebach, “ענה,” *TDOT*, vol. XI, 218, “When the combination  
of ‘*ānâ* with ‘*amar* or *dibber* was understood as a hendiadys,  
‘*ānâ* could also be used without more precise qualifications”<sup>223</sup>  
Vsemf, int<sup>221</sup>

<sup>216</sup> See note to Gen 24:27.

<sup>217</sup> See note to Gen 24:27.

<sup>218</sup> Hamilton refers to Gen 32:29; Judg 9:9;13.

<sup>219</sup> 2 impfc.

<sup>220</sup> Italics Hamilton.

<sup>221</sup> 2 impfc.

<sup>222</sup> See note to Gen 18:27.

<sup>223</sup> Stendebach refers to Gen 34:13; Josh 22:21; 1 Kgs 12:7; 2 Kgs 1:10, 11, 12. See also note to Gen 18:27a.

Gen 34:23 מקניהם וקניניהם וכל בהמתם their cattle and their possession and all their beasts Hamilton, <i>Genesis 18-50</i> , 364, n. 6, “their livestock and property – all their animals”;	2Ndiss, b, c + Ph
Gen 35:3 ונקומה ונעלה and let us stand up and let us go Dobbs-Allsopp, “Hebrew,” 39	Vdiss (advn) <sup>224</sup>
Gen 35:11 ורבה ורבה be fruitful and multiply Andersen, <i>Sentence</i> , 117, “ <i>be abundantly fruitful</i> ” <sup>226</sup> ; Hamilton, <i>Genesis 1-17</i> , 131 n. 2; <i>Genesis 18-50</i> , 379, “be abundantly fruitful”	Vdiss (advn) <sup>225</sup>
Gen 37:5 עוד שנא ויזכרו עוד and they added still/again hating <i>NET</i> , 82 n. 21, “they hated him even more”; Pratico/van Pelt, <i>Hebrew</i> , 374, “And they <i>hated</i> him even <i>more</i> ” <sup>228</sup>	Vdiss, int (advn) <sup>227</sup>
Gen 37:8 על-הלמתיו ועל-דבריו about his dreams and about his words Alter, <i>Genesis</i> , 210/ <i>Five Books</i> , 208, ( <b>not h.</b> ); Greenberg, “Torah,” 230, “his talk about his dreams”	N/Ph, diss
Gen 37:9 והירח והשמש the sun and the moon Tsumura, “שמש,” <i>NIDOTTE</i> , vol. IV, 186, “as a hendiadys, i.e., ‘sun and moon’ [...] conveying the notion of totality of the heavenly light” <sup>229</sup>	Ndiss, th
Gen 37:32 וישלחו ויביאו [...] and they sent [...] and they brought Hamilton, <i>Genesis 18-50</i> , 425 n. 1, “sent back”	Vdiss, int <sup>230</sup>
Gen 39:6 ויפה מראה ויפה תאר beautiful form and beautiful appearance Koenen, “שכל,” <i>TDOT</i> , vol. XIV, 115 <sup>231</sup>	Phsemf, synl
Gen 41:8 ואת כל חרטמי מצרים ואת כל חכמיה all the magicians of Egypt and all the wise [men] thereof Garrett, <i>Proverbs</i> , 24, “this probably is a hendiadys” <sup>232</sup> ; Jeffers, <i>Magic</i> , 41, “it must be noted that the ḥartōm and ḥakam may be appositioned or a case of hendiadys, (although they could also be understood as two separate nouns”;	N/Ph, semf

<sup>224</sup> 2 *weyiqtol* (coh).

<sup>225</sup> 2 impv.

<sup>226</sup> See note to Gen 1:22.

<sup>227</sup> Impfc + infc.

<sup>228</sup> Italics Pratico/van Pelt, who refer to this example as a so-called *verbal hendiadys*.

<sup>229</sup> Tsumura refers to these nouns combined as a *hendiadys* in Gen 37:9; Hab 3:11; Joel 2:10; 3:15; Ps 148:3.

<sup>230</sup> 2 impfc.

<sup>231</sup> See note to Gen 29:17.

<sup>232</sup> Garrett refers to Gen 41:8; Ex 7:11.

Waltke/Fredricks, *Genesis*, 535, “is a hendiadys for the most skilled magicians of Egypt”

Gen 41:33 נָבִין וְחָכָם understanding/discerning and wise  
Melamed, “Break-up” (Hebr.), 200<sup>233</sup> Nsemf

Gen 41:39 נָבִין וְחָכָם understanding/discerning and wise  
Melamed, “Break-up” (Hebr.), 200<sup>234</sup> Nsemf

Gen 41:51 כִּי־נִשְׁכַּח אֱלֹהִים אֶת־כָּל־עֲמָלִי וְאֶת כָּל־בֵּית אָבִי  
for God made me forget all my sufferings and all my father’s house  
Hamilton, *Genesis 18-50*, 512, “my suffering in my father’s home”;  
Sarna, *Genesis*, 289, “my suffering in my parental home”;  
Waltke/Fredricks, *Genesis*, 535, “This is probably a hendiadys for ‘all my trouble associated with my father’s household’”  
Cla + Ph, diss

Gen 42:24 וַיָּשָׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם  
and he returned to them and he spoke to them  
Hamilton, *Genesis 18-50*, 524 n. 15, “when he was able to speak to them again”;  
Speiser, *Genesis*, 322, “when he was able to speak to them again”  
Vdiss, int (advn)<sup>235</sup>

Gen 43:2 שָׁבוּ שָׂבָרֵנוּ לָנוּ מֵעַט־אֶכֶל return, buy to us a little food  
*NET*, 1123 n. 14  
Vdiss, asyn<sup>236</sup>

Gen 43:4 נִרְדָּה וְנִשְׂבַּרְהָ לָּךְ אֶכֶל  
we will go down and we will buy to you food  
Endo, *System*, 207  
Vdiss<sup>237</sup>

Gen 43:28 וַיִּקְרְוּ וַיִּשְׁתַּחֲוּ  
and they bowed down and they bowed/worshipped  
Cohen, “Saga,” 325, 336 n. 22<sup>239</sup>;  
Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>240</sup>  
Vsemf, synl<sup>238</sup>

Gen 43:29 אָחִיו בֶּן־אִמּוֹ his brother, his mother’s son  
Hamilton, *Genesis 18-50*, 551-552 n. 8, “his brother, his mother’s son”<sup>241</sup>;  
Held, “Notes,” 37, n. 50<sup>242</sup>  
N, c + Ph, semf, asyn

<sup>233</sup> Melamed refers to Gen 41:33, 39; Deut 1:13; 4:6; 1 Kgs 4:12 (the nouns occur in 1 Kgs 3:12) and adds ‘etc.’

<sup>234</sup> See note to Gen 41:33.

<sup>235</sup> 2 impfc.

<sup>236</sup> 2 impv.

<sup>237</sup> *Yiqtol* + *weyiqtol* (coh.).

<sup>238</sup> 2 impfc.

<sup>239</sup> See note to Gen 24:26.

<sup>240</sup> See note to Gen 24:26.

<sup>241</sup> Hamilton refers to Held, ‘Notes’ and Deut 13:7; Judg 8:19.

<sup>242</sup> Held refers to Gen 43:29; Deut 13:7; Judg 8:19.

Gen 45:6 אין-תְּרִישׁ וְקָצִיר no plowing and harvest Ndis  
Orlinsky, *Notes*, 135, “no yield from tilling”;  
Speiser, *Genesis*, 5, 338, “there shall be no yield from tilling”

Gen 45:13 וּבְהֵרָתֶם הוֹרֵדְתֶם and you shall make haste and you shall bring down Vdiss (advn)<sup>243</sup>  
Lambdin, *Introduction*, §173, p. 239, “And you shall quickly bring my father down here”<sup>244</sup>;  
Murphy, *Dictionary*, 176-177, “and you shall expeditiously bring”<sup>245</sup>;  
Pratico/van Pelt, *Hebrew*, 374, “And you will quickly (soon) bring my father down here”<sup>246</sup>

Gen 45:17 וּלְכוּ-בָאוּ and go, come Vdiss, asyn<sup>247</sup>  
Endo, *System*, 228-229

Gen 45:28 אֵלֶיָּכָה וְאֶרְאֶנּוּ בְּתֵרֵם אָמוּת I will go and I will see him before I die Vdiss<sup>248</sup>  
Endo, *System*, 171, “I will go (impf.) and see (impf.) him before I die (impf.)”<sup>249</sup>

Gen 46:31 אֵשֶׁלָּה וְאֶגִּידָה לְפָרְעֹה וְאֶמְרָה I will go up and I will declare to Pharaoh and I will say Vdiss<sup>250</sup>  
Endo, *System*, 207

Gen 47:29 וְאֵמֶה תְּסֹד וְאֵמֶה loving-kindness and truth Ndis  
Alter, *Psalms*, 301, “steadfast loyalty”;  
Andersen, *Habakkuk*, 213<sup>251</sup>;  
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>252</sup>;  
Clark, *Word*, 242-255<sup>253</sup>;  
Crim, “Bible,” 152;  
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”<sup>254</sup>;  
Glueck, *Bible*, 55, 79, 102;  
Greenberg, “Torah,” 230;  
Hamilton, *Genesis 18-50*, 621, “constant loyalty”;  
Jepsen, “אֵמֶן,” *TDOT*, vol. I, 311<sup>255</sup>;

<sup>243</sup> 2 perf.

<sup>244</sup> A so-called *verbal hendiadys*, according to Lambdin.

<sup>245</sup> Italics Murphy.

<sup>246</sup> Italics Pratico/van Pelt, who refer to this example as a so-called *verbal hendiadys*.

<sup>247</sup> 2 impv.

<sup>248</sup> *Yiqtol* + *weyiqtol* (coh.).

<sup>249</sup> Endo calls this an ‘idiomatic hendiadys,’ see p. 171-172.

<sup>250</sup> *Yiqtol* + 2 *weyiqtol* (coh.).

<sup>251</sup> See note to Gen 24:27.

<sup>252</sup> See note to Gen 24:27.

<sup>253</sup> See note to Gen 24:27.

<sup>254</sup> Italics Dentan. See note to Gen 24:27.

<sup>255</sup> See note to Gen 24:27.

Kuyper, “Grace,” 6-7<sup>256</sup>;  
 Mascarenhas, *Function*, 210<sup>257</sup>;  
 Melamed, “Two,” 175<sup>258</sup>;  
 Orlinsky, *Notes* 36, 102, 139, “steadfast loyalty”<sup>259</sup>;  
 Schorr, “Les composés,” 169, “charité véritable”<sup>260</sup>;  
 Segal, *Introduction*, 42-43, “חסד של אמת, חסד אמת”<sup>261</sup>;  
 Speiser, *Genesis*, 356, “your steadfast loyalty”;  
 Stoebe, “הַסֵּד,” *TLOT*, vol. II, 451;  
 VanGemenen, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
 Westermann, *Genesis 37-50*, 179, 182, “loyal and true”;  
 Wildberger, “אמן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Zobel, “הַסֵּד,” *TDOT*, vol. V, 48, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*”<sup>262</sup>

Gen 50:17 וְהִסָּדְתֶם אֶתְּיָדְךָ וְהִסָּדְתֶם אֶתְּיָדְךָ your brother’s rebellion, and their sin Nsemf, int, c  
 Babut, *Expressions*, 185

## Exodus

Ex 1:7 וַיִּרְבוּ וַיִּבְּרְכוּ and they multiplied and they became strong Vdiss<sup>263</sup>  
 Kselman, “Recovery,” 172 n. 56

Ex 1:12 וְרַבָּה וְכִן יִפְרֹץ they are increasing and indeed multiplying Vdiss, int (advn)<sup>264</sup>  
 Bullinger, *Bible*, 73, “increasingly multiplied”

Ex 1:14 בְּחֹמֶר וּבְלִבְנֵי־אֶבֶן with mortar and with bricks Ndiss, a, b  
 Houtman, *Exodus*, vol. I, 247, 248, “*mortar and clay* [...] Most likely the expression is a hendiadys”<sup>265</sup>

Ex 2:2 וַתֵּהָרֵי הָאִשָּׁה וַתֵּלֶד and the woman became pregnant and she gave birth Vdiss, int<sup>266</sup>

<sup>256</sup> See note to Gen 24:27.

<sup>257</sup> See note to Gen 24:27.

<sup>258</sup> See note to Gen 24:27.

<sup>259</sup> Orlinsky translates these nouns “steadfast loyalty” in his comment to Gen 47:29. He refers to the same nouns in Gen 24: 49 and translates them there “true kindness.”

<sup>260</sup> ‘True loving-kindness.’ Apart from 2 Sam 2:6 Schorr refers to Gen 47:9, but it is presumably Gen 47:29 that is intended since the two nouns he refers to occur in Gen 47:29, but note in Gen 47:9.

<sup>261</sup> ‘Loving-kindness of truth, true loving-kindness.’ See note to Gen 24:27.

<sup>262</sup> See note to Gen 24:49.

<sup>263</sup> 2 impfc.

<sup>264</sup> 2 impf.

<sup>265</sup> Italics Houtman.

<sup>266</sup> 2 impfc.



Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>267</sup>

Ex 2:3 *בַּחֵמֶר וּבְנֹפֶת* with tar and pitch

Ndiss, a

Houtman, *Exodus*, vol. I, 274, 276, “*bitumen and tar* [...] is likely a hendiadys”<sup>268</sup>;

Kaiser Jr, “Exodus,” 17, “asphalt”

Ex 2:14 *אֶשֶׁר וְשֹׁפֵט* a prince and a judge

Nsemf

Cassuto, *Exodus*, 23, “‘judge’ is a synonym here for ‘prince’, and both words express a single idea – a kind of hendiadys”;

Houtman, *Exodus*, vol. I, 242, “hendiadys”; 303, “*ruler and judge* [...] perhaps the expression is in the nature of a hendiadys”<sup>269</sup>;

Kaiser Jr, “Exodus,” 22;

Melamed, “Break-up” (Eng.), 131;

Rofé, *Deuteronomy*, 109, n. 21, “an officer who judges the people”;

Schorr, “Les composés,” 170, “grand juge”<sup>270</sup>;

Westhuizen van der, “Hendiadys,” 52

Ex 2:18 *מָדּוּעַ מִתְּהִיָּתָן בָּא הַיּוֹם*

Vdiss, asyn (advn)<sup>271</sup>

why *did you hurry coming* today?

*NET*, 114 n. 1, “Why have you come home so early today?”

Ex 2:21 *וַיִּזְאֵל מֹשֶׁה לְשָׁבֹת אֶת־הָאִישׁ*

Vdiss, int (advn)<sup>272</sup>

and Moses *was willing to stay* with the man

Lambdin, *Introduction*, §173, p. 239, “And Moses was content to stay with the man”<sup>273</sup>

Ex 3:5 *אֲדָמַת־קֹדֶשׁ* ground of holiness

Nc

Kittel/Hoffer/Wright, *Hebrew*, 335, “ground of holiness”

Ex 3:20 *וְשָׁלַחְתִּי אֶת־יָדִי וְהִכִּיתִי*

Cla + V, diss (advn)<sup>274</sup>

and I will stretch my hand and I will strike

Stuart, *Exodus*, 126, “a hendiadys for ‘unleash my destruction’ or ‘powerfully strike down’”

Ex 4:18 *וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב* and Mose *went* and he *returned*

Vdiss, int (advn)<sup>275</sup>

*NET*, 121 n. 2, “and he went back”;

---

<sup>267</sup> The verbs referred to by Stuart occur combined with the same subject thirty times in the HB. A reference to Stuart is therefore given only here which is the first occurrence.

<sup>268</sup> Italics Houtman.

<sup>269</sup> Italics Houtman.

<sup>270</sup> ‘A prominent judge.’

<sup>271</sup> Perf + infc.

<sup>272</sup> Impfc + infc.

<sup>273</sup> A *verbal hendiadys*, according to Lambdin.

<sup>274</sup> 2 perfc.

<sup>275</sup> 2 impfc.

Propp, *Exodus 1-18*, 215, “went back”<sup>276</sup>

Ex 4:19 שָׁב לךְ go, return

*NET*, 121 n. 6, “Go back”;

Propp, *Exodus 1-18*, 215, “go back”<sup>278</sup>

Vdiss (advn)<sup>277</sup>

Ex 4:21 בְּלִכְתְּךָ לָשׁוּב in your going to return

*NET*, 121 n. 12, “may involve a verbal hendiadys” [...] “When you go back”;

Propp, *Exodus 1-18*, 215<sup>280</sup>

Vdiss (advn)<sup>279</sup>

Ex 4:31 וַיִּשְׁתַּחֲוּוּ וַיִּקְרְוּ וַיִּשְׁתַּחֲוּוּ and they bowed and they bowed down

Cohen, “Saga,” 325, 336 n. 22<sup>282</sup>;

Houtman, *Exodus*, vol. I, 454, “it could very well be a hendiadys [...] ‘make obeisance’”;

*NET*, 122 n. 14, “they bowed down close to the ground”;

Ross, *Hope*, 159 n. 9, “they could be taken as a verbal hendiadys [...] ‘they bowed low to the ground’”;

Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>283</sup>

Vsemf, synl (advn)<sup>281</sup>

Ex 5:7 לֹא תִּתֵּן לָהֶם תְּרוּמָה do not add to give

*NET*, 123 n. 11, “you must no longer give”

Vdiss (advn)<sup>284</sup>

Ex 5:18 לָכוּ עֲבֹדוּ go, work

*NET*, 124 n. 10, “may be used together to convey one complex idea [...] go back to work”

Vdiss, asyn<sup>285</sup>

Ex 6:2 וַיֹּדַע וַיֹּדַע and he spoke ... and he said

Cook, “Semantics,” 259-260, “verbal hendiadys, in which both activity verbs refer to the same event”<sup>287</sup>

Vsemf, synl, int<sup>286</sup>

Ex 7:11 לְחֹכְמִים וְלַמְכַשְׁפִּים to wise men and to sorcerers

Garrett, *Proverbs*, 24, “this probably is a hendiadys”<sup>288</sup>;

Houtman, *Exodus*, vol. I, 237, “the חֹכְמִים in 7:11 are therefore the same people as the מְכַשְׁפִּים (hendiadys)”

Nsemf, a, b

---

<sup>276</sup> Propp refers to Ex 4:18, 19, 21; 1 Kgs 19:15.

<sup>277</sup> 2 impv.

<sup>278</sup> See note to Ex 4:18.

<sup>279</sup> 2 infc.

<sup>280</sup> See note to Ex 4:18.

<sup>281</sup> 2 impfc.

<sup>282</sup> See note to Gen 24:26.

<sup>283</sup> See note to Gen 24:26.

<sup>284</sup> Impfc + infc.

<sup>285</sup> 2 impv.

<sup>286</sup> 2 impfc.

<sup>287</sup> A verbal hendiadys, according to Cook.

<sup>288</sup> See note to Gen 41:8.

Ex 7:19 <b>קַח מִטְּהוּ וּנְטֵה-יָדְךָ</b> take your rod and stretch your hand Houtman, <i>Exodus</i> , vol. I, 28, “take your rod and stretch out your hand” <sup>289</sup>	Cladiss
Ex 8:16 <b>הִשָּׁבִיחַ בַּבֶּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה</b> <i>rise early</i> in the morning and <i>stand</i> before Pharaoh Putnam, <i>Insert</i> , §2.3.2, p. 38, “ <i>Early in the morning, take your position before Pharaoh</i> ” <sup>291</sup>	Vdiss, int <sup>290</sup>
Ex 8:24 <b>לֹא-תִרְחִיקוּן לָלֶכֶת</b> indeed, you will not <i>go far</i> <i>NET</i> , 133 n. 20, “you will not go far”	3Vdiss <sup>292</sup>
Ex 8:25 <b>אֵל-יִסְרָאֵל פַּרְעֹה הִתְלַח</b> Pharaoh will not add deceiving <i>NET</i> , 133 n. 23, “let not Pharaoh deal falsely again”	Vdiss, int (advn) <sup>293</sup>
Ex 9:13 <b>הִשָּׁבִיחַ בַּבֶּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה</b> <i>rise early</i> in the morning and <i>stand</i> before Pharaoh Putnam, <i>Insert</i> , §2.3.2, p. 38, “ <i>Early in the morning, take your position before Pharaoh</i> ” <sup>295</sup>	Vdiss, int <sup>294</sup>
Ex 9:28 <b>וְלֹא תִסְפֹּן לְעַמֹּד</b> you will not <i>add to stay</i> <i>NET</i> , 136 n. 15, “a verbal hendiadys [...] meaning ‘you will no longer stay’”	Vdiss (advn) <sup>296</sup>
Ex 9:34 <b>וַיִּסְרָף לְחַטָּא</b> and he <i>added to sin</i> <i>NET</i> , 137 n. 3, “he sinned again [...] [a] verbal hendiadys”	Vdiss (advn) <sup>297</sup>
Ex 10:16 <b>וַיִּמְהַר פַּרְעֹה לְקַרְא</b> and Pharaoh hastened to call <i>NET</i> , 139 n. 4, “He summoned quickly”	Vdiss, int (advn) <sup>298</sup>
Ex 10:28 <b>אַל-תִּסְרַף רְאֹת פָּנַי</b> do not <i>add seeing</i> my face <i>NET</i> , 140 n. 9, “Do not appear before me again [...] a verbal hendiadys”	Vdiss (advn) <sup>299</sup>
Ex 10:29 <b>לֹא-אֶרְאֶךָ עוֹד רְאֹת פְּנֶיךָ</b> I will not <i>add</i> again <i>seeing</i> you face <i>NET</i> , 140 n. 12, “I will not see your face again [...] a verbal hendiadys construction”	Vdiss, int (advn) <sup>300</sup>

<sup>289</sup> Houtman refers to Ex 7:19; 14:16.

<sup>290</sup> 2 impv.

<sup>291</sup> Putnam refers to Ex 8:16; 9:13.

<sup>292</sup> Infabs + impf (ss) + infc.

<sup>293</sup> Impf + infc.

<sup>294</sup> 2 impv.

<sup>295</sup> See note to Ex 8:16.

<sup>296</sup> Impf + infc.

<sup>297</sup> Impfc + infc.

<sup>298</sup> Impfc + infc.

<sup>299</sup> Impf + infc.

<sup>300</sup> Impf + infc.

Ex 12:27 וַיִּקְדוּ הָעָם וַיִּשְׁתַּחֲוּוּ and the people <i>bowed down</i> and <i>they bowed down</i> Cohen, “Saga,” 325, 336 n. 22 <sup>302</sup> ; <i>NET</i> , 144 n. 16, “And the people bowed down low [...] a verbal hendiadys”; Stuart, <i>Exodus</i> , 290 n. 53, “‘submit worshipfully’ or the like” <sup>303</sup>	Vsemf, synl, int <sup>301</sup>
Ex 12:33 לְמַהֲרָא לְשַׁלְּחֵם מִן־הָאָרֶץ <i>to hasten to send them from the land</i> <i>NET</i> , 145 n. 8, “in order to send them out of the land quickly”	Vdiss (adv <sub>m</sub> ) <sup>304</sup>
Ex 12:45 הַזָּרָב וְשֹׂכֵר a sojourner and a hired [servant] Houtman, <i>Exodus</i> , vol. I, 287, “the foreigner who as a hired servant has found a home with an Israelite”; Levi, <i>Inkongruenz</i> , 87 <sup>305</sup> ; Melamed, “Two,” 175; Milgrom, <i>Numbers 17-22</i> , 2187; <i>Leviticus 17-22</i> , 1861-1862, “resident hireling”; <i>Leviticus 23-27</i> , 2161 <sup>306</sup> ; Orlinsky, <i>Notes</i> , 36, 167 ( <b>not h.</b> ) <sup>307</sup> ; Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’” <sup>308</sup>	Nsemf
Ex 13:21 יוֹמָם וּלְיָלֵא daily and night(ly) Soden von/Bergman/Sæbø, “יום,” <i>TDOT</i> , vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’” <sup>309</sup>	Adv + N, diss, th
Ex 14:13 לֹא תִסְיֹפוּ לְרֹאֲתָם עוֹד עַד־עוֹלָם <i>you will not add to seeing them again until forever</i> <i>NET</i> , 151 n. 7, “you will never, ever see [them] again [...] verbal hendiadys [...] ‘you will no longer see them’”	Vdiss (adv <sub>m</sub> ) <sup>310</sup>
Ex 14:16 הָרָם אֶת־מִטְּוֶה וְנִטְתָּ אֶת־יָדְךָ lift up your rod and stretch out your hand Houtman, <i>Exodus</i> , vol. I, 28, “lift up your rod and stretch forth your hand” <sup>311</sup>	Cladiss
Ex 14:20 הָעָנָן וְהַחֹשֶׁךְ the cloud and the darkness Brichto, <i>Problem</i> , 99; Bullinger, <i>Bible</i> , 92, “a very dark cloud”; Cross, <i>Myth</i> , 164 n. 79, “a dark cloud”;	Ndiss

<sup>301</sup> 2 impfc.

<sup>302</sup> See note to Gen 24:26.

<sup>303</sup> See note to Gen 24:26.

<sup>304</sup> 2 infc.

<sup>305</sup> Levi refers to Ex 12:45; Lev 22:10; 25:6, 40.

<sup>306</sup> Milgrom refers to Ex 12:45; Lev 22:10; 25:6; 25:40.

<sup>307</sup> ‘(No) bound or hired labourer.’

<sup>308</sup> He referS to Ex 12:45; Lev 22:10; 25:6, 40.

<sup>309</sup> See note to Gen. 8:22bb.

<sup>310</sup> Impf + infc.

<sup>311</sup> See note to Ex 7:19.

Houtman, *Exodus*, vol. II, 267 n. 111, “*a dark cloud-bank*”<sup>312</sup>;  
*NET*, 151 n. 20, “and it was the dark cloud”

Ex 14:23 כָּסוּם פָּרְעֹה רֶכֶבֹּוּ all the horse(s) and Pharaoh’s chariot(s) N/Ph, diss, th  
 Melamed, “Break-up” (Eng.), 128-129<sup>313</sup>

Ex 15:2 עֲנִי וְזִמְרָתִי my strength and my Yah-song/fortress N, c + Nc, *crux*  
 Freedman, “Strophe,” 200, “Yah is my mighty fortress”;  
 Good, “Exodus,” 358, “my singing about strength”;  
 Kaiser Jr, “Exodus,” 85, “hendiadys: ‘Yah is my mighty  
 fortress’ or the like”;  
 Kuntz, “Agent,” 123, “My mighty fortress is Yah”;  
 Margulis, “Psalm,” 296 n. 3<sup>314</sup>;  
 Parker, “Exodus,” 377 n. 2, “Good may be correct in seeing  
 hendiadys here [...] ‘strong protection’ or ‘protective strength’”;  
 Patterson, “Song,” 456, “my strong defense”;  
 Watson, *Poetry*, 325

Ex 15:4 מִרְכָּבֹת פָּרְעֹה וְחֵילֹו Pharaoh’s chariots and his army Ph+Ndiss, th, c  
 Freedman, “Strophe,” 203, “should be taken as hendiadys:  
 Pharaoh’s military chariots, or chariot force”;  
 Kuntz, “Agent,” 123, “Pharaoh’s chariot army”;  
 Patterson, “Song,” 456, “Pharaoh’s chariot forces”

Ex 15:9α and 9γ אָמַר אֹיֵב אֶרְדֹּף אֲשִׁיג אֲחַלֵּק שָׁלָל [...] Vdiss asyn (advn) +  
 אֶרְיֵק חֶרְפִּי תוֹרִישְׁמוֹ יָרִי Vdiss/Ndiss, in Pa<sup>315</sup>

9α: the enemy said, I will *pursue*, I will *overtake*, I will divide  
 the spoil;

9γ: *I will draw* (lit. ‘empty out’) *my sword*, *my hand will cause  
 to destroy them*.

Barré/Kselman, “Exodus,” 103 “i.e., pursue to overtake, a  
 hendiadys for ‘capture’ or the like”<sup>316</sup>;

Westhuizen van der, “Hendiadys,” 52, “a double hendiadys”<sup>317</sup>

Ex 15:13 בְּחֶסֶדְךָ ... בְּעֹזְךָ with your loving-kindness ... your might Ndiss, a, c, in Pa

Freedman, “Strophe,” 211, “A form of hendiadys is indicated  
 here: ‘your mighty *hesed*’ or ‘your merciful strength’”;

Kuntz, “Agent,” 123 “a break-up of a hendiadic phrase [...] *in  
 your steadfast love... with your might*”<sup>318</sup>

<sup>312</sup> Italics Houtman.

<sup>313</sup> See note to Ex 14:9.

<sup>314</sup> Margulis refers to Ex 15:2; Isa 12:2; Ps 118:14.

<sup>315</sup> 2 impf .

<sup>316</sup> Barré/Kselman refer only to the combination of verbs in 15a as a *hendiadys*. This combination occurs in Ex 15:9; Deut 28:45.

<sup>317</sup> Van der Westhuizen remarks, “It should be pointed out that the word-pair הרב/יד as used in Exod. 15:9 has elements both of hendiadys and of parallelism, with the emphasis, perhaps, on hendiadys.”

<sup>318</sup> Italics Kuntz.

Ex 15:14 שָׁמְעוּ עַמִּים יְדָגוּזוּן the people <i>heard, they trembled</i> Kuntz, “Agent,” 123, “trembling, the people heard”; Patterson, “Song,” 456, “the peoples’ fearful hearing”; Watson, <i>Poetry</i> , 326	Vdiss, int (advn) <sup>319</sup>
Ex 15:16 אֵימָתָה וְפֶחַד dread/terror and dread Kuntz, “Agent,” 123, “dreadful terror”; <i>NET</i> , 154 n. 20, “can form a nominal hendiadys, ‘a dreadful fear’”; Patterson, “Song,” 456, “dreadful terror”; Watson, <i>Poetry</i> , 326 <sup>320</sup> ; Westhuizen van der, “Hendiadys,” 53, “ <i>terror and dread</i> ” <sup>321</sup>	Nsemf, synl
Ex 15:24 וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לְאֹמֶר and the people murmured at Moses saying Putnam, <i>Insert</i> , §2.3.1, p. 37 <sup>323</sup>	Vsemf <sup>322</sup>
Ex 15:25 חֵק וּמִשְׁפָּט a statute and a judgment Childs, <i>Exodus</i> , 266 ( <b>not h.</b> ); Crim, “Bible,” 152; Houtman, <i>Exodus</i> , vol. I, 476 <sup>324</sup> ; vol. II, 313, “ <i>a binding decree</i> [...] Probably [...] it is a hendiadys [...] ‘a binding statute’” <sup>325</sup> ; Melamed, “Two,” 175, 177 <sup>326</sup> ; <i>NET</i> , 155 n. 18, “a binding ordinance”; Orlinsky, <i>Notes</i> , 69, 171, “a fixed rule”; Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique” <sup>327</sup> ; Stuart, <i>Exodus</i> , 367, “a statute, that is, a rule [...] a classic case of hendiadys”	Nsemf
Ex 15:26α שְׁמוֹעַ תִּשְׁמַע לְקוֹל אֱלֹהֶיךָ וְתַעֲשֶׂה בְּעֵינֵי תֵּשֶׁה listen carefully to the voice of YHWH your God and do what is right in his eyes Stuart, <i>Exodus</i> , 367	Clasemf <sup>328</sup>

<sup>319</sup> Perf + impf.

<sup>320</sup> Watson adds in his n. 159, “Unless the verb is repointed as factitive.”

<sup>321</sup> Italics van der Westhuizen.

<sup>322</sup> Impfc + infc.

<sup>323</sup> Only in the ed. from 2002.

<sup>324</sup> Houtman refers to combinations of חֵק and what he sees as other synonym-like nouns in Ex 15:25; 15:26; 18:16, 20.

<sup>325</sup> Italics Houtman. Houtman refers in vol. I, p. 476 to Ex 15:25; 15:26; 18:16, 20, and in vol. II p. 313 to Josh 24:25; 1 Sam 30:25.

<sup>326</sup> Melamed refers to the combination of these nouns in singular or in plural as a *hendiadys*. They occur in singular in Ex 15:25; Josh 24:25; 1 Sam 30:25; Ezra 7:10, and combined in plural in Lev 26:46; Deut 4:1; 4:5; 4:8; 4:14; 4:45; 5:1; 5:31; 6:1; 6:20; 1 Kgs 8:58; 9:4; 2 Kgs 17:37; Mal 3:22; Ps 147:19; Neh 1:7; 1 Chr 22:13; 2 Chr 7:17; 19:10; 33:8.

<sup>327</sup> ‘The regulation of the law, or a legal regulation.’ Schorr refers to Ex 15:25; Josh 24:25; Ezra 7:10.

<sup>328</sup> It is not the two verbs, but the two clauses that, according to Stuart, form this alleged *hendiadys*.

<p>Ex 15:26β וְהִאָזְנַתְּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־הַקְּיָוִי and listen to <i>his commandments</i> and <i>keep all his statutes</i> Houtman, <i>Exodus</i>, vol. I, 476<sup>329</sup>; Stuart, <i>Exodus</i>, 367<sup>330</sup></p>	<p>Nsemf, synl, a, b, c, int/ Cla, semf</p>
<p>Ex 18:16 אֶת־הַקְּיָוִי הָאֱלֹהִים וְאֶת־תּוֹרָתוֹ God’s <i>statutes</i> and his <i>laws</i> Houtman, <i>Exodus</i>, vol. I, 476<sup>331</sup></p>	<p>N/Ph, semf, b, c</p>
<p>Ex 18:20 אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה the <i>statutes</i> and the <i>laws</i> Houtman, <i>Exodus</i>, vol. I, 476<sup>332</sup></p>	<p>Nsemf, b</p>
<p>Ex 19:6 מְמַלְכֵת כֹּהֲנִים וְגוֹי קָדוֹשׁ a kingdom of priests and a holy people Houtman, <i>Exodus</i>, vol. II, 445, “a priestly kingdom and a holy nation”</p>	<p>Phdiss</p>
<p>Ex 20:5 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תִעֲבָדֵם do not bow down to them and do not serve them Kaiser Jr, “Exodus,” 85; <i>NET</i>, 167 n. 11, “could be taken as a hendiadys: ‘you will not prostrate yourself to serve them’”</p>	<p>Vdiss, int<sup>333</sup></p>
<p>Ex 21:12 וְנָתַתְּ אִישׁ מִכָּה אִישׁ וּמָת smiting a man and he died Paul, <i>Studies</i>, 61 n. 4, “he who fatally strikes”</p>	<p>Vdiss, int (advn)<sup>334</sup></p>
<p>Ex 22:5 אִוּן הַשָּׂדֶה אוֹ הַקֵּמָה אוֹ הַשָּׂדֶה or standing grain or the field Houtman, <i>Exodus</i>, vol. III, 195, “Perhaps [...] to be taken as a kind of hendiadys: the field with the still standing grain”</p>	<p>Ndiss<sup>335</sup></p>
<p>Ex 22:13 וְנִשְׁבַּר אוֹ־מָת and is broken/wounded or dead Houtman, <i>Exodus</i>, vol. III, 205, “one might perhaps think of a hendiadys: the animal died from his wounds”</p>	<p>Vdiss<sup>336</sup></p>
<p>Ex 22:28 מְלֵאֲתֶךָ וְדִמְשֶׁךָ your fullness and your outflow Childs, <i>Exodus</i>, 450, “the two words may well be a hendiadys and denote the first juice of the grape”; Houtman, <i>Exodus</i>, vol. III, 233, “perhaps [...] to be taken as a hendiadys; ‘the very best of the harvest’”; Orlinsky, <i>Notes</i>, 36, 182, “the skimming of the first yield of your vats”; Sarna, <i>Exodus</i>, 140, “... or form a compound with it (a hendiadys) to express a single idea: ‘your abundant harvest’”</p>	<p>Ndiss, c</p>

<sup>329</sup> Houtman refers to the nouns as a *hendiadys*. See note to Ex 15:25.

<sup>330</sup> Stuart refers to two clauses as a *hendiadys*.

<sup>331</sup> See note to Ex 15:25.

<sup>332</sup> See note to Ex 15:25.

<sup>333</sup> 2 impv.

<sup>334</sup> Partc + perfc.

<sup>335</sup> With ‘אוֹ’ (or).

<sup>336</sup> Perfc + perfc. With ‘אוֹ’ (or).

Ex 23:11 תִּשְׁמַטְנָה וְנִטְשָׁתָה you shall let it drop/release and you shall forsake it Houtman, <i>Exodus</i> , vol. III, 255	Vdiss <sup>337</sup>
Ex 23:32 לֹא-תִכְרַת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית do not make a covenant <i>with them</i> and a covenant <i>with their Gods</i> Houtman, <i>Exodus</i> , vol. III, 281, “להם ולאליהם is something of a hendiadys; meant is ‘with them as worshippers of other gods’”	Pron + Ph
Ex 24:4 וַיִּשְׁכֶם בַּבֹּקֶר נִנְבֵן and he rose early in the morning and he built <i>NET</i> , 178 n. 13, “a verbal hendiadys [...] Early in the morning he built”	Vdiss, int (advn) <sup>338</sup>
Ex 24:12 וְהַחֻדָּה וְהַמִּצְוָה the law and the commandment Houtman, <i>Exodus</i> , vol. III, 299, 300, “the binding rules”	Nsemf
Ex 25:31βα וְרִבְבָה וְקִנְיָה side/base and reed Meyers/Fabry, “מְנוֹרָה,” <i>TDOT</i> , vol. VIII, 403, “This pair is a hendiadys referring to a base-forming shaft, thickened or flaring outward toward the bottom, forming a stable, free-standing object.” <sup>339</sup>	Ndiss
Ex 25:31ββ וּפְתֻרֶיהָ וּבִלְבָבֶיהָ its bulbs and its flowers Houtman <i>Exodus</i> , vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals.’ [...] the hendiadys serves as apposition, further description” <sup>340</sup> ; Meyers, <i>Menorah</i> , 25, “a floral, or more specifically, a lily capital”; Meyers/Fabry, “מְנוֹרָה,” <i>TDOT</i> , vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’” <sup>341</sup>	Ndiss, b, c
Ex 25:33 וּפְתֹר וְנֶפֶחַ a bulb and a flower Houtman <i>Exodus</i> , vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals.’ [...] the hendiadys serves as apposition, further description” <sup>342</sup> ; Meyers, <i>Menorah</i> , 25, “a floral, or more specifically, a lily capital”; Meyers/Fabry, “מְנוֹרָה,” <i>TDOT</i> , vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’” <sup>343</sup>	Ndiss

<sup>337</sup> Impf + perf.

<sup>338</sup> 2 impfc.

<sup>339</sup> See also Ex 37:17ba.

<sup>340</sup> Houtman refers to Ex 25:31; 37:17 and since he adds ‘etc’ a reference is given to Houtman also in connection with the same nouns in Ex 25:33; 25:34; 37:19; 37:20.

<sup>341</sup> The section of this article in which *hendiadys* is used is written by Meyers.

<sup>342</sup> See note to Ex 25:31.

<sup>343</sup> See note to Ex 25:31bb.



- Ex 25:34 כְּפִתְרֵיהֶּם וּפְרָחֵיהֶּם its bulbs and its flowers Ndiss, b, c  
 Houtman *Exodus*, vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals.’ [...] the hendiadys serves as apposition, further description”<sup>344</sup>;  
 Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”;  
 Meyers/Fabry, “מְנוֹרָה,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”<sup>345</sup>
- Ex 25:36 כְּפִתְרֵיהֶּם וּקְנֻתָּם their bulbs and their flowers Ndiss, b, c  
 Houtman, *Exodus*, vol. III, 413, “can be taken as a hendiadys or the wāw as an explicative wāw”<sup>346</sup>
- Ex 25:40 וּרְאֵה וַעֲשֵׂה and see and make Vdiss<sup>347</sup>  
*NET*, 182 n. 32 “be sure to make [...] this can be interpreted as a verbal hendiadys”
- Ex 28:2 לְכָבוֹד וּלְתִפְאָרֶת for glory and for beauty Ndiss, a  
 Houtman, *Exodus*, vol. II 332, “in the secular sense [...] the majestic splendour which clothing confers on someone to accentuate his dignity”<sup>348</sup>
- Ex 28:30 אֶת־הַתְּהוֹמִים וְאֶת־הַיּוּרִים the Urim and the Thummim N, b, *crux*  
 Dam van, *Urim*, 139, “perfect illumination”<sup>349</sup>;  
 Houtman, *Exodus*, vol. III, 496<sup>350</sup>;  
 Jeffers, *Magic*, 209 n. 380<sup>351</sup>;  
 Melamed, “Two,” 175<sup>352</sup>;  
 Tur-Sinai (Torczyner), *Language*, 351
- Ex 28:40 לְכָבוֹד וּלְתִפְאָרֶת for glory and for beauty Ndiss, a  
 Houtman, *Exodus*, vol. II, 332, “in the secular sense [...] the majestic splendour which clothing confers on someone to accentuate his dignity”<sup>353</sup>

<sup>344</sup> See note to Ex 25:31.

<sup>345</sup> See note to Ex 25:31bb.

<sup>346</sup> Houtman refers to Ex 25:36; 37:22.

<sup>347</sup> 2 impv.

<sup>348</sup> Houtman refers to Ex 28:2; 28:40.

<sup>349</sup> Van Dam considers these nouns combined as a *hendiadys*. They occur combined in Ex 28:30; Lev 8:8; Deut 33:8; Ezra 2:63; Neh 7:65.

<sup>350</sup> Houtman refers to these nouns in combination as a *hendiadys*: “For myself I wonder whether Urim and Thummim – taken as intensive plurals and hendiadys – might not stand for an object through which God’s will is made known to the priest, either in words directly from a heavenly messenger, or in pictures that disclose the future.” For occurrences of these nouns combined, see note to Ex 28:30 with reference to van Dam.

<sup>351</sup> Jeffers refers to Ex 28:30; Lev 8:8; Ezra 2:63; Neh 7:65.

<sup>352</sup> Melamed refers to the combination of these nouns as a *hendiadys*. For occurrences in the HB, see note to Ex 28:30 with reference to van Dam.

<sup>353</sup> See note to Ex 28:2.

Ex 30:9 ועֹלָה וּמִנְחָה and burnt-offering and grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering” <sup>354</sup> ; “Break-up” (Hebr.), 198	Ndiss, th
Ex 32:1 קוּם עֲשֵׂה-לָנוּ אֱלֹהִים <i>arise, do to us a God</i> Lambdin, <i>Introduction</i> , §173, p. 240, “Come, make for us a god who ...”	Vdiss <sup>355</sup>
Ex 32:4 עֲגַל מִסִּכָּה a molten calf Melamed, “Break-up” (Eng.), 126 n. 37, “a <i>molten calf</i> ” <sup>356</sup>	Nc
Ex 32:8 עֲגַל מִסִּכָּה a molten calf Melamed, “Break-up” (Eng.), 126 n. 37, “a <i>molten calf</i> ” <sup>357</sup>	Nc
Ex 32:11 בְּכֹחַ יָדוֹ וּבְגֵר חֲזָקָה with great strength and with a strong hand Houtman, <i>Exodus</i> , vol. II, 87, “with great power and with a mighty hand”/“heavy pressure”	Phdiss
Ex 32:19 וַיִּשְׁלֹךְ מִיָּדוֹ [מִן] אֶת-הַלְּחֹת וַיִּשְׁבֶּר אֹתָם and <i>he casted</i> from his hand the tablets and <i>he smashed</i> them Houtman, <i>Exodus</i> , vol. I, 260-261; vol. III 657, “shattered”	Vdiss, int <sup>358</sup>
Ex 32:27 עָבְרוּ וָשׁוּבוּ Pass by/through and return <i>NET</i> , 200 n. 17, “go in and out [...] a verbal hendiadys [...] meaning ‘go back and forth’”	Vdiss (advn) <sup>359</sup>
Ex 34:4 וַיִּשָּׂם מֹשֶׁה בְּבֹקֶר וַיַּעַל and Moses <i>rose early</i> in the morning and <i>he went up</i> <i>NET</i> , 204 n. 3, “and early in the morning he went up [...] These verbs likely form a verbal hendiadys”	Vdiss, int (advn) <sup>360</sup>
Ex 34:6βα רַחוּם וְחַנּוּן compassionate and gracious Fishbane, “Remarks,” 392 <sup>362</sup>	Nsemf <sup>361</sup>
Ex 34:6ββ תְּכַד וְאֱמֶת loving-kindness and truth Alter, <i>Psalms</i> , 301, “steadfast loyalty”;	Ndiss

<sup>354</sup> Melamed states that the combination of these nouns “in connection with sacrifices, is also treated as a hendiadys.”

<sup>355</sup> 2 impv.

<sup>356</sup> Italics Melamed. Melamed refers to these nouns combined in Ex 32:24, or in hit footnote to Ex 22:4, 8, but it is in Ex 32:4, 8 they occur, and that Melamed presumably has in mind. He also refers to Deut 9:16 and Neh 9:18, where the nouns occur.

<sup>357</sup> Italics Melamed. See note to Ex 32:4.

<sup>358</sup> 2 impfc.

<sup>359</sup> 2 impv.

<sup>360</sup> 2 impfc.

<sup>361</sup> 2 adj.

<sup>362</sup> Fishbane applies the term *hendiadys* for the combination רַחוּם וְחַנּוּן and refers only to “e.g., Exod 34:6.” However, these nouns occur combined also in Ps 86:15; 103:8 and in reverse order in Ps 111:4; 112:4. A reference to Fishbane is therefore given also to Ps 86:15 and Ps 103:8.

Andersen, *Habakkuk*, 213<sup>363</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>364</sup>;  
 Clark, *Word*, 242-255<sup>365</sup>;  
 Girard, *Psaumes 1-50*, 56;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “‘true kindness’”<sup>366</sup>;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>367</sup>;  
 Koehler/Baumgartner, “יָ,” *HALOT*, vol. I, 258, “‘grace and stability, i.e. perpetual grace’”<sup>368</sup>;  
 Kuiper, “Grace,” 6-7<sup>369</sup>;  
 Mascarenhas, *Function*, 210<sup>370</sup>;  
 Melamed, “Two,” 175<sup>371</sup>;  
*NET*, 204 n. 9, “If that [hendiadys] is the interpretation here, then it means ‘faithful covenant love’”;  
 Speiser, *Genesis*, lxx, 180, “‘steadfast kindness’”<sup>372</sup>;  
 Stoebe, “הֶסֶד,” *TLOT*, vol. II, 451;  
 Williams, *Syntax*, 16, “‘true loyalty’”; *Syntax* (ed. Beckman), 30, “‘true loyalty?’”<sup>373</sup>;  
 VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
 Wildberger, “אֱמֵן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”

Ex 34:8 וַיִּקֹּד אֶרְצָה וַיִּשְׁתַּחֲוֶה וַיִּבֹּשׁ  
 and *he bowed to the earth and he bowed down*  
 Cohen, “Saga,” 325, 336 n. 22<sup>375</sup>;  
*NET*, 204 n. 12, “he quickly bowed down”;  
 Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>376</sup>

Vsemf, synl, int<sup>374</sup>

Ex 36:1 חֵכְמָה וְתוּבִינָה  
 wisdom and understanding  
 Melamed, “Break-up” (Hebr.), 200<sup>377</sup>

Nsemf

<sup>363</sup> See note to Gen 24:27.

<sup>364</sup> See note to Gen 24:27.

<sup>365</sup> See note to Gen 24:27.

<sup>366</sup> See note to Gen 24:27.

<sup>367</sup> See note to Gen 24:27.

<sup>368</sup> See note to Gen 24:27.

<sup>369</sup> See note to Gen 24:27.

<sup>370</sup> See note to Gen 24:27.

<sup>371</sup> See note to Gen 24:27.

<sup>372</sup> See note to Gen 24:27.

<sup>373</sup> In Williams’ *Syntax*, as in Beckman’s edition of the same, references are made to Ex 34:6; Josh 2:14; 2 Sam 2:6, 15:20; Prov 16:6.

<sup>374</sup> 2 impfc.

<sup>375</sup> See note to Gen 24:26.

<sup>376</sup> See note to Gen 24:26.

<sup>377</sup> Melamed refers to Ex 36:1; 1 Kgs 7:14.

- Ex 36:5 מְרַבִּים לְהָבִיא הָעָם לְהָבִיא the people are bringing to come  
*NET*, 208 n. 22, “the verbal hendiadys [...] ‘they bring more’”  
 Vdiss, int (advn)<sup>378</sup>
- Ex 37:17βα וְרִכְבָּהּ וְקַנְיָהּ its side/base and its reed  
 Meyers/Fabry, “מְנוּרָה,” *TDOT*, vol. VIII, 403, “This pair is a hendiadys referring to a base-forming shaft, thickened or flaring outward toward the bottom, forming a stable, free-standing object”<sup>379</sup>  
 Ndiss
- Ex 37:17ββ וּפְרָחֶיהָ וּבִרְחֵיהָ its bulbs and its flowers  
 Houtman *Exodus*, vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals’ [...] the hendiadys serves as apposition, further description”<sup>380</sup>;  
 Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”<sup>381</sup>;  
 Meyers/Fabry, “מְנוּרָה,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”<sup>382</sup>  
 Ndiss, b, c
- Ex 37:19 וּפְרָחַהּ וּבִרְחֵיהָ a bulb and a flower  
 Houtman *Exodus*, vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals’ [...] the hendiadys serves as apposition, further description”<sup>383</sup>;  
 Meyers/Fabry, “מְנוּרָה,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”<sup>384</sup>  
 Ndiss
- Ex 37:20 וּפְרָחֶיהָ וּבִרְחֵיהָ its bulbs and its flowers  
 Houtman *Exodus*, vol. III, 406, “Likely [...] a hendiadys [...] ‘calyx with petals’ [...] the hendiadys serves as apposition, further description”<sup>385</sup>;  
 Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”<sup>386</sup>  
 Ndiss, b, c
- Ex 37:22 וּבִרְחֵיהֶם וּקְנֵיהֶם their bulbs and their flowers  
 Houtman, *Exodus*, vol. III, 413, “can be taken as a hendiadys or the wāw as an explicative wāw”<sup>387</sup>  
 Ndiss, b, c
- Ex 40:29 וְאֶת־הַמִּנְחָה וְאֶת־הָעֹלָה and the burnt-offering and the grain-offering  
 Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198<sup>388</sup>  
 Ndiss, th

<sup>378</sup> Partc + infc.

<sup>379</sup> The section of this article in which *hendiadys* is used is written by Meyers. See also note to Ex 25:31.

<sup>380</sup> See note to Ex 25:31.

<sup>381</sup> See note to Ex 37:17bb.

<sup>382</sup> See note to Ex 25:31bb.

<sup>383</sup> See note to Ex 25:31.

<sup>384</sup> See note to Ex 25:31bb.

<sup>385</sup> See note to Ex 25:31.

<sup>386</sup> See note to Ex 37:17bb.

<sup>387</sup> See note to Ex 25:36.

<sup>388</sup> See note to Ex 30:9.

## Leviticus

- Lev 7:37 לְעֹלָה לְמִנְחָה to burnt-offering, to grain-offering  
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198<sup>389</sup> Ndiss, th, a, asyn
- Lev 8:8 אֶת־הַתְּמִימִים וְאֶת־הַאֲוִרִים the Urim and the Thummim  
Dam van, *Urim*, 138-139, “perfect illumination”<sup>390</sup>;  
Houtman, *Exodus*, vol. III, 496<sup>391</sup>;  
Jeffers, *Magic*, 209 n. 380<sup>392</sup>;  
Melamed, “Two,” 175<sup>393</sup> N, b, *crux*
- Lev 8:30a+b עַל־אַהֲרֹן עַל־בְּגָדָיו ... אֶת־אַהֲרֹן אֶת־בְּגָדָיו  
*on Aaron, on his garments ... Aaron, his garments*  
Milgrom, *Leviticus 1-16*, 532, 533, “upon Aaron’s vestments ... Aaron’s vestments [...] Two hendiadys expressions” Phdiss, asyn x 2
- Lev 10:9 וַיֵּן וְשָׂכָר wine and strong drink  
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”<sup>394</sup>;  
Melamed, “Two,” 176<sup>395</sup>;  
Milgrom, *Leviticus 1-16*, 611-612 (**not h.**);  
Talmon/Fields, “Collocation,” 88, “intoxicating drink”<sup>396</sup> Nsemf
- Lev 14:9 וַיִּגְלַח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ וַיִּגְלַח  
וְאֶת־זָקְנוֹ וְאֵת גְּבוֹת עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ וַיִּגְלַח  
he shall shave *all of his hair, his head* and his beard,  
and his eyebrows, and all his hair he shall shave  
Milgrom, *Leviticus 1-16*, 843, (**not h.**) Phdiss, asyn
- Lev 14:20 אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה  
the burnt-offering and the grain-offering  
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198<sup>397</sup> Ndiss, th

<sup>389</sup> See note to Ex 30:9.

<sup>390</sup> See note to Ex 28:30.

<sup>391</sup> See note to Ex 28:30.

<sup>392</sup> See note to Ex 28:30.

<sup>393</sup> See note to Ex 28:30.

<sup>394</sup> Malul states “*šēkār* occurs 23 times in the Bible nearly always in conjunction with *yayin* ‘wine.’ the two forming a kind of hendiadys.” See Malul, “Drink,” 1550. The nouns occur combined in Lev 10:9; Num 6:3; Deut 14:26; 29:5; Judg 13:4, 7, 14; 1 Sam 1:15; Mic 2:11.

<sup>395</sup> Melamed refers to the combination of these nouns as a *hendiadys*. For occurrences, see note to Lev 10:9 with reference to Malul.

<sup>396</sup> Talmon/Fields refer to the combination of these nouns as a *hendiadys*. For occurrences, see note to Lev 10:9 with reference to Malul.

<sup>397</sup> See note to Ex 30:9.

Lev 16:12 מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה  
 from on top of the altar, from before YHWH  
 Milgrom, *Leviticus 1-16*, 1025, “from atop the altar which is before the Lord”

Phdiss, asyn

Lev 19:31 אֶל־הָאֱבֹתָהּ וְאֶל־הַיִּדְעֹנִים  
 to the mediums and to the soothsayers  
 Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”<sup>398</sup>;  
 Melamed, “Two,” 176, 178<sup>399</sup>;  
 Milgrom, *Leviticus 17-22*, 1701, (**not h.**);  
 Tur-Sinai/Torczyner, “Medium,” *EncBib*, vol. I, 135; *Language*, 350

N/Ph, semf

Lev 19:37 וְשָׁמְרֵתֶם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וְעַשִּׂיתֶם אֹתָם  
 and you shall keep all my commandments and my judgments and you shall do them  
 Melamed, “Two,” 178;  
 NET, 256 n. 2, “You must be sure to obey [...] a kind of verbal hendiadys”<sup>401</sup>

Vdiss, int (advn)<sup>400</sup>

Lev 20:6 אֶל־הָאֱבֹתָהּ וְאֶל־הַיִּדְעֹנִים  
 to the mediums and to the soothsayers  
 Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”<sup>402</sup>  
 Melamed, “Two,” 176<sup>403</sup>

N/Ph, semf

Lev 20:8 וְשָׁמְרֵתֶם אֶת־חֻקֹּתַי וְעַשִּׂיתֶם אֹתָם  
 and you shall keep my statutes and you shall do them  
 NET, 256 n. 18, “You must be sure to obey [...] a kind of verbal hendiadys”<sup>405</sup>

Vdiss, int<sup>404</sup>

<sup>398</sup> Blenkinsopp views the combination of these nouns as “a kind of hendiadys, signifying the spirits or shades of the dead who could be induced to return, or who returned spontaneously, and could communicate with the living and impart information not otherwise obtainable.” The nouns occur combined 10 times in the HB with a conjoining *wāw*, ‘and,’ and one time with hebr. ‘or’; Lev 19:31; 20:6; 20:27 (joined by ‘or’); Deut 18:11; 1 Sam 28:3; 28:9; 2 Kgs 21:6; 23:24; Isa 8:19; 19:3; 2 Chr 33:6.

<sup>399</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences, see note to Lev 19:31 with reference to Blenkinsopp.

<sup>400</sup> 2 perfc.

<sup>401</sup> With reference to Lev 22:31.

<sup>402</sup> See note to Lev 19:31.

<sup>403</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences, see note to Lev 19:31 with reference to Blenkinsopp.

<sup>404</sup> 2 perfc.

<sup>405</sup> With reference to Lev 22:31.

Lev 20:22 וְשָׁמַרְתֶּם אֶת-כָּל-חֻקֹּתַי וְאֶת-כָּל-מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם  
*and you shall keep all the statutes and you shall do all the ordinances*  
*NET*, 257 n. 11, “You must be sure to obey [...] this appears to be a kind of verbal hendiadys”<sup>407</sup>

Vdiss, int (advn)<sup>406</sup>

Lev 21:7 זְנֵיחַ וְהַקְלָלָהּ a harlot and a defiled  
 Alter, *Five Books*, 636, “A woman degraded as a whore”;  
 Goodfriend Adler, “Prostitute,” 210, “the two terms may be understood as a hendiadys [...] ‘a woman defiled through prostitution’”<sup>408</sup>;  
 Levine, *Leviticus*, 143, “degraded by harlotry”;  
 Milgrom, *Leviticus 17-22*, 1806-1807, “one who was raped,” (not h.);  
*NET*, 258 n. 7, “a wife defiled by harlotry”

Nsemf

Lev 21:14 זְנֵיחַ וְהַקְלָלָהּ and a defiled, a harlot  
 Goodfriend, “Prostitute,” 210, “the two terms may be understood as a hendiadys [...] ‘a woman defiled through prostitution’”<sup>410</sup>

Nsemf, asyn<sup>409</sup>

Lev 22:10 הַזֶּשֶׁב פְּתוּן וְשֹׁכֵר a priest-sojourner and a hired [servant]  
 Alter, *Five Books*, 640, “a priest’s resident hireling”;  
 Levi, *Inkongruenz*, 87, “Der Beisasse eines Priesters und (der) Tagelöhner darf nicht Heiliges essen”<sup>411</sup>;  
 Melamed, “Two,” 175<sup>412</sup>;  
 Melamed, “Two,” 175<sup>413</sup>;  
 Milgrom, *Leviticus 17-22*, 1861-1862, “a priest’s resident hireling”; *Leviticus 23-27*, 2161<sup>414</sup>;  
 Olyan, *Rites*, 96, 166, n. 135, “The priest’s wage laborer”;  
 Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’”<sup>415</sup>

Nc + N, diss

Lev 22:31 וְשָׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם  
*and you shall keep my statutes and you shall do them*  
*NET*, 261 n. 8, “You must be sure to obey [...] a kind of verbal hendiadys”<sup>417</sup>

Vdiss, int (advn)<sup>416</sup>

<sup>406</sup> 2 perfc.

<sup>407</sup> With reference to Lev 22:31.

<sup>408</sup> Goodfriend refers to Lev 21:7, 14 and adds, “or two sets of four categories of sexually experienced women.”

<sup>409</sup> Adj + noun.

<sup>410</sup> See note to Lev 21:7.

<sup>411</sup> ‘The passer-by of a priest and (the) day-labourer shall not eat of the holy.’ See note to Ex 12:45.

<sup>412</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>413</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>414</sup> See note to Ex 12:45.

<sup>415</sup> See note to Ex 12:45.

<sup>416</sup> 2 perfc.

<sup>417</sup> With reference to Lev 20:8.

Lev 23:7 כָּל-מְלָאכָה עֲבֹדָה all the work of service Hartley, <i>Leviticus</i> , 365, 384, “any usual work”	Nc
Lev 23:37 עֹלָה וּמִנְחָה burnt-offering and grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>418</sup>	Ndiss, th
Lev 24:11 וַיִּקְבַּח בְּדָהּ אִשָּׁה יִשְׂרָאֵלִית אֶת-הַשֵּׁם וַיִּקְלֹל and the son of the Israelite woman <i>cursed</i> the name <i>and he cursed</i> Hartley, <i>Leviticus</i> , 404, 409, “The two terms together may be a hendiadys [...] he spoke a curse blasphemously”; <i>NET</i> , 264 n. 8, “The two verbs together may form a hendiadys, ‘he pronounced by cursing blasphemously’”	Vsemf, synl, int (advn) <sup>419</sup>
Lev 25:6 וְלְעַבְדְּךָ וְלְאִמְתְּךָ to your hired [servant] and to your sojourner Alter, <i>Five Books</i> , 654, “your resident hirelings” <sup>420</sup> ; Levi, <i>Inkongruenz</i> , 87 <sup>421</sup> ; Melamed, “Two,” 178; Milgrom, <i>Leviticus 17-22</i> , 1861-1862, “resident hireling” <sup>422</sup> ; Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’” <sup>423</sup>	Nsemf, a, c
Lev 25:18 וְעָשִׂיתָם וְשָׁמְרוּם you shall keep and you shall do them <i>NET</i> , 265, “you must be sure to keep them”, 265 n. 28, “This appears to be a kind of verbal hendiadys” <sup>425</sup>	Vdiss <sup>424</sup>
Lev 25:23 וְהַזְרָבִים וְהַזְרָבִים strangers and sojourners Alter, <i>Five Books</i> , 656, “resident alien” <sup>426</sup> ; Avishur, <i>Studies</i> , 106, “a stranger and a sojourner” <sup>427</sup> ; Kellermann, “גֵּר,” <i>TDOT</i> , vol. II, 448 <sup>428</sup> ; Kidd, <i>Alterity</i> , 99, 101, 104 <sup>429</sup> ; Levi, <i>Inkongruenz</i> , 86-87 <sup>430</sup> ; Levine, <i>Leviticus</i> , xviii <sup>431</sup> ; Melamed, “Two,” 177; “Break- up” (Eng.), 129 <sup>432</sup> ;	Nsemf, b

<sup>418</sup> See note to Ex 30:9.

<sup>419</sup> 2 impfc.

<sup>420</sup> These nouns combined ought, according to Alter, to be understood as a *hendiadys* in this section of Leviticus.

<sup>421</sup> See note to Ex 12:45.

<sup>422</sup> See note to Ex 12:45.

<sup>423</sup> See note to Ex 12:45.

<sup>424</sup> Impf + perfc.

<sup>425</sup> A reference is given to Lev 20:8.

<sup>426</sup> These nouns combined ought, according to Alter, to be understood as a *hendiadys*.

<sup>427</sup> Italics Avishur. See note to Gen 23:4.

<sup>428</sup> See note to Gen 23:4.

<sup>429</sup> Kidd labels this “a conjoint hendiadys (plural)” on p. 101. See also note to Gen 23:4.

<sup>430</sup> See note to Gen 23:4.

<sup>431</sup> See note to Gen 23:4.

<sup>432</sup> See note to Gen 23:4.



Schorr, “Les composés,” 171<sup>433</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>434</sup>;  
 Talmon/Fields, “Collocation,” 88, “resident alien”<sup>435</sup>

Lev 25:35 גֵר וְתוֹשֵׁב stranger and sojourner Nsemf  
 Alter, *Five Books*, 656, “resident alien”<sup>436</sup>;  
 Avishur, *Studies*, 106, “a stranger and a sojourner”<sup>437</sup>;  
 Fields, *Sodom*, 32;  
 Kellermann, “גֵר,” *TDOT*, vol. II, 448<sup>438</sup>;  
 Kidd, *Alterity*, 99, 101, 104<sup>439</sup>;  
 Levi, *Inkongruenz*, 86-87<sup>440</sup>;  
 Levine, *Leviticus*, xviii<sup>441</sup>;  
 Melamed, “Two,” 175; “Break- up” (Eng.), 129<sup>442</sup>;  
 Milgrom, *Leviticus*, 23-27, 2187, “resident alien”<sup>443</sup>;  
 Talmon/Fields, “Collocation,” 88, “resident alien”<sup>444</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>445</sup>

Lev 25:36 נֶשֶׁךְ וְתִרְבִּית interest and profit Nsemf, synl  
 Müller, *Semitica*, 16-17, “die beide [Worte] zusammen den begriff ‚Zinsen‘ definieren [...] eine Art ἐν διαδοῖν”<sup>446</sup>;  
 Schorr, “Les composés,” 170<sup>447</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>448</sup>

Lev 25:37 בְּנֶשֶׁךְ וּבְתִרְבִּית with interest and with profit Nsemf, synl, a  
 Müller, *Semitica*, 16-17, “die beide [Worte] zusammen den begriff ‚Zinsen‘ definieren [...] eine Art ἐν διαδοῖν”<sup>449</sup>;  
 Schorr, “Les composés,” 170<sup>450</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>451</sup>

Lev 25:40 כְּשֹׂכֵר כְּתוֹשֵׁב as a hired [servant], as a sojourner Ndiss, a, asyn  
 Alter, *Five Books*, 656, “resident hireling”<sup>452</sup>;

<sup>433</sup> See note to Gen 23:4.

<sup>434</sup> See note to Gen 23:4.

<sup>435</sup> See note to Gen 23:4.

<sup>436</sup> See note to Lev 25:23.

<sup>437</sup> Italics Avishur. See note to Gen 23:4.

<sup>438</sup> See note to Gen 23:4.

<sup>439</sup> See note to Gen 23:4.

<sup>440</sup> See note to Gen 23:4.

<sup>441</sup> See note to Gen 23:4.

<sup>442</sup> See note to Gen 23:4.

<sup>443</sup> See note to Gen 23:4.

<sup>444</sup> See note to Gen 23:4.

<sup>445</sup> See note to Gen 23:4.

<sup>446</sup> The meaning of the two nouns combined is ‘Zinsen’ (‘interest’), according to Müller. The two nouns occur in parataxis in Lev 25:36, Ezek 18:17; 22:12; Prov 28:8.

<sup>447</sup> Schorr refers to Lev 25: 36, 37; Ezek 18:17; 22:12; Prov 28:8.

<sup>448</sup> Tur-Sinai (Torczyner) refers to this combination of nouns as a *hendiadys*. For occurrences see note to Lev 25:36 with reference to Schorr.

<sup>449</sup> See note to Lev 25:36.

<sup>450</sup> Schorr refers to Lev 25: 36, 37; Ezek 18:17; 22:12; Prov 28:8.

<sup>451</sup> Tur-Sinai (Torczyner) refers to this combination of nouns as a *hendiadys*. For occurrences see note to Lev 25:36 with reference to Schorr.

Melamed, “Two,” 178;  
 Milgrom, *Leviticus 17-22*, 1861-1862, “resident hireling”;  
 Levi, *Inkongruenz*, 87<sup>453</sup>;  
 Leviticus 23-27, 2161<sup>454</sup>;  
 Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning  
 ‘resident hireling’”<sup>455</sup>

Lev 25:45 התושבים הגרים the residents, the aliens Nsemf, b, asyn  
 Milgrom, *Leviticus 23-27*, 2187, “resident alien”<sup>456</sup>

Lev 25:47α גר ותושב a stranger, a sojourner Nsemf  
 Alter, *Five Books*, 656, “resident alien”<sup>457</sup>;  
 Avishur, *Studies*, 330<sup>458</sup>;  
 Fields, *Sodom*, 32;  
 Kellermann, “גור,” *TDOT*, vol. II, 448<sup>459</sup>;  
 Kidd, *Alterity*, 99, 101, 104<sup>460</sup>;  
 Levi, *Inkongruenz*, 86-87<sup>461</sup>;  
 Levine, *Leviticus*, xviii<sup>462</sup>;  
 Melamed, “Two,” 175; “Break- up” (Eng.), 129<sup>463</sup>;  
 Milgrom, *Leviticus 23-27*, 2187, 2236, “resident alien”<sup>464</sup>;  
 Schorr, “Les composés,” 171<sup>465</sup>;  
 Talmon/Fields, “Collocation,” 88, “resident alien”<sup>466</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>467</sup>

Lev 25:47β לגר תושב to a stranger, sojourner Nsemf, b, asyn  
 Avishur, “Pairs,” 68, “stranger (or sojourner)”<sup>468</sup>;  
 Kidd, *Alterity*, 99 n. 3, 101, 104, “a juxtaposed hendiadys”<sup>469</sup>;  
 Milgrom, *Leviticus 23-27*, 2187, “resident alien”<sup>470</sup>

<sup>452</sup> Alter refers to all combinations of these nouns as *hendiadyses*.

<sup>453</sup> See note to Ex 12:45.

<sup>454</sup> See note to Ex 12:45.

<sup>455</sup> See note to Ex 12:45.

<sup>456</sup> See note to Gen 23:4.

<sup>457</sup> See note to Lev 25:23b.

<sup>458</sup> See also Avishur, *Studies*, 106.

<sup>459</sup> See note to Gen 23:4.

<sup>460</sup> Kidd labels this “a conjoint hendiadys (singular)” on p. 101. See note to Gen 23:4.

<sup>461</sup> See note to Gen 23:4.

<sup>462</sup> See note to Gen 23:4.

<sup>463</sup> See note to Gen 23:4.

<sup>464</sup> See note to Gen 23:4.

<sup>465</sup> See note to Gen 23:4.

<sup>466</sup> See note to Gen 23:4.

<sup>467</sup> See note to Gen 23:4.

<sup>468</sup> This is an ‘appositional hendiadys,’ according to Avishur.

<sup>469</sup> See note to Gen 23:4.

<sup>470</sup> See note to Gen 23:4.

Lev 26:3 תשמרו וַעֲשִׂיתֶם אֹתָם Vdiss (advn)<sup>471</sup>  
*you shall keep and you shall do them*  
 Hartley, *Leviticus*, 451, 453, “faithfully keep/diligently, faithfully keep”;  
*NET*, 268, “are sure to obey”; 268 n. 4, “This appears to be a kind of verbal hendiadys”<sup>472</sup>

Lev 26:46 הַחֻקִּים וְהַמִּשְׁפָּטִים the statutes and the judgment Nsemf, b  
 Melamed, “Two,” 177<sup>473</sup>

## Numbers

Num 3:36 וְכָל-כֵּלָיו וְכָל עֲבֹדָתוֹ Phdiss  
 and all its utensils, and all the work thereof  
 Ashley, *Numbers*, 82, n. 5, “An alternative translation [...] would be to take it as a hendiadys ‘their work tools’”;  
*NET*, 281 n. 1, “This could be a hendiadys construction: ‘and all their working tools’”

Num 4:24 לְעֹבֵד וּלְמִשָּׂא V+N<sup>474</sup>  
 to working and to burden  
 Levine, *Numbers 1-20*, 170, “for the task of transporting”

Num 4:27 לְכָל-מִשְׁאָם וּלְכָל עֲבֹדָתָם Phdiss  
 to all their burden, and to all their service  
 Levine, *Numbers 1-20*, 171, “pertaining to all of their transportation tasks”

Num 4:32 לְכָל-כְּלֵיָהֶם וּלְכָל עֲבֹדָתָם Phdiss  
 to all their tools and to all their work  
 Milgrom, *Studies*, 35 n. 279, “including all their work tools”;  
*Numbers*, 31, 302 n. 32

Num 4:39 לְעֹבְדָהּ לְצָנָא Nsemf, a, asyn  
 to service, to work  
 Milgrom, *Studies*, 31 n. 266, “work force”

Num 4:43 לְעֹבְדָהּ לְצָנָא Nsemf, a, asyn  
 to service, to work  
 Milgrom, *Studies*, 31 n. 266, “work force”

Num 5:9 וְכָל-תְּרוּמָה לְכָל-קֹדֶשׁ בְּנֵי-יִשְׂרָאֵל Phdiss  
 and every offering to every holy [things] of the children of Israel  
 Milgrom, *Numbers*, 36, 302 n. 26, “has the force of hendiadys [...] any gift among the sacred donations”

<sup>471</sup> Impf + perf.

<sup>472</sup> A reference is given to Lev 20:8; Jer 25:18.

<sup>473</sup> See note to Ex 15:25.

<sup>474</sup> The verb is an infc.

Num 5:13 וְהִיא נִסְתָּרָה וְהִיא נִטְמָאָה and it be hidden and she be defiled Levine, <i>Numbers 1-20</i> , 192, “because she defiled herself in secret”	Vdiss, int (advm) <sup>475</sup>
Num 5:21 לְאִלָּה וּלְשִׁבְעָה to a curse and to an oath Levi, <i>Inkongruenz</i> , 91 <sup>476</sup> ; Levine, <i>Numbers 1-20</i> , 197, “an accused oath-violator” <sup>477</sup> ; <i>NET</i> , 286 n. 7, “an attested curse”; 1549 n. 3 <sup>478</sup>	Nsemf, a
Num 6:3 מִיַּיִן וּשְׂכָרִי from wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>479</sup> ; Melamed, “Two,” 176 <sup>480</sup> ; Talmon/Fields, “Collocation,” 88, “intoxicating drink” <sup>481</sup>	Nsemf, a
Num 6:9 בְּפֶתַע פְּתָאִים on a sudden, suddenly Avishur, “Pairs,” 74, “in an instant suddenly” <sup>482</sup>	Advb, semf, synl, asyn
Num 9:3 כָּכֹל-הַחֲקֹתָיו וְכָכֹל-מִשְׁפָּטָיו as all his statutes and as all his judgments Melamed, “Two,” 178	N/Phsemf, a, b, c
Num 9:22 בְּהֶאֱרִיךְ הָעֶנָן עַל-הַמִּשְׁכָּן לְשֹׁכְנֵי עֹלָיו <i>in being long</i> the cloud on the tabernacle <i>to dwell</i> upon it <i>NET</i> , 296, “the cloud stayed longer”; 296 n. 9, “a verbal hendiadys”	Vdiss, int (advm) <sup>483</sup>
Num 10:30 אֶל-אֶרְצִי וְאֶל-מִוְלַדְתִּי to my land and to the place of my birth Orlinsky, <i>Notes</i> , 36, 230, “to my native land” <sup>484</sup>	N/Ph, semf, b
Num 10:36 אֶלְפֵי וְשָׂרָאֵל myriads of Israel’s thousands Held, “Notes,” 38, n. 54 <sup>485</sup>	Nc
Num 11:4 וַיָּשׁוּבוּ וַיִּבְכוּ and <i>they returned</i> and <i>they cried</i> Arnold/Choi, <i>Guide</i> , §4.3.3 (g), p. 148, “Also, the people of Israel <i>wept again</i> ” <sup>487</sup> ;	Vdiss (advm) <sup>486</sup>

<sup>475</sup> *Weqatal + qatal*.

<sup>476</sup> Levi refers to Ex 5:21 (presumably Num 5:21); Dan 9:11; Neh 10:30.

<sup>477</sup> The combination of these nouns in general is seen as a *hendiadys* by Levine, wherefore a reference to Levine is given to the same combination in Neh 10:30; Dan 9:11.

<sup>478</sup> With reference to Num 5:21; Neh 10:29; Dan 9:10 (11).

<sup>479</sup> See note to Lev 10:9.

<sup>480</sup> See note to Lev 10:9.

<sup>481</sup> See note to Lev 10:9.

<sup>482</sup> This is, according to Avishur, an ‘appositional hendiadys.’ He refers to Num 6:9; Isa 29:5 and to the same nouns in reverse order in Isa 30:13.

<sup>483</sup> 2 infc.

<sup>484</sup> See note to Gen 12:1.

<sup>485</sup> See note to Gen 24:60.

<sup>486</sup> 2 impfc.

NET, 299 n. 4, “a verbal hendiadys [...] they wept again”; 1466 n. 10<sup>488</sup>

Num 13:26 וַיָּבֹאוּ וַיָּבֹאוּ and they went and they came  
NET, 304, “They came back”; 304 n. 19, “a verbal hendiadys”

Vdiss<sup>489</sup>

Num 14:1 וַתִּשָּׂא כָּל־הַעֲדָה וַיִּתְּנוּ אֶת־קוֹלָם  
and the whole congregation *lifted and they gave their voice*  
NET, 305, “raised a loud cry”; 305 n. 13, “The two verbs [...] form a hendiadys; the idiom of raising the voice means that they cried aloud”

Cla + V, semf<sup>490</sup>

Num 14:9 וַיִּגְלַח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ  
shave off all of his hair, his head  
Milgrom, *Leviticus 1-16*, 843 (**not h.**)

Cla+Ph, asyn

Num 14:12 אֶכְנֶנּוּ בַדָּבָר וְאֶזְכְּנֶנּוּ  
I will smite him with pestilence and I will destroy him  
Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “I will strike them down with the plague *and* destroy them”<sup>492</sup>

Cla/V, semf<sup>491</sup>

Num 14:35 בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשָׂם יָמֵיהֶם  
in this desert they will be complete/consumed and there they shall die  
Ashley, *Numbers*, 268 n. 85, “The two clauses together form a hendiadys – ‘they shall come to an end by dying there’”;  
Gray, *Numbers*, 163-164, “virtually a hendiadys – one and all shall die there”

Clasemf

Num 14:40 וַיִּשְׁכְּמוּ בַבֶּקֶר וַיֵּצְאוּ  
*and they rose early in the morning and they went up*  
NET, 307, “And early in the morning they went up”; 307 n. 21, “a verbal hendiadys”

Vdiss, int (advn)<sup>493</sup>

Num 14:45 וַיִּכּוּם וַיִּכּוּם  
and they smote them and they beated them  
Milgrom, *Numbers*, 117, “dealt them a shattering blow”

Vsemf<sup>494</sup>

Num 16:12 מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה  
from atop the altar, from before YHWH  
Milgrom, *Leviticus 1-16*, 1025, “it might be understood as a complementary apposition [...] which would have the force of a hendiadys [...] ‘from atop the altar which is before the Lord’”

Phdiss, asyn

<sup>487</sup> Underlining and italics Arnold/Choi. This is a *verbal hendiadys*, according to Arnold/Choi.

<sup>488</sup> See note to Gen 26:18.

<sup>489</sup> 2 impfc.

<sup>490</sup> 2 impfc. The NET Bible commentator refers to this example as both a *verbal hendiadys* and an idiom.

<sup>491</sup> *Yiqtol + weyiqtol*.

<sup>492</sup> Italics Waltke/O’Connor.

<sup>493</sup> 2 impfc.

<sup>494</sup> 2 impfc.

Num 18:7α + 7β תשמרו ... ועבדתם you shall keep ... and you shall serve Speiser, “Dedication,” 73 n. 20, “take care to perform”	Vdiss, int <sup>495</sup>
Num 18:20 וְנַחֲלֶתְךָ וְנַחֲלֶתְךָ your portion and your possession Andersen/Freedman, <i>Amos</i> , 747 <sup>496</sup> ; Melamed, “Two,” 175, 178 <sup>497</sup> ; Schorr, “Les composés,” 170, “part d’un héritage” <sup>498</sup> ; Tsevat, “חלק II,” <i>TDOT</i> , vol. IV, 449 <sup>499</sup>	Nsemf, c
Num 22:15 וַיִּסַּף עוֹד בְּלֶקֶט שְׁלֹחַ and Balak added again sending <i>NET</i> , 322 n. 22, “a verbal hendiadys [...] he sent again”	Vdiss, int (adv <sup>m</sup> ) <sup>500</sup>
Num 22:18 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>501</sup>	Ndiss, th
Num 22:19 מִה־יִּסַּף יְהוָה רִבְּבָר עִמִּי what YHWH will add saying to me <i>NET</i> , 323 n. 5, “a verbal hendiadys [...] what more the Lord might say”	Vdiss, int (adv <sup>m</sup> ) <sup>502</sup>
Num 22:25 וַיִּסַּף לְהַכּוֹתָהּ and he added to smite her <i>NET</i> , 323, “he beat her again”; 323 n. 11, “another verbal hendiadys”	Vdiss (adv <sup>m</sup> ) <sup>503</sup>
Num 22:31 וַיִּשְׁתַּחוּ וַיִּקְרַע וַיִּשְׁתַּחוּ and he bowed and he bowed down Cohen, “Saga,” 325, 336 n. 22 <sup>505</sup> ; Stuart, <i>Exodus</i> , 290 n 53, “‘submit worshipfully’ or the like” <sup>506</sup>	Vsemf, synl (adv <sup>m</sup> ) <sup>504</sup>
Num 23:19 וַיִּדְבַּר ... וַיִּסַּף אָמַר did he say ... and he spoke Waltke/O’Connor, <i>Introduction</i> , §32.3b, p. 540, “Does he speak...? Does he promise?” <sup>508</sup>	Vsemf, synl in Pa <sup>507</sup>
Num 24:13 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>509</sup>	Ndiss, th

<sup>495</sup> Impf + perf.

<sup>496</sup> See note to Gen 31:14.

<sup>497</sup> See note to Gen 31:14.

<sup>498</sup> See note to Gen 31:14.

<sup>499</sup> See note to Gen 31:14.

<sup>500</sup> Impfc + infc.

<sup>501</sup> See note to Gen 13:2.

<sup>502</sup> Impfc + infc.

<sup>503</sup> Impfc + infc.

<sup>504</sup> 2 impfc.

<sup>505</sup> See note to Gen 24:26.

<sup>506</sup> See note to Gen 24:26.

<sup>507</sup> *Qatal* + *weqatal*.

<sup>508</sup> Italics Waltke/O’Connor.

<sup>509</sup> See note to Gen 13:2.

Num 32:15 וְנִסַּף עוֹד לְהַנְיָהוּ and he will add again to make you rest/stay <i>NET</i> , 339, “one again abandon”; 339 n. 14, “a verbal hendiadys”	Vdiss, int (advn) <sup>510</sup>
Num 35:3 לְבַהֲמֵיהֶם וְלְרֶכְשָׁם Greenberg, “Torah,” 230, “the cattle they own”	Ndiss, a, c
Num 35:15 וְלַגֵּר וְלַתּוֹשָׁבִים Alter, <i>Five Books</i> , 861, “a variant form of the common hendiadys <i>ger wetoshav</i> , which means ‘resident alien’”; Avishur, <i>Studies</i> , 106, “a stranger and a sojourner” <sup>511</sup> ; Kellermann, “גֵּר,” <i>TDOT</i> , vol. II, 448 <sup>512</sup> ; Kidd, <i>Alterity</i> , 99 n. 3; Levi, <i>Inkongruenz</i> , 86-87 <sup>513</sup> ; Levine, <i>Leviticus</i> , xviii <sup>514</sup> ; <i>Numbers 21-36</i> , 555, “and for the resident alien”; Melamed, “Two,” 175, 178; “Break-up” (Eng.), 129 <sup>515</sup> ; Milgrom, <i>Leviticus 23-27</i> , 2187, “resident alien” <sup>516</sup> ; <i>Numbers</i> , 292, “resident aliens”; Talmon/Fields, “Collocation,” 88, “resident alien” <sup>517</sup> ; Tur-Sinai (Torczyner), <i>Language</i> , 350 <sup>518</sup>	Nsemf, a

## Deuteronomy

Deut 1:7 פְּנוּ וּסַעוּ לְכֶם וּבֵאוּ turn and <i>travel</i> (lit. ‘to yourselves’) and <i>come</i> Wilson, “נסע,” <i>TWOT</i> , vol. II, 584, “take your journey, and go” <sup>520</sup>	Vdiss <sup>519</sup>
Deut 1:13 חָכְמִים וְנִבְנִיִּים Melamed, “Break-up” (Hebr.), 200 <sup>522</sup>	Nsemf, b <sup>521</sup>
Deut 2:24 אֲרִיזוּ וְעָבְרוּ אֶת־הַיַּם Wilson, “נסע,” <i>TWOT</i> , vol. II, 584, “take your journey and go” <sup>524</sup>	Vdiss <sup>523</sup>

<sup>510</sup> Impfc + infc.

<sup>511</sup> Italics Avishur. See note to Gen 23:4.

<sup>512</sup> See note to Gen 23:4.

<sup>513</sup> See note to Gen 23:4.

<sup>514</sup> See note to Gen 23:4.

<sup>515</sup> See note to Gen 23:4.

<sup>516</sup> See note to Gen 23:4.

<sup>517</sup> See note to Gen 23:4.

<sup>518</sup> See note to Gen 23:4.

<sup>519</sup> 2 impv.

<sup>520</sup> Wilson refers to Deut 1:7; 2:24.

<sup>521</sup> 2 adj.

<sup>522</sup> See note to Gen 41:33.

<sup>523</sup> 2 impv.

<sup>524</sup> See note to Deut 1:7.

Deut 2:30 כִּי־הִקְשִׁיחַ יְהוָה אֱלֹהֶיךָ אֶת־רוּחוֹ וְאַמֵּץ אֶת־לִבּוֹ because YHWH your God <i>hardened</i> his spirit <i>and hardened/</i> <i>made obstinate</i> his heart Johnson, <i>Perfekt</i> , 43; Putnam, <i>Insert</i> , §2.3.1, p. 38, “a parallel hendiadys”; Waltke/O’Connor, <i>Introduction</i> , §32.3b, p. 540, “YHWH ... made his spirit stubborn <i>and</i> his heart <i>obstinate</i> ” <sup>525</sup>	Vsemf <sup>525</sup>
Deut 3:24 כַּמְעֻשָׁיִךָ וְכַגְבוּרֹתֶיךָ as your works and as your strengths Avishur, <i>Studies</i> , 109, “ <i>the works of your might</i> ” <sup>527</sup> ; Crim, “Bible,” 152; Orlinsky, <i>Notes</i> , 36, 246, “your powerful deeds”	Ndiss, a, b, c
Deut 4:1 אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים to the statutes and to the judgments Melamed, “Two,” 177, 178 <sup>528</sup>	Nsemf, a, b
Deut 4:5 הַחֻקִּים וְהַמִּשְׁפָּטִים the statutes and the judgments Melamed, “Two,” 177 <sup>529</sup>	Nsemf, b
Deut 4:6 חֵכְמָתְךָ וְיָבִינְתְּךָ your wisdom and your understanding Levi, <i>Inkongruenz</i> , 88 <sup>530</sup> ; Melamed, “Break-up” (Hebr.), 200 <sup>531</sup>	Nsemf, c
Deut 4:8 הַחֻקִּים וְהַמִּשְׁפָּטִים the statutes and the judgments Melamed, “Two,” 177 <sup>532</sup>	Nsemf, b
Deut 4:11 עָנָן וְעֲרֵפֶל cloud and thick darkness Brongers, “Merismus,” 109, “finstere Wolken” <sup>533</sup>	Ndiss
Deut 4:14 הַחֻקִּים וְהַמִּשְׁפָּטִים the statutes and the judgments Melamed, “Two,” 177 <sup>534</sup>	Nsemf, b
Deut 4:34 בְּאֵתוֹת וּבְמוֹפְתִים with signs and with wonders Houtman, <i>Exodus</i> , vol. I, 363 n. 73, “perhaps a hendiadys” <sup>535</sup>	Nsemf, synl, a, b
Deut 4:45 הַחֻקִּים וְהַמִּשְׁפָּטִים and the statutes and the judgments Melamed, “Two,” 177 <sup>536</sup>	Nsemf, b

<sup>525</sup> *Qatal + weqatal*.

<sup>526</sup> Italics Waltke/O’Connor.

<sup>527</sup> Italics Avishur.

<sup>528</sup> See note to Ex 15:25.

<sup>529</sup> See note to Ex 15:25.

<sup>530</sup> Levi refers to Deut 4:6; Isa 11:2; Prov 23:23.

<sup>531</sup> He refers to Deut 4:6; Isa 11:2. See also note to Gen 41:33.

<sup>532</sup> See note to Ex 15:25.

<sup>533</sup> ‘Darkest clouds.’ Brongers refers to Deut 4:11; Ezek 34:12; Joel 2:2ab; Zeph 1:15bb; Ps 97:2a.

<sup>534</sup> See note to Ex 15:25.

<sup>535</sup> Houtman refers to Deut 4:34; 6:22; 7:19 and adds *et al*, wherefore a reference to Houtman is given also to Deut 29:2; 34:11; Ps 135:9; Neh 9:10 where these nouns occur combined as well.

<sup>536</sup> See note to Ex 15:25.



Deut 5:1 אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים the statutes and the judgments Melamed, “Two,” 177 <sup>537</sup>	Nsemf, b
Deut 5:24 וְאֶת־גְּדֹלְךָ וְאֶת־כְּבוֹדְךָ your glory and your greatness Orlinsky, <i>Notes</i> , 36, 247, “his majestic presence”	Ndiss, c
Deut 5:27 וְשָׁמַעְנוּ וְעָשִׂינוּ and we will hear and we will do Orlinsky, <i>Notes</i> , 36, 247, “we will willingly do it”	Vdiss (advn) <sup>538</sup>
Deut 5:31 וְהַחֻקִּים וְהַמִּשְׁפָּטִים and the statutes and the judgments Melamed, “Two,” 177 <sup>539</sup>	Nsemf, b
Deut 5:32 וְשָׁמַרְתֶּם לַעֲשׂוֹת and you shall observe to do Spawn, <i>Formulae</i> , 156, “to diligently observe” <sup>541</sup>	Vdiss (advn) <sup>540</sup>
Deut 6:1 הַחֻקִּים וְהַמִּשְׁפָּטִים the statutes and the judgments Melamed, “Two,” 177 <sup>542</sup>	Nsemf, b
Deut 6:20 וְהַחֻקִּים וְהַמִּשְׁפָּטִים and the statutes and the judgments Melamed, “Two,” 177 <sup>543</sup>	Nsemf, b
Deut 6:22 וּמִפְתֵּי וּמִאֵתָּה signs and wonders Houtman, <i>Exodus</i> , vol. I, 363 n. 73, “perhaps a hendiadys” <sup>544</sup>	Nsemf, synl, b
Deut 6:25 וְנִשְׁמַר לַעֲשׂוֹת we will observe to do Spawn, <i>Formulae</i> , 156, “to diligently observe” <sup>546</sup>	Vdiss (advn) <sup>545</sup>
Deut 7:9 הַבְּרִית וְהַחֶסֶד the covenant and the loving-kindness Arnold/Choi, <i>Guide</i> , §4.3.3 (g), p. 148, “ <i>covenant loyalty</i> ” <sup>547</sup> ; Avishur, <i>Studies</i> , 105, “ <i>covenant and steadfast love</i> ” <sup>548</sup> ; Merwe van der/Naudé/Kroeze, <i>Grammar</i> , 299, “the covenant of grace”; Sakenfeld, <i>Meaning</i> , 77 n. 77, 134; Weinfeld, <i>Deuteronomy I-II</i> , 370, “a gracious covenant”; Williams, <i>Syntax</i> , 16, “the loyal covenant”; <i>Syntax</i> (ed. Beckman), 30, “covenant loyalty?” <sup>549</sup>	Ndiss

<sup>537</sup> See note to Ex 15:25.

<sup>538</sup> 2 perfc.

<sup>539</sup> See note to Ex 15:25.

<sup>540</sup> Perfc + infc.

<sup>541</sup> Spawn, *Formulae*, 156, “these two verb stems function together to form a hendiadys statement.” He refers to Deut 5:32; 6:25.

<sup>542</sup> See note to Ex 15:25.

<sup>543</sup> See note to Ex 15:25.

<sup>544</sup> See note to Deut 4:34.

<sup>545</sup> Impf + infc.

<sup>546</sup> See note to Deut 5:22.

<sup>547</sup> Underlining and italics Arnold/Choi. This is a *nominal hendiadys*, according to Arnold/Choi.

<sup>548</sup> Italics Avishur. Avishur refers to this combination in Deut 7:9 as a *hendiadys* and adds *passim*, but without giving all text references. The nouns occur combined in Deut 7:9; 7:12; 1 Kgs 8:23; Dan 9:4; Neh 1:5; 9:32; 2 Chr 6:14. A reference is given to Avishur at these citations below.

<sup>549</sup> Williams/Beckman refer to Deut 7:9, 12; 1 Kgs 8:23; Neh 9:32.

Deut 7:12 וְאֶת-הַבְּרִית וְאֶת-הַחֶסֶד the covenant and the loving-kindness Avishur, <i>Studies</i> , 102, 105, “covenant and steadfast love” <sup>550</sup> ; Gordis, “Usages,” 41, “את ברית החסד” <sup>551</sup> ; <i>NET</i> , 357 n. 11, “the gracious covenant”; Sakenfeld, <i>Meaning</i> , 77 n. 101, 134; Williams, <i>Syntax</i> , 16, “the loyal covenant”; <i>Syntax</i> (ed. Beckman), 30, “covenant loyalty?” <sup>552</sup>	Ndiss
Deut 7:19 וְהַאֲתָה וְהַמְפֹּתִים and the signs and the wonders Houtman, <i>Exodus</i> , vol. I, 363, n. 73, “perhaps a hendiadys” <sup>553</sup>	Nsemf, synl, b
Deut 7:25 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>554</sup>	Ndiss, th
Deut 8:2 לְנִסְתָּךְ לְנִסְתָּךְ afflicting you to test you Orlinsky, <i>Notes</i> , 248, “test you by hardships”	Vdiss (advn) <sup>555</sup>
Deut 8:13 וְכֶסֶף וְזָהָב and silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>556</sup>	Ndiss, th
Deut 9:1 לָבוֹא לְרִשְׁתָּהּ to come, to inherit Boling, <i>Joshua</i> , 423, “proceeding to take possession” <sup>558</sup>	Vdiss <sup>557</sup>
Deut 9:5 בָּא לְרִשְׁתָּהּ coming to inherit Boling, <i>Joshua</i> , 423, “proceeding to take possession” <sup>560</sup>	Vdiss <sup>559</sup>
Deut 9:16 עֵגֶל מִסֻּכָּה a molten calf Melamed, “Break-up” (Eng.), 126 n. 37, “a molten calf” <sup>561</sup>	Nc
Deut 9:17 וְאֶשְׁלַחֵם מִמֶּנִּי שְׁתֵּי יָדַי וְאֶשְׁבְּרֵם לְעֵינֵינוּךְ and I cast them from my two hands and I broke them in your sight Houtman, <i>Exodus</i> , vol. II, 92, “for ‘breaking to pieces’”	Vdiss, int <sup>562</sup>
Deut 9:19 הָאֵף וְהַחֶמָּה the anger and the wrath Alter, <i>Five Books</i> , 928, “the blazing wrath”; Brongers, “Merismus,” 110, “fürchterliche Wut” <sup>563</sup> ;	Nsemf, synl

<sup>550</sup> See note to Deut 7:9.

<sup>551</sup> ‘The covenant of loving-kindness.’

<sup>552</sup> See note to Deut 7:9.

<sup>553</sup> See note to Deut 4:34.

<sup>554</sup> See note to Gen 13:2.

<sup>555</sup> 2 infc.

<sup>556</sup> See note to Gen 13:2.

<sup>557</sup> 2 infc.

<sup>558</sup> Italics Boling. Boling refers to Josh 18:3; Deut 9:1, 5; 11:31; Judg 18:9; Neh 9:15, 23.

<sup>559</sup> Partc + infc.

<sup>560</sup> Italics Boling. See note to Deut 9:1.

<sup>561</sup> Italics Melamed. See note to Ex 32:4.

<sup>562</sup> 2 impfc.

<sup>563</sup> ‘Terrible rage.’ Brongers refers to Deut 9:19; Jer 36:7.

NET, 360, “intense anger”; 360 n. 7, “a hendiadys for the purpose of intensifying the emotion”

Deut 9:29 וְנַחֲלֶתְךָ וְנַחֲלֶתְךָ your people and your possession Ndiss, c  
Alter, *Five Books*, 930, “probably a hendiadys, suggesting ‘Your very own people,’ ‘the people that is Your special acquisition’”

Deut 10:9 וְנַחֲלֶתְךָ וְנַחֲלֶתְךָ portion and possession/portion Nsemf  
Alter, *Five Books*, 776, “permanent estate”;  
Andersen/Freedman, *Amos*, 747<sup>564</sup>;  
Avishur, *Studies*, 107, “*portion of inheritance*”<sup>565</sup>;  
Greenberg, “Torah,” 230, “hereditary share”;  
Hamilton, *Genesis 18-50*, 287, “patrimony”<sup>566</sup>;  
Melamed, “Two,” 175<sup>567</sup>;  
Tsevat, “חֶלֶק II,” *TDOT*, vol. IV, 449<sup>568</sup>;  
Schorr, “Les composés,” 170, “part d’un héritage”<sup>569</sup>;  
Wenham, *Genesis 16-50*, 272, “share or inheritance”<sup>570</sup>

Deut 11:1 וְשָׁמַרְתָּ מִשְׁמֵרֹתָיו וְחֻקֵּיהֶם וְמִצְוֹתָיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו and you shall keep his charges and his statutes and his judges and his commandments 4Nsemf, a, c  
(hendiatetris)<sup>571</sup>  
Girard, *Psaumes 1-50*, 42 n. 18<sup>572</sup>

Deut 11:4 לְסוּסֵיהֶם וּלְרֶכֶבָם to their horses and to their chariot[s] Ndiss, th, a, b, c  
Melamed, “Break-up” (Eng.), 128-129<sup>573</sup>

Dt 11:31 לָבוֹא לְרִשְׁתָּהּ to come, to inherit Vdiss, asyn (advn)<sup>574</sup>  
Boling, *Joshua*, 423, “*proceeding to take possession*”<sup>575</sup>

Deut 12:9 אֶל-הַמְנוּחָה וְאֶל-הַנַּחֲלָה to the rest/resting place and to the possession/portion N/Ph, diss  
Alter, *Five Books*, 941, “the abiding estate”;  
Orlinsky, *Notes*, 249, “allotted haven”<sup>576</sup>

Deut 12:12 וְנַחֲלֶתְךָ וְנַחֲלֶתְךָ portion and possession/portion Nsemf  
Alter, *Five Books*, 776, “permanent estate”<sup>577</sup>;  
Andersen/Freedman, *Amos*, 747<sup>578</sup>;

<sup>564</sup> See note to Gen 31:14.

<sup>565</sup> Italics Avishur. See note to Gen 31:14.

<sup>566</sup> See note to Gen 31:14.

<sup>567</sup> See note to Gen 31:14.

<sup>568</sup> See note to Gen 31:14.

<sup>569</sup> See note to Gen 31:14.

<sup>570</sup> Wenham refers to Gen 31:14; Deut 10:9; 12:12.

<sup>571</sup> A *hendiatetris*, according to Girard.

<sup>572</sup> Girard refers to Deut 11:1; Gen 26:5.

<sup>573</sup> See note to Ex 14:9.

<sup>574</sup> 2 infc.

<sup>575</sup> Italics Boling. See note to Deut 9:1.

<sup>576</sup> Orlinsky refers to Deut 12:9, 12.

<sup>577</sup> See note to Gen 31:14.

Avishur, *Studies*, 107, “*portion of inheritance*”<sup>579</sup>;  
 Hamilton, *Genesis 18-50*, 287, “patrimony”<sup>580</sup>;  
 Melamed, “Two,” 175<sup>581</sup>;  
 Orlinsky, *Notes*, 249, “territorial allotment”<sup>582</sup>;  
 Schorr, “Les composés,” 170, “part d’un héritage”<sup>583</sup>;  
 Tsevat, “הַלֵּק II,” *TDOT*, vol. IV, 449<sup>584</sup>;  
 Wenham, *Genesis 16-50*, 272, “share or inheritance”<sup>585</sup>

Deut 13:7 אָתָּה וְאֶתֶּיךָ בְּךָ אִמְךָ your brother, your mother’s son N, c + Ph, semf, asyn  
 Hamilton, *Genesis 18-50*, 551 n. 8, “his brother, his mother’s son”<sup>586</sup>;  
 Held, “Notes,” 37 n. 50<sup>587</sup>

Deut 13:8 הַקְּרֹבִים אֵלֶיךָ אוֹ הַרְחֻקִים מִמֶּנִּי הַקְּרֹבִים אֵלֶיךָ אוֹ הַרְחֻקִים מִמֶּנִּי  
 the ones near to you or the ones far from you Phant  
 Wächter, “רֵחֵק,” *TDOT*, vol. XIII, 470, “the antithesis *rāḥôq/qarôb* is often used as a hendiadys expressing a totality”<sup>588</sup>

Deut 14:26 וּבַיַּיִן וּבַשֵּׁכָר and with wine and with strong drink Nsemf, a  
 Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”<sup>589</sup>;  
 Melamed, “Two,” 176<sup>590</sup>;  
 Talmon/Fields, “Collocation,” 88, “intoxicating drink”<sup>591</sup>

Deut 14:27 חֵלֶק וְנַחֲלָה portion and possession/portion Nsemf  
 Andersen/Freedman, *Amos*, 747<sup>592</sup>;  
 Avishur, *Studies*, 107, “*portion of inheritance*”<sup>593</sup>;  
 Melamed, “Two,” 175<sup>594</sup>;  
 Schorr, “Les composés,” 170, “part d’un héritage”<sup>595</sup>

Deut 14:29 חֵלֶק וְנַחֲלָה portion and possession/portion Nsemf  
 Andersen/Freedman, *Amos*, 747<sup>596</sup>;

<sup>578</sup> See note to Gen 31:14.

<sup>579</sup> Italics Avishur. See note to Gen 31:14.

<sup>580</sup> See note to Gen 31:14.

<sup>581</sup> See note to Gen 31:14.

<sup>582</sup> See note to Deut 12:9.

<sup>583</sup> See note to Gen 31:14.

<sup>584</sup> See note to Gen 31:14.

<sup>585</sup> See note to Gen 31:14.

<sup>586</sup> See note to Gen 43:29.

<sup>587</sup> See note to Gen 43:29.

<sup>588</sup> Wächter refers to Deut 13:8; Isa 33:13; 57:19; Jer 25:26; 48:24; Ezek 22:5; Esth 9:20; Dan 9:7.

<sup>589</sup> See note to Lev 10:9.

<sup>590</sup> See note to Lev 10:9.

<sup>591</sup> See note to Lev 10:9.

<sup>592</sup> See note to Gen 31:14.

<sup>593</sup> Italics Avishur. See note to Gen 31:14.

<sup>594</sup> See note to Gen 31:14.

<sup>595</sup> See note to Gen 31:14.

<sup>596</sup> See note to Gen 31:14.

Avishur, *Studies*, 107, “portion of inheritance”<sup>597</sup>;  
 Melamed, “Two,” 175<sup>598</sup>;  
 Schorr, “Les composés,” 170, “part d’un héritage”<sup>599</sup>

Deut 15:11 לְעֵנִי וְלְאֶבְיֹֹןָּ to your poor and to your needy Nsemf, a, c  
 Melamed, “Two,” 176, 178<sup>600</sup>

Deut 16:18 שֹׁפְטִים וְשֹׂטְרִים judges and scribes Nsemf  
 Rofé, *Deuteronomy*, 109, “it appears that the combination ‘judges and scribes’ is hendiadys, [...] judges who belong to the professional status of ‘scribes’, that is, the status of royal officials”;  
 Vogt, *Theology*, 209 n. 20, “may simply be a hendiadys referring to judges”

Deut 17:13 וְכָל־הָעָם יִשְׁמְעוּ וְיִרְאוּ and the whole people will hear and they will be afraid Cla/V, diss  
 Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “All the people will hear *and* be afraid”<sup>601</sup>

Deut 17:17 וְכֶסֶף וְזָהָב and silver and gold Ndiss, th  
 Talmon/Fields, “Collocation,” 88, “riches”<sup>602</sup>

Deut 18:1 חֵלֶק וְנַחֲלָה portion and possession/portion Nsemf  
 Andersen/Freedman, *Amos*, 747<sup>603</sup>;  
 Melamed, “Two,” 175<sup>604</sup>;  
 Schorr, “Les composés,” 170, “part d’un héritage”<sup>605</sup>;  
 Tsevat, “חֵלֶק II,” *TDOT*, vol. IV, 449<sup>606</sup>

Deut 18:8 חֵלֶק בְּחֵלֶק portion as portion Nsr, iden, a  
 Schorr, “Les composés,” 172, “à portion égale (avec les autres)”<sup>607</sup>

Deut 18:11 אֹב וְשֹׁאֵל אֹבִי and who casts a spell and asks a medium Phsemf  
 Meyers/Meyers, *Zechariah 9-14*, 186, “may be a hendiadys for ‘ancestral spirit’”

<sup>597</sup> Italics Avishur. Avishur does not mention this verse, but since he refers to all other occurrences in the HB this combination is presumably also seen to represent a *hendiadys*. See note to Gen 31:14.

<sup>598</sup> See note to Gen 31:14.

<sup>599</sup> See note to Gen 31:14.

<sup>600</sup> Melamed refers to the combination of these nouns as a *hendiadys*. They occur in Deut 15:11; 24:14; Isa 41:17; Jer 22:16; Ezek 16:49; 18:12; 22:29; Ps 35:10; 37:14; 40:18; 70:6a; 74:21; 86:1; 109:16, 22; Job 24:14; Prov 31:9. The nouns occur in reverse order in Ps 72:12.

<sup>601</sup> Italics Waltke/O’Connor who refer to Deut 17:13; 19:20; 21:21.

<sup>602</sup> See note to Gen 13:2.

<sup>603</sup> See note to Gen 31:14.

<sup>604</sup> See note to Gen 31:14.

<sup>605</sup> See note to Gen 31:14.

<sup>606</sup> See note to Gen 31:14.

<sup>607</sup> ‘A portion equal with the other.’

Deut 18:11 אֹבִד וְיִדְעָנִי medium and soothsayer Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys” <sup>608</sup> ; Melamed, “Two,” 176 <sup>609</sup> ; Tur-Sinai (Torczyner), “Medium,” <i>EncBib</i> , vol. I, 135-136; <i>Language</i> , 350 <sup>610</sup>	Nsemf
Deut 19:17 הַכֹּהֲנִים וְהַשֹּׁפְטִים the priests and the judges Block, <i>Ezekiel 25-48</i> , 643 n. 142, “the judicial priests [...] either a hendiadys or a word pair linked by the epexegetical <i>waw</i> ”	Nsemf, b
Deut 19:20 וְהַנִּשְׁאָרִים יִשְׁמְעוּ וְיִרְאוּ and those remaining will hear and they will be afraid Waltke/O’Connor, <i>Introduction</i> , §39.2.5, p. 654, “All the people will hear <i>and</i> be afraid” <sup>612</sup>	Cla/V, diss <sup>611</sup>
Deut 20:1a סוּס וְרֶכֶב horse and chariot Melamed, “Break-up” (Eng.), 128-129 n. 45 <sup>613</sup>	Ndiss, th
Deut 20:3 אַל-יִרְדּוּ לְבַבְכֶם אֶל-תִּירְאוֹ וְאֶל-תַּחֲפוֹזוֹ וְאֶל-תַּעֲרָצוֹ מִפְּנֵיהֶם do not let your heart soften, fear not and do not be alarmed and do not tremble because of them Girard, <i>Psaumes 1-50</i> , 42 n. 19	4Cla, semf ( <i>hendiatetris</i> ) <sup>614</sup>
Deut 20:11 לָמָס וְעַבְדוּךָ to forced labour and to serve you Orlinsky, <i>Notes</i> , 36, 252, “shall serve you at [sic] forced labor”	N + V <sup>615</sup>
Deut 21:5 כָּל-רִיב וְכָל-נִגַע every dispute and every stroke Crim, “Bible,” 152; Greenberg, “Torah,” 230, “disputed case of assault”	N/Ph, diss
Deut 21:18 סוֹתֵר וּמִתְּנֶה stubborn and rebellious Fleishman, “Innovation,” 311 n. 2, 312, “wayward and defiant” <sup>617</sup> ; Schorr, “Les composés,” 172, “indocilement obstiné” <sup>618</sup>	Nsemf <sup>616</sup>
Deut 21:20α סוֹתֵר וּמִתְּנֶה stubborn and rebellious Schorr, “Les composés,” 172, “indocilement obstiné” <sup>620</sup>	Nsemf <sup>619</sup>

<sup>608</sup> See note to Lev 19:31.

<sup>609</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

<sup>610</sup> See note to Gen 31:14.

<sup>611</sup> *Yiqtol + weyiqtol*.

<sup>612</sup> Italics Waltke/O’Connor. See note to Deut 17:13.

<sup>613</sup> See note to Ex 14:9.

<sup>614</sup> A *hendiatetris*, according to Girard.

<sup>615</sup> The verb is a perfc.

<sup>616</sup> 2 adj.

<sup>617</sup> Fleishman refers to Deut 21:18; Jer 5:23; Ps 78:8.

<sup>618</sup> ‘Intractably stubborn.’ Schorr refers to Deut 21:18, 20; Jer 5:23; Ps 78:8.

<sup>619</sup> 2 adj.

<sup>620</sup> ‘Intractably stubborn.’ See note to Deut 21:18.

Dt 21:20β זולל וסבא a glutton and a drinker Schorr, “Les composés,” 172, “ivrogne répugnant” <sup>621</sup>	Ndiss
Deut 21:21 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ and all Israel will hear and they will be afraid Waltke/O’Connor, <i>Introduction</i> , §39.2.5, p. 654, “All the people will hear <i>and</i> be afraid” <sup>623</sup>	Cla/V, diss <sup>622</sup>
Deut 23:7 שְׁלָמָם וְטָבָתָם their peace and their goodness Greenfield, “Aspects,” 10	Ndiss, c
Deut 24:4 לֹא־יֵוָכֵל...לָשׁוּב לְקַחְהָהּ he will not be able ... <i>to return to take her</i> Lambdin, <i>Introduction</i> , §173, p. 239, “He will not be able to take her back again” <sup>625</sup> ; Rand, <i>Introduction</i> , 170 <sup>626</sup>	Vdiss, int (advn) <sup>624</sup>
Deut 24:6 מְלִיטֹת וְרֵתִים וְרֵכָב millstones and upper millstone/instrument Schorr, “Les composés,” 171	Ndiss, th
Deut 24:14 עָנִי וְאֶבְיֹן poor and needy Melamed, “Two,” 176 <sup>627</sup>	Nsemf
Deut 25:9 וְעָנְתָהּ וְאָמְרָהּ and she shall answer and she shall say Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>629</sup> ; Labuschagne, “ענה,” <i>TLOT</i> , vol. II, 929 <sup>630</sup> ; Putnam, <i>Insert</i> , §2.3.1, p. 38, “and she shall <i>respond</i> and <i>say</i> ”; Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218 <sup>631</sup>	Vsemf <sup>628</sup>
Deut 25:13 אֶבֶן וְאֶבֶן stone and stone Schorr, “Les composés,” 172, “double pierre” <sup>632</sup>	Nsr, iden
Deut 25:15 אֶבֶן שְׁלֵמָה וְצִדְקָה whole stone and righteousness Levi, <i>Inkongruenz</i> , 94, “Voller und richtiger Gewichtstein” <sup>634</sup>	Ndiss <sup>633</sup>

<sup>621</sup> ‘Repugnant drunkard.’ Schorr also refers to Prov 23:21.

<sup>622</sup> *Yiqtol* + *weyiqtol*.

<sup>623</sup> Italics Waltke/O’Connor. See note to Deut 17:13.

<sup>624</sup> 2 infc.

<sup>625</sup> A verbal hendiadys, according to Lambdin.

<sup>626</sup> See note to Gen 30:31.

<sup>627</sup> See note to Deut 15:11.

<sup>628</sup> 2 perfc.

<sup>629</sup> See note to Gen 18:27a.

<sup>630</sup> See note to Gen 18:27a.

<sup>631</sup> See note to Gen 18:27a.

<sup>632</sup> ‘Double stones.’

<sup>633</sup> Adj + noun.

<sup>634</sup> ‘Whole and proper weight stone.’

Deut 26:1: וְהָיָה כִּי-תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וַיְרִשְׁתָּהּ וַיִּשְׁבְּתָּ בָּהּ: 3Vdiss, int<sup>635</sup>

and it shall happen that *you will come* to the land that YHWH your God gives to you [as] portion/possession and *you will possess it and you will dwell* in it

Brichto, *Grammar*, 41, “When you succeed in wresting possession of and populating the land that YHWH your God is granting you”

Deut 26:7 וְאֶת-עֲנִינֵינוּ וְאֶת-עֲמָלֵנוּ our affliction and our trouble

Nsemf, synl, c

Allen, “עָמַל,” *TWOT*, vol. II, 669

Deut 27:15 וּמִסֹּכָה וּמִפְסָלָה idol/graven image and molten image

Ndiss, th

Andersen, *Habakkuk*, 254, “could be hendiadys”<sup>636</sup>;

Block, *Judges, Ruth*, 480, 19, “A carved image overlaid with molten metal”<sup>637</sup>;

Houtman, *Exodus*, vol. III, 31; 639 n. 55, “likely a hendiadys”<sup>638</sup>;

Levi, *Inkongruenz*, 88-89 n. 79<sup>639</sup>;

Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”<sup>640</sup>;

Deut 28:20 וְאֶת-הַמְּאָרָה אֲתֵּם-מְהִימָה וְאֶת-הַמְּנֻעָה

3Ndiss<sup>641</sup>

the curse, the destruction and the rebuke

Brichto, *Problem*, 113, “it is likely that we have a hendiadys here [...] ‘a curse sent to chastise and confound’”

Deut 28:45 וְהִרְדְּפוּךָ וְהִשְׁיִגוּךָ

Vdiss (advn)<sup>642</sup>

and they will pursue you and they will overtake you Barré/Kselman, “Exodus,” 103 “i.e., pursue to overtake, a hendiadys for ‘capture’ or the like”<sup>643</sup>

Deut 28:61 וְכָל-חֲלָי וְכָל-מַכָּה וְכָל-חֲלָי וְכָל-מַכָּה and every sickness and every wound

N/Ph, semf

Levi, *Inkongruenz*, 89<sup>644</sup>

Deut 29:2 וְהַאֲתָה וְהַמְפֹּתִים הַגְּדֹלִים the signs and the great wonders

N/Ph, semf, synl, b

Houtman, *Exodus*, vol. I, 363 n. 73<sup>645</sup>;

Schorr, “Les composés,” 172, “signe prodigieux”<sup>646</sup>

<sup>635</sup> Impfc + 2 impfc.

<sup>636</sup> Andersen refers to Deut 27:15; Judg 17:3-4; Nah 1:14.

<sup>637</sup> Block refers to Deut 27:15; Judg 17:3-4; 18:14 and Nah 1:14.

<sup>638</sup> The combination is likely a *hendiadys*, according to Houtman. He refers to Deut 27:15; Judg 17:3, 4; 18:14; Nah 1:14.

<sup>639</sup> Levi refers to Deut 27:15; Judg 17:3, 4; 18:14; Nah 1:14; 2 Chr 34:3, 4.

<sup>640</sup> Melamed refers to Deut 27:15; Judg 17:3-4; 18:14, Isa 42:17 (as BSP), and to Nah 1:4, but it is presumably Nah 1:14 he has in mind because that is where the nouns occur combined.

<sup>641</sup> 3Ndiss.

<sup>642</sup> 2 perfc.

<sup>643</sup> See note to Ex 15:9.

<sup>644</sup> Levi refers to Deut 28:61; Jer 6:7.

<sup>645</sup> See note to Deut 4:34.

<sup>646</sup> ‘Astounding sign.’ Schorr refers to Deut 29:2; 34:11; Isa 20:3.



Deut 29:5 וַיִּנְן וְשָׁכַר and wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>647</sup> ; Melamed, “Two,” 176 <sup>648</sup> ; Talmon/Fields, “Collocation,” 88, “intoxicating drink” <sup>649</sup>	Nsemf
Deut 29:11 בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֵלֶיךָ with the covenant of YHWH your God and with his oath Brichto, <i>Problem</i> , 30 <sup>650</sup> ; Scharbert, “אֵלֶּה,” <i>TDOT</i> , vol. I, 264 <sup>651</sup> ; Weinfeld, “Terminology,” 191 <sup>652</sup>	Ph+N, diss, a, c
Deut 29:13 וְאֵת־הַבְּרִית הַזֹּאת וְאֵת־הָאֵלֶּה הַזֹּאת this covenant and this oath Brichto, <i>Problem</i> , 30 <sup>653</sup> ; Levine, “Perspectives,” 83; Scharbert, “אֵלֶּה,” <i>TDOT</i> , vol. I, 264 <sup>654</sup> ; Weinfeld, “Terminology,” 191 <sup>655</sup>	Phdiss
Deut 29:16 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>656</sup>	Ndiss, th
Deut 29:19 אֶף־יִהְיֶה וְקִנְאָתוֹ YHWH’s nose/anger and his jealousy <i>NET</i> , 387 n. 11, “his zealous wrath”	N/Ph+N, semf, c
Deut 29:20 אֵלֶּיךָ הַבְּרִית the covenant oaths Speiser, “Curse,” 198 n. 1	Nc
Deut 29:22α סֹדֹם וְעֹמֹרָה Sodom and Gomorrah Keel/Küchler, <i>Orte</i> , 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘bedeckte Stadt’” <sup>657</sup>	Ndiss
Deut 29:22β סֹדֹם וְעֹמֹרָה אֲדָמָה וְצִבְיִים Sodom and Gomorrah and Admah and Zeboiim Keel/Küchler, <i>Orte</i> , 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘Ackerland für Gazellen’” <sup>658</sup>	Ndiss, geogr
Deut 29:23 חֵרֵף הָאֵף the heat of the anger <i>NET</i> , n. 33, “the heat of the anger” [...] “This construction is a hendiadys intended to intensify the emotion” <sup>659</sup>	Nc

<sup>647</sup> See note to Lev 10:9.

<sup>648</sup> See note to Lev 10:9.

<sup>649</sup> See note to Lev 10:9.

<sup>650</sup> Brichto refers to Deut 29:11; 29:13.

<sup>651</sup> Scharbert refers to Deut 29:11; 29:13.

<sup>652</sup> Weinfeld refers to Deut 29:11, 13.

<sup>653</sup> See note to Deut 29:11.

<sup>654</sup> See note to Deut 29:11.

<sup>655</sup> See note to Deut 29:11.

<sup>656</sup> See note to Gen 13:2.

<sup>657</sup> ‘One is tempted to think of a hendiadys [...] ‘covered city.’ See note to Gen 10:19.

<sup>658</sup> ‘One is tempted by the two pairs to think of hendiadys [...] ‘grazingland for gazelle.’ See note to Gen 10:19.

Dt 30:8 וְשָׁמַעְתָּ וְשָׁבוּתָּ תֵּשׁוּבָה you shall return and you shall hear/obey Arnold/Choi, <i>Guide</i> , §4.3.3 (g), p. 148, “And you shall <i>again obey</i> ” <sup>661</sup>	Vdiss (advn) <sup>660</sup>
Deut 30:9 כִּי יָשׁוּב יְהוָה לְשׂוֹשׂ עֲלֶיךָ for YHWH will return to rejoice over you Lambdin, <i>Introduction</i> , §173, p. 239, “For the Lord will again rejoice over you” <sup>663</sup>	Vdiss, int (advn) <sup>662</sup>
Deut 31:6α אַל-תִּירָאוּ וְאַל-תִּפְרֹחַצוּ do not be afraid and do not affrighten Brongers, “Merismus,” 110, “fürchtet euch keineswegs” <sup>665</sup>	Vsemf, synl <sup>664</sup>
Deut 31:6β לֹא יַרְפֶּךָ וְלֹא יַעֲזֹבֶךָ he will not forsake you and he will not leave you Brongers, “Merismus,” 110, “er wird dich bestimmt nicht deinem Los überlassen” <sup>667</sup>	Vsemf <sup>666</sup>
Deut 31:8 לֹא יַרְפֶּךָ וְלֹא יַעֲזֹבֶךָ he will not forsake you and he will not leave you Brongers, “Merismus,” 110, “er wird dich bestimmt nicht deinem Los überlassen” <sup>669</sup>	Vsemf <sup>668</sup>
Deut 32:4 צְדִיק וְיָשָׁר righteous and right Westhuizen van der, “Hendiadys,” 53, “ <i>just and right</i> is He” <sup>671</sup>	Nsemf, synl <sup>670</sup>
Deut 32:5 עָקָשׁ וּפְתֻלָּה perverse/crooked and shrewd/crooked Allen, “עָקָשׁ,” <i>TWOT</i> , vol. II, 693 <sup>673</sup> ; Waltke, <i>Proverbs 1-15</i> , 398 <sup>674</sup> ; Westhuizen van der, “Hendiadys,” 53, “a generation <i>stubborn and crooked</i> ” <sup>675</sup>	Nsemf, synl <sup>672</sup>
Deut 32:6α חָכָם וְנָבָל foolish and not wise Westhuizen van der, “Hendiadys,” 53, “You <i>foolish and senseless</i> people” <sup>676</sup>	N + Ph, semf + neg

<sup>659</sup> In the *NET Bible Notes in Accordance*.

<sup>660</sup> Impf + perf.

<sup>661</sup> Underlining and italics Arnold/Choi. A *verbal hendiadys*, according to Arnold/Choi.

<sup>662</sup> Impf + infc.

<sup>663</sup> A *verbal hendiadys*, according to Lambdin.

<sup>664</sup> 2 impf.

<sup>665</sup> ‘Be not afraid in any way.’

<sup>666</sup> 2 impf.

<sup>667</sup> ‘He will definitely not abandon your share.’ Brongers refers to Deut 31:6, 8; 1 Chr 28:20.

<sup>668</sup> 2 impf.

<sup>669</sup> ‘He will definitely not abandon your share.’ Brongers refers to Deut 31:6, 8; 1 Chr 28:20.

<sup>670</sup> 2 adj.

<sup>671</sup> Italics and capital letter van der Westhuizen.

<sup>672</sup> 2 adj.

<sup>673</sup> Allen refers to Deut 32:5; Prov 8:8.

<sup>674</sup> Waltke refers to Deut 32:5; 2 Sam 22:17 (should be 22:27); Ps 18:27; Prov 8:8.

<sup>675</sup> Italics van der Westhuizen.

<sup>676</sup> Italics van der Westhuizen.

Deut 32:6β אָבִיךָ קָנֶהְךָ your father, your creator Westhuizen van der, “Hendiadys,” 53	Ndiss, c, asyn
Deut 32:6γ עָשָׂה לְךָ וְיָסֵד לְךָ he made you and he established you Westhuizen van der, “Hendiadys,” 53	Vdiss <sup>677</sup>
Deut 32:10 וּבְהָדָהּ יִלְלֵל יְשָׁמֵן and in empty/formless, howling, wilderness Petersen/Richards, <i>Poetry</i> , 73, 74, “in a howling wilderness waste [...] a complex case of nominal hendiadys”	3Ndiss
Deut 32:24 מָנוּ רָעָב וּלְחָמִי רָשָׁף וּקְטָבִים מְרִירֵי hunger-empty and plague-eaten and bitter destruction Westhuizen van der, “Hendiadys,” 53, “a threefold hendiadys to describe <i>utter destruction</i> ” <sup>679</sup>	2Nc+Ph, diss <sup>678</sup>
Deut 32:36 עָצוּר וְעָזוּב a restrained and forsaken(?) Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>681</sup> ; Sanders, <i>Provenance</i> , 232-233 n. 749, “It would be a hendiadys”/“‘rulers’ or ‘leaders’”; 413, “leadership” <sup>682</sup> ; Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’” <sup>683</sup>	N, <i>crux</i> <sup>680</sup>
Deut 32:42 וְשָׁבְהָהּ קָלַל slain and captive Westhuizen van der, “Hendiadys,” 53	Ndiss
Deut 33:8 וְאִוְרִים וְתִמְמִים your Thummim and your Urim Dam van, <i>Urim</i> , 138-139, “perfect illumination” <sup>684</sup> ; Houtman, <i>Exodus</i> , vol. III, 496 <sup>685</sup> ; Melamed, “Two,” 175, 178 <sup>686</sup> ; Schorr, “Les composés,” 170, “lumière et perfection = oracle” <sup>687</sup>	N, b, c, <i>crux</i>
Deut 34:11 וְהַמִּוֹפְתָיִם וְהָאֵתוֹת the signs and the wonders Houtman, <i>Exodus</i> , vol. I, 363 n. 73 <sup>688</sup> ; Schorr, “Les composés,” 172, “signe prodigieux” <sup>689</sup>	Nsemf, synl, b

<sup>677</sup> Perf + impfc.

<sup>678</sup> This example consists of ‘hunger-empty’ (Nc) + ‘plague-eaten’ (Nc, consisting of 2Ndiss) + ‘bitter destruction’ (a phrase consisting of a noun and a modifier).

<sup>679</sup> Italics van der Westhuizen.

<sup>680</sup> 2 pass partc.

<sup>681</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Deut 32:36; 1 Kgs 14:10; 21:21; 2 Kgs 9:8; 14:26.

<sup>682</sup> With reference by Sanders to Talmon/Fields “Collocation.”

<sup>683</sup> Talmon/Fields refer to combinations of these nouns as a *hendiadys*. The nouns occur combined in Deut 32:36; 1 Kgs 14:10; 21:21; 2 Kgs 9:8.

<sup>684</sup> See note to Ex 28:30.

<sup>685</sup> See note to Ex 28:30.

<sup>686</sup> See note to Ex 28:30.

<sup>687</sup> ‘Light and perfection = oracle.’ Schorr refers to Deut 33:8; Neh 7:65.

<sup>688</sup> See note to Deut 4:34.

<sup>689</sup> ‘Astounding sign.’ See note to Deut 29:2.

## Joshua

Josh 1:2 קום עֲבַר arise, cross Vdiss, asyn<sup>690</sup>  
Boling, *Joshua*, 120, “Proceed to cross”<sup>691</sup>;  
Nelson, *Joshua*, 206, “a verbal hendiadys with *qwm* emphasizes the beginning of the action”<sup>692</sup>

Josh 2:1 לֵךְ רֵא רָא go, look Vdiss, asyn<sup>693</sup>  
Boling, *Joshua*, 144, “Go, have a look at”<sup>694</sup>

Josh 2:14 וְאֱמֶת וְחֶסֶד loving-kindness and truth Ndiss  
Alter, *Five Psalms*, 301, “steadfast loyalty”;  
Andersen, *Habakkuk*, 213<sup>695</sup>;  
Boling, *Joshua*, 147, “confident mercy”/“a hendiadys for covenantal integrity”;  
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>696</sup>;  
Bullinger, *Bible*, 293, “perhaps Fig. Hendiadys [...] ‘in true loving-kindness’”;  
Clark, *Word*, 242-255<sup>697</sup>;  
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”<sup>698</sup>;  
Girard, *Psaumes 1-50*, 56 n. 64;  
Glueck, *Bible*, 55, 79, 102;  
Greenberg, “Torah,” 230;  
Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>699</sup>;  
Jepsen, “אֱמֶת,” *TDOT*, vol. I, 311<sup>700</sup>;  
Kuyper, “Grace,” 6-7<sup>701</sup>;  
Mascarenhas, *Function*, 210<sup>702</sup>;  
Melamed, “Two,” 175<sup>703</sup>;  
Stoebe, “חֶסֶד,” *TLOT*, vol. II, 451;  
VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
Wildberger, “אֱמֶת,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;

---

<sup>690</sup> 2 impv.

<sup>691</sup> Italics Boling.

<sup>692</sup> Nelson refers to Josh 1:2; 7:13; 8:3; 18:4, 8.

<sup>693</sup> 2 impv.

<sup>694</sup> Italics Boling.

<sup>695</sup> See note to Gen 24:27.

<sup>696</sup> See note to Gen 24:27.

<sup>697</sup> See note to Gen 24:49.

<sup>698</sup> Italics Dentan. See note to Gen 24:27.

<sup>699</sup> See note to Gen 24:27.

<sup>700</sup> See note to Gen 24:27.

<sup>701</sup> See note to Gen 24:27.

<sup>702</sup> See note to Gen 24:27.

<sup>703</sup> See note to Gen 24:27.

Williams, *Syntax*, 16, “true loyalty”<sup>704</sup>; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>705</sup>;

Zobel, “הַסֵּד,” *TDOT*, vol. V, 48, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*.”<sup>706</sup>

Josh 3:16 תָּמַד נִכְרְתָהּ was completed/finished, was cut off Vdiss, asyn (advn)<sup>707</sup>  
Nelson, *Joshua*, 54, “was cut off completely”<sup>708</sup>

Josh 4:10 וַיְמַהֲרֻהוּ הָעָם וַיַּעֲבֹדוּ and the people hurried and they crossed Vdiss, int (advn)<sup>709</sup>  
Boling, *Joshua*, 175, “hurried across”/“crossed hurriedly”<sup>710</sup>

Josh 5:13 וַיִּשָּׂא וַיִּבְרָא and he lifted his eyes and he looked Cla + V, diss (advn)<sup>711</sup>  
Boling, *Joshua*, 196, “He looked up”<sup>712</sup>

Josh 5:14 וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פָּנָיו אֶרֶצָה וַיִּשְׁתָּחֶה and Joshua fell down on his face to the earth and he bowed/worshipped Vsemf, int<sup>713</sup>  
Cohen, “Saga,” 325, 337 n. 27<sup>714</sup>

Josh 6:19 כֶּסֶף וְזָהָב silver and gold Ndiss, th  
Talmon/Fields, “Collocation,” 88, “riches”<sup>715</sup>

Josh 6:24 הַכֶּסֶף וְהַזָּהָב the silver and gold Ndiss, th  
Talmon/Fields, “Collocation,” 88, “riches”<sup>716</sup>

Josh 6:26 וַיִּקְוֶה וַיִּבְנֶה he rises and he will build Vdiss (advn)<sup>717</sup>  
Boling, *Joshua*, 210, “proceeds to rebuild”<sup>718</sup>;  
Nelson, *Joshua*, 87, “an inceptive hendiadys denoting ‘tries to build’”

Josh 7:7 וְלֹא הוּא אֵלֵינוּ וַיִּשָּׁב and if only we had been content and we dwelt Vdiss (advn)<sup>719</sup>  
Butler, *Joshua*, 74, 77, “If only we had been content to dwell”;

<sup>704</sup> See note to Ex 34:6.

<sup>705</sup> See note to Ex 34:6.

<sup>706</sup> See note to Gen 24:49.

<sup>707</sup> 2 perf.

<sup>708</sup> Nelson refers to Josh 3:16; Ps 73:19.

<sup>709</sup> 2 impfc.

<sup>710</sup> Italics Boling.

<sup>711</sup> 2 impfc.

<sup>712</sup> Italics Boling.

<sup>713</sup> 2 impfc.

<sup>714</sup> Cohen refers to Josh 5:14; 1 Sam 20:41; 25:23; 2 Sam 1:2; 9:6; 14:4, 22; 2 Kgs 4:37; Job 1:20; Ruth 2:10; 2 Chr 20:18.

<sup>715</sup> See note to Gen 13:2.

<sup>716</sup> See note to Gen 13:2.

<sup>717</sup> Impf + perf.

<sup>718</sup> Italics Boling.

<sup>719</sup> Perf + impfc.

Lambdin, *Introduction*, §173, p. 239, “Would that we had been content to dwell...”<sup>720</sup>

Josh 7:10 אַרְיֶה אֲרִיִּים arise (lit. ‘to you’)  
Boling, *Joshua*, 224 (**not h.**)

V + partic<sup>721</sup>

Josh 7:13 אֲרִיִּים אֲרִיִּים arise, consecrate  
Boling, *Joshua*, 225, “*Get on with the preparation*”<sup>723</sup>;  
Nelson, *Joshua*, 96, 98, “Start to sanctify”/“Verbal hendiadys with *qwm* highlighting the beginning of the action”<sup>724</sup>

Vdiss, asyn (adv<sup>m</sup>)<sup>722</sup>

Josh 8:1 אֲרִיִּים אֲרִיִּים and arise, go up  
Boling, *Joshua*, 237, “*go back up*”<sup>726</sup>

Vdiss, asyn (adv<sup>m</sup>)<sup>725</sup>

Josh 8:3 אֲרִיִּים אֲרִיִּים וְכָל-עַם הַמִּלְחָמָה לֵעֲלוֹת  
and Joshua and all the peopled of war *stood up to go up*  
Nelson, *Joshua*, 206, “a verbal hendiadys with *qwm* emphasizes the beginning of the action”<sup>728</sup>

Vdiss, asyn<sup>727</sup>

Josh 8:14 וַיִּמְהָרוּ וַיֵּשְׂבִימוּ וַיֵּצְאוּ  
and they hastened and they went up and they went out  
Boling, *Joshua*, 239, “*hastily made preparations*”<sup>730</sup>;  
Hostetter, *Grammar*, 86, “And they went forth quickly early in the morning”<sup>731</sup>;  
Lambdin, *Introduction*, §173, p. 239, “And early in the morning they went forth quickly...”<sup>732</sup>;  
Pratico/van Pelt, *Hebrew*, 374, “*went out quickly, early in the morning*”<sup>733</sup>

2/3Vdiss (adv<sup>m</sup>)<sup>729</sup>

Josh 8:22 אֲרִיִּים אֲרִיִּים an escapee and a fugitive  
Brongers, “Merismus,” 110-111 (**not h.**)<sup>734</sup>;  
Schorr, “Les composés,” 170, “celui qui se sauve par la fuite”<sup>735</sup>

Nsemf

<sup>720</sup> A verbal hendiadys, according to Lambdin.

<sup>721</sup> The verb is an infc.

<sup>722</sup> 2 impv.

<sup>723</sup> Italics Boling.

<sup>724</sup> See note to Josh 1:2.

<sup>725</sup> 2 impv.

<sup>726</sup> Italics Boling.

<sup>727</sup> Impfc + infc.

<sup>728</sup> See note to Josh 1:2.

<sup>729</sup> 2/3 impfc. It is not possible to establish if all scholars cited by *hendiadys* refer to two or three verbs.

<sup>730</sup> Italics Boling.

<sup>731</sup> A verbal hendiadys, according to Hostetter.

<sup>732</sup> A verbal hendiadys, according to Lambdin.

<sup>733</sup> Italics Pratico/van Pelt. A verbal hendiadys, according to Pratico/van Pelt.

<sup>734</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Josh 8:22; Jer 42:17; 44:14; Lam 2:22.

<sup>735</sup> ‘One who rescues himself by escape/by escaping.’ Schorr refers to Josh 8:22; Jer 42:17; Lam 2:22.

Josh 9:25 כָּטוֹב וְכַיָּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה <i>as good and as right in your eyes to do to us, do</i> Greenfield, “Aspects,” 4 n. 9	Nsemf, a <sup>736</sup>
Josh 11:4 וְסוּס וְרֶכֶב and horse and chariot Melamed, “Break-up” (Eng.), 128-129 n. 45 <sup>737</sup>	Ndiss, th
Josh 11:5 וַיָּבֹאוּ וַיַּחֲנּוּ and they came and they camped Boling, <i>Joshua</i> , 307, “ <i>pitched camp together</i> ” <sup>739</sup>	Vdiss (adv <sub>m</sub> ) <sup>738</sup>
Josh 11:8 וַיִּדְרֹסוּם וַיִּרְדְּפוּם and they smote them and they pursued them Boling, <i>Joshua</i> , 308, “ <i>pressed the attack and gave chase</i> ” <sup>741</sup>	Vdiss <sup>740</sup>
Josh 11:17 וַיִּכּוּם וַיַּמִּיתֵם and he smote and he killed them Boling, <i>Joshua</i> , 314, “ <i>He laid them low!</i> ” <sup>743</sup>	Vdiss (adv <sub>m</sub> ) <sup>742</sup>
Josh 17:14 אֶחָד וְאֶחָד גּוֹרָל אֶחָד וְאֶחָד one lot and one region Boling, <i>Joshua</i> , 417, “ <i>one single solitary share</i> ” <sup>744</sup>	Phsemf
Josh 18:3 לָבוֹא לְרִשְׁתָּהּ to come, to inherit Boling, <i>Joshua</i> , 423, “ <i>proceeding to take possession</i> ” <sup>746</sup>	Vdiss, asyn (adv <sub>m</sub> ) <sup>745</sup>
Josh 18:4 וַיִּקְמוּ וַיִּתְהַלְּכוּ and they shall/ let them arise and they shall/let them walk around Boling, <i>Joshua</i> , 423, “ <i>let them survey</i> ” <sup>748</sup> ; Nelson, <i>Joshua</i> , 206, “so they may set out to travel”/“a verbal hendiadys with <i>qwm</i> emphasizes the beginning of the action” <sup>749</sup>	Vdiss (adv <sub>m</sub> ) <sup>747</sup>
Josh 18:8 וַיִּקְמוּ הָאֲנָשִׁים וַיֵּלְכוּ and the men stood up and they went Nelson, <i>Joshua</i> , 206, “The men set out to go”/“a verbal hendiadys with <i>qwm</i> emphasizes the beginning of the action” <sup>751</sup>	Vdiss, int <sup>750</sup>

<sup>736</sup> 2 adj.

<sup>737</sup> See note to Ex 14:9.

<sup>738</sup> 2 impfc.

<sup>739</sup> Italics Boling.

<sup>740</sup> 2 impfc.

<sup>741</sup> Italics Boling.

<sup>742</sup> 2 impfc.

<sup>743</sup> Italics Boling.

<sup>744</sup> Italics Boling.

<sup>745</sup> 2 infc.

<sup>746</sup> See note to Deut 9:1.

<sup>747</sup> 2 *weyiqtol*.

<sup>748</sup> Italics Boling.

<sup>749</sup> See note to Josh 1:2.

<sup>750</sup> 2 impfc.

<sup>751</sup> See note to Josh 1:2.

Josh 22:21 וַיִּשְׁעֹבּוּ ... וַיִּשְׁעֹבּוּ and they answered ... and they spoke Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>753</sup> ; Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218, “When the combination of ‘ <i>ānâ</i> with ‘ <i>amar</i> or <i>dibber</i> was understood as a hendiadys, ‘ <i>ānâ</i> could also be used without more precise qualifications.” <sup>754</sup>	Vsemf, int <sup>752</sup>
Josh 22:23 עֹלָה וּמִנְחָה burnt-offering and grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>755</sup>	Ndiss, th
Josh 22:29 לְעֹלָה לְמִנְחָה to burnt-offering, to grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>756</sup>	Ndiss, th, a, asyn
Josh 23:6α לְשָׂמֵר וּלְעֲשׂוֹת to keep and to do Boling, <i>Joshua</i> , 523, “ <i>carefully to carry out</i> ” <sup>758</sup> ; Koopmans, “Prose,” 96	Vdiss (advn) <sup>757</sup>
Josh 23:6β יְמִין וּשְׂמֹאל right and left Koopmans, “Prose,” 96	Ndiss, th
Josh 23:9 גְּדֹלִים וְעֲצוּמִים great and mighty Koopmans, “Prose,” 98 n. 43	Nsemf <sup>759</sup>
Josh 23:13 לְפָהּ וּלְמִוְקָשׁ to a snare/trap and to a snare Koopmans, “Prose,” 101 n. 56 <sup>760</sup> ; Melamed, “Break-up” (Eng.), 126 n. 38, “ <i>snare and trap</i> ” <sup>761</sup>	Nsemf, a
Josh 23:16 וַאֲבִדְתֶם מְהֵרָה and you shall perish quickly Koopmans, “Prose,” 104 n. 73 <sup>763</sup>	V + Advb, diss <sup>762</sup>
Josh 24:14 בְּתָמִים וּבְאֵמֶת in blameless/perfect and in truth Boling, <i>Judges</i> , 174, “ <i>with complete honesty</i> ”; <i>Joshua</i> , 537 <sup>765</sup> ; Hamilton, <i>Genesis 1-17</i> , 461, “possibly a hendiadys for ‘in complete honesty’” <sup>766</sup>	Ndiss, a <sup>764</sup>

<sup>752</sup> 2 impfc.

<sup>753</sup> See note to Gen 18:27.

<sup>754</sup> See note to Gen 34:13.

<sup>755</sup> See note to Ex 30:9.

<sup>756</sup> See note to Ex 30:9.

<sup>757</sup> 2 infc.

<sup>758</sup> Italics Boling.

<sup>759</sup> 2 adj.

<sup>760</sup> Koopmans refers to Josh 23:13; Isa 8:14.

<sup>761</sup> Italics Melamed. Melamed refers to Josh 23:13; Isa 8:14 and Ps 141:9.

<sup>762</sup> The verb is a perf.

<sup>763</sup> It seems that Koopmans by *hendiadys* refers to this combination.

<sup>764</sup> Adj + noun.

<sup>765</sup> Italics Boling. Boling refers to Josh 24:14; Judg 9:16; 19.



Josh 24:19 וְלַחֲסֹאֲוֹתֵיכֶם וְלַפְשָׁעֵיכֶם to your rebellion and to your sins  
 Sperling, *Joshua*, 252, “your sins of rebelliousness” Nsemf, a, b, c

Josh 24:25 וְהַשְׁפֵּט וְהַחֲקֹק statute and judgment Nsemf  
 Houtman, *Exodus*, vol. II, 313, “a binding decree [...] Probably [...] it is a hendiadys [...] ‘a binding statute’”<sup>767</sup>;  
 Melamed, “Two,” 175<sup>768</sup>;  
 Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique”<sup>769</sup>

## Judges

Judg 2:4 וַיִּשְׁאוּ הָעָם אֶת-קוֹלָם וַיִּבְכוּ and the people lifted their voice and they cried Cla + V, semf<sup>770</sup>  
 Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>771</sup>;  
 Putnam, *Insert*, §2.3.4, p. 39 “and the people *wept aloud*”<sup>772</sup>

Judg 2:18 לְחַצְיֵיהֶם וְדַחְקֵיהֶם to the ones who oppress them and to the ones that subjugate them Nsemf, synl, b, c  
 Swart, “דחק,” *NIDOTTE*, vol. I, 935, “It may well be that the two words are used here as a hendiadys.”

Judg 4:6 וּמִשְׁכַּחְתָּ לָךְ go and you shall draw Vdiss<sup>773</sup>  
 Propp, *Exodus 1-18*, 407<sup>774</sup>

Judg 5:3 שְׁמַעְנוּ מְלָכִים הַאֲזִינוּ הַוְיָהוּ *Listen, kings! Give ear rulers!* Vsemf, synl, int<sup>775</sup>  
 Putnam, *Insert*, §2.3.1, p. 38, “a parallel hendiadys [...] *Listen, O kings! Pay attention, O rulers!*”<sup>776</sup>

Judg 5:11 צְדָקוֹת יְהוָה צְדָקַת פְּרוֹזֵנָה YHWH’s righteous [acts], the peasantries righteous [acts] Phdiss, asyn  
 Coogan, “Analysis,” 160, “a form of hendiadys ... the *ṣidqôt yahweh* are identical with the *ṣidqôt* of his people, there is no real distinction between them.”<sup>777</sup>

<sup>766</sup> Hamilton refers to Josh 24:14; Judg 9:16, 19.

<sup>767</sup> See note to Ex 15:25.

<sup>768</sup> See note to Ex 15:25.

<sup>769</sup> ‘The regulation of the law, or a legal regulation.’ See note to Ex 15:25.

<sup>770</sup> 2 impfc.

<sup>771</sup> See note to Gen 21:16.

<sup>772</sup> Italics Putnam.

<sup>773</sup> Impv + perfc.

<sup>774</sup> Propp refers to Judg 4:6, 20:37, and with hesitance to Song 1:4.

<sup>775</sup> 2 impv.

<sup>776</sup> Italics Putnam.

<sup>777</sup> Coogan, when using the term *hendiadys*, refers to Andersen, *Sentence*, chapter 9, and concludes that “the deep structure’ of chiasm is a form of *hendiadys*: two grammatical units combine to give a single picture of two aspects of the same event.” Coogan, “Analysis,” 160.

Judg 5:26 וַיִּמְחַצֵּהָ וַחֲלָפָהּ רָקְתָּהּ <i>and she smote and she smote/pierced his temple</i> Westhuizen van der, “Hendiadys,” 53, “she <i>shattered</i> and she <i>pierced</i> his temple” <sup>779</sup>	Vsemf, synl <sup>778</sup>
Judg 5:27 כָּרַע נָפֶל שָׁכַב he bowed down, he fell, he laid down Westhuizen van der, “Hendiadys,” 53, “he <i>sank</i> (to his knees), he <i>fell</i> , he <i>lay</i> ”	3Vdiss/semf, asyn <sup>780</sup>
Judg 6:29 וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ and they inquired and they asked Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. I, “בקש,” 171, “u. als sie genau nachforschten” <sup>782</sup>	Vsemf (advn) <sup>781</sup>
Judg 7:3 יָרָא וַחֲרָד fearful and trembling Block, <i>Judges, Ruth</i> , 275, “who tremble with fright”; Boling, <i>Judges</i> , 144, “ <i>downright afraid</i> ” <sup>784</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>785</sup>	Nsemf <sup>783</sup>
Judg 8:4 עָיִפִים וְדֹרְפִים tired and pursuing Block, <i>Judges, Ruth</i> , 288, “may be understood as a hendiadys: ‘wearily giving chase’”; Boling, <i>Judges</i> , 154-155, “ <i>wearily giving chase</i> ” <sup>787</sup>	Adj +V, diss (advn) <sup>786</sup>
Judg 8:19 אֶתִּי בְנֵי־אִמִּי my brothers, sons of my mother Hamilton, <i>Genesis 18-50</i> , 551 n. 8, “his brother, hIs mother’s son” <sup>788</sup> ; Held, “Notes,” 37 n. 50 <sup>789</sup>	N, c + Ph, semf, asyn
Judg 9:2 וּבְשָׂרְכֶם וּבְעֲצָמְכֶם your bone and your flesh Schorr, “Les composés,” 170, “parent” <sup>790</sup>	Ndiss, th, c
Judg 9:7 וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם <i>and he lifted his voice and he called and he said to them</i> Putnam, <i>Reading</i> , §4.11, p. 41	3Vsemf, int <sup>791</sup>

<sup>778</sup> 2 *weqatal*.

<sup>779</sup> Italics van der Westhuizen.

<sup>780</sup> 3 perf.

<sup>781</sup> 2 impfc.

<sup>782</sup> ‘And then they inquired thoroughly.’

<sup>783</sup> 2 adj. See also 1 Sam 28:5.

<sup>784</sup> Italics Boling.

<sup>785</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>786</sup> 2 partc/2adj.

<sup>787</sup> Italics Boling.

<sup>788</sup> See note to Gen 43:29.

<sup>789</sup> See note to Gen 43:29.

<sup>790</sup> See note to Gen 29:14.

<sup>791</sup> 3 impfc.

- Judg 9:9 אֱלֹהִים וְאָנָשִׁים God(s) and men Ndiss, b  
Hamilton, *Genesis 18-50*, 335 n. 34, “could be understood as a hendiadys, ‘you have struggled with everybody, God and men, and have prevailed’”<sup>792</sup>
- Judg 9:11 וְאֶת־תְּנוּבָתִי וְאֶת־מִקְלִי my sweetness and my fruit/produce Ndiss, c  
Gesenius, *Grammar* (ed. Rödiger/Conant), 49, “the sweetness of my godly fruit”
- Judg 9:13 אֱלֹהִים וְאָנָשִׁים God(s) and men Ndiss, b  
Hamilton, *Genesis 18-50*, 335 n. 34, “could be understood as a hendiadys, ‘you have struggled with everybody, God and men, and have prevailed’”<sup>793</sup>
- Judg 9:16 בְּאֵמֶת וּבְתָמִים Nsemf, a<sup>794</sup>  
with truth and with blamelessness/completeness  
Block, *Judges, Ruth*, 319, “with complete integrity”<sup>795</sup>;  
Boling, *Judges*, 174; *Joshua*, 537, “with complete honesty”<sup>796</sup>;  
Hamilton, *Genesis 1-17*, 461, “possibly a hendiadys for ‘in complete honesty’”<sup>797</sup>
- Judg 9:19 בְּאֵמֶת וּבְתָמִים Nsemf, a<sup>798</sup>  
with truth and with blamelessness/completeness  
Block, *Judges, Ruth*, 319, “with complete integrity”;  
Boling, *Judges*, 174; *Joshua*, 537, “with complete honesty”<sup>799</sup>;  
Hamilton, *Genesis 1-17*, 461, “possibly a hendiadys for ‘in complete honesty’”<sup>800</sup>
- Judg 9:48 מָה רָאִיתָם עָשִׂיתִי מְהֵרָה עָשׂוּ כְמוֹנִי Vdiss, asyn (advn)<sup>801</sup>  
what you saw me do, *hurry, do as I*  
Lambdin, *Introduction*, §173, p. 239, “What you have seen me do quickly do likewise”<sup>802</sup>
- Judg 10:13 לֹא־אֹסִיף לְהוֹשִׁיעַ I will not add to save Vdiss (advn)<sup>803</sup>  
Arnold/Choi, *Guide*, §4.3.3 (g), p. 149, “I will not *deliver you again*”<sup>804</sup>

<sup>792</sup> See note to Gen 32:29.

<sup>793</sup> See note to Gen 32:29.

<sup>794</sup> Noun + adj.

<sup>795</sup> Block refers to Judg 9:16, 19.

<sup>796</sup> Italics Boling. See note to Josh 24:14.

<sup>797</sup> See note to Josh 24:14.

<sup>798</sup> Noun + adj.

<sup>799</sup> Italics Boling. See note to 9:16.

<sup>800</sup> See note to Josh 24:14.

<sup>801</sup> 2 impv.

<sup>802</sup> A *verbal hendiadys*, according to Lambdin.

<sup>803</sup> Impfc + infc.

<sup>804</sup> Underlining and italics Arnold/Choi. A *verbal hendiadys*, according to Arnold/Choi.

Judg 11:11 לְרֹאשׁ וּלְקַצֵּין to head and to ruler Andersen/Freedman, <i>Micah</i> , 349, “can be hendiadys – ‘commander-in-chief.’”	Nsemf, a
Judg 13:3 וְהָרִית וְיִלְדָּהּ and you shall become pregnant and you will give birth Stuart, <i>Exodus</i> , 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family” <sup>806</sup>	Vdiss <sup>805</sup>
Judg 13:4 וַיֵּן וְשָׁכַר and wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>807</sup> ; Melamed, “Two,” 176 <sup>808</sup> ; Talmon/Fields, “Collocation,” 88, “intoxicating drink” <sup>809</sup>	Nsemf
Judg 13:5, 7 הִנֵּן וְיִלְדָּהּ 7 see you are pregnant och you will give birth Stuart, <i>Exodus</i> , 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family” <sup>811</sup>	Adj + V, diss <sup>810</sup>
Judg 13:7 וַיֵּן וְשָׁכַר and wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>812</sup> ; Melamed, “Two,” 176 <sup>813</sup> ; Talmon/Fields, “Collocation,” 88, “intoxicating drink” <sup>814</sup>	Nsemf
Judg 13:10 וַתַּמְהֵר הָאִשָּׁה וַתָּרֵץ and the woman <i>made haste</i> ... and <i>she ran</i> Maiberger, “רוץ,” <i>TDOT</i> , vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of <i>mihar</i> , ‘hasten’, [...] in hendiadys” <sup>816</sup>	Vsemf, int <sup>815</sup>
Judg 13:14 וַיֵּן וְשָׁכַר and wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>817</sup> ; Melamed, “Two,” 176 <sup>818</sup> ; Talmon/Fields, “Collocation,” 88, “intoxicating drink” <sup>819</sup>	Nsemf

<sup>805</sup> 2 perfc.

<sup>806</sup> See note to Gen 4:1.

<sup>807</sup> See note to Lev 10:9.

<sup>808</sup> See note to Lev 10:9.

<sup>809</sup> See note to Lev 10:9.

<sup>810</sup> The verb is a perfc.

<sup>811</sup> See note to Gen 4:1.

<sup>812</sup> See note to Lev 10:9.

<sup>813</sup> See note to Lev 10:9.

<sup>814</sup> See note to Lev 10:9.

<sup>815</sup> 2 impfc.

<sup>816</sup> Maiberger refers to Judg 13:10; 1 Sam 17:48; Isa 59:17; Prov 6:18.

<sup>817</sup> See note to Lev 10:9.

<sup>818</sup> See note to Lev 10:9.

Judg 13:23 עֲלָה וּמִנְחָה burnt-offering and grain-offering Ndiss, th  
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198<sup>820</sup>

Judg 17:3 פָּסֶל וּמִסֻּכָּה idol/graven image and molten image Ndiss, th  
Andersen, *Habakkuk*, 254, “could be hendiadys”<sup>821</sup>;  
Bewer, “Composition,” 263, “really a hendiadys, meaning simply a molten image”;  
Block, *Judges, Ruth*, 480 n. 19, “A carved image overlaid with molten metal”; 505 n. 128, “molten sculpture”<sup>822</sup>;  
Boling, *Judges*, 256, “molten figure”<sup>823</sup>;  
Haran, *Temples*, 35 n. 39, 359, “a hendiadys meaning a statue poured from a single casting, in contrast to a statue put together from pieces”;  
Houtman, *Exodus*, vol. III, 31; 639 n. 55, “likely a hendiadys”<sup>824</sup>;  
Levi, *Inkongruenz*, 88-89 n. 79<sup>825</sup>;  
Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”<sup>826</sup>;  
Milgrom, *Leviticus 17-22*, 1615, “a (silver-) plated carved image”<sup>827</sup>;  
Oswalt, *Isaiah 40-66*, 257 n. 9, “my handcrafted image [...] this is almost certainly a hendiadys”<sup>828</sup>

Judg 17:4 פָּסֶל וּמִסֻּכָּה idol/graven image and molten image Ndiss, th  
Andersen, *Habakkuk*, 254, “could be hendiadys”<sup>829</sup>;  
Bewer, “Composition,” 263;  
Block, *Judges, Ruth*, 480 n. 19, “A carved image overlaid with molten metal.”; 505 n. 128, “molten sculpture”<sup>830</sup>;  
Boling, *Judges*, 256, “molten figure”<sup>831</sup>;  
Haran, *Temples*, 35 n. 39, 359, “a hendiadys meaning a statue poured from a single casting, in contrast to a statue put together from pieces”;  
Houtman, *Exodus*, vol. III, 31; 639 n. 55, “likely a hendiadys”<sup>832</sup>;  
Levi, *Inkongruenz*, 88-89 n. 79<sup>833</sup>;  
Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”<sup>834</sup>;

<sup>819</sup> See note to Lev 10:9.

<sup>820</sup> See note to Ex 30:9.

<sup>821</sup> See note to Deut 27:15.

<sup>822</sup> See note to Deut 27:15.

<sup>823</sup> Italics Boling.

<sup>824</sup> See note to Deut 27:15.

<sup>825</sup> See note to Deut 27:15.

<sup>826</sup> See note to Deut 27:15.

<sup>827</sup> Milgrom refers to Judg 17:3-4; 18:14 and to Judg 18:17-18 with the comment “if not a corrupt text, reflects a broken hendiadys.”

<sup>828</sup> Italics Oswalt. Oswalt refers to Judg 17:3-4 and Isa 48:5.

<sup>829</sup> See note to Deut 27:15.

<sup>830</sup> See note to Deut 27:15.

<sup>831</sup> Italics Boling.

<sup>832</sup> See note to Deut 27:15.

<sup>833</sup> See note to Deut 27:15.

Milgrom, *Leviticus 17-22*, 1615, “a (silver-) plated carved image”<sup>835</sup>;

Oswalt, *Isaiah 40-66*, 257 n. 9, “my handcrafted image [...] this is almost certainly a hendiadys”<sup>836</sup>

Judg 18:9 לָבָא לְרִשְׁתָּהּ to come, to inherit

Vdiss (advn)<sup>837</sup>

Boling, *Joshua*, 423, “proceeding to take possession”<sup>838</sup>

Judg 18:14 וַיִּפְסֵל וַיִּמְסַכֶּה and idol/graven image and molten image

Ndiss, th

Andersen, *Habakkuk*, 254, “could be hendiadys”<sup>839</sup>;

Bewer, “Composition,” 263;

Block, *Judges, Ruth*, 480 n. 19, “A carved image overlaid with molten metal.”; 505 n. 128, “molten sculpture”<sup>840</sup>;

Boling, *Judges*, 256, “molten figure”<sup>841</sup>;

Haran, *Temples*, 35 n. 39, 359, “a hendiadys meaning a statue poured from a single casting, in contrast to a statue put together from pieces”;

Houtman, *Exodus*, vol. III, 31; 639 n. 55, “likely a hendiadys”<sup>842</sup>;

Levi, *Inkongruenz*, 88-89 n. 79<sup>843</sup>;

Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”<sup>844</sup>;

Milgrom, *Leviticus 17-22*, 1615, “a (silver-) plated carved image”<sup>845</sup>;

Oswalt, *Isaiah 40-66*, 257 n. 9, “my handcrafted image [...] this is almost certainly a hendiadys”<sup>846</sup>

Judg 18:17 וְאֶת־הַמִּסְכָּה ... אֶת־הַפֶּסֶל

Ndiss, th, int

the graven image ... and the molten image

Milgrom, *Leviticus 17-22*, 1615, “if not a corrupt text, reflects a broken hendiadys [...] a (silver-) plated carved image”<sup>847</sup>

Judg 18:18 וְאֶת־הַמִּסְכָּה ... אֶת־הַפֶּסֶל

Ndiss, th, int

the graven image ... and the molten image

Milgrom, *Leviticus 17-22*, 1615, “if not a corrupt text, reflects a broken hendiadys [...] a (silver-) plated carved image”<sup>848</sup>

---

<sup>834</sup> See note to Deut 27:15.

<sup>835</sup> See note to Judg 17:3.

<sup>836</sup> Italics Oswalt. See note to Judg 17:3.

<sup>837</sup> 2 infc.

<sup>838</sup> Italics Boling. See not to Deut 9:1.

<sup>839</sup> See note to Deut 27:15.

<sup>840</sup> See note to Deut 27:15.

<sup>841</sup> Italics Boling.

<sup>842</sup> See note to Deut 27:15.

<sup>843</sup> See note to Deut 27:15.

<sup>844</sup> See note to Deut 27:15.

<sup>845</sup> See note to Judg 17:3.

<sup>846</sup> Italics Oswalt. See note to Judg 17:3.

<sup>847</sup> See note to Judg 17:3.

<sup>848</sup> See note to Judg 17:3.

Judg 19:7 וַיָּשָׁב וַיִּלָּן and he returned and he lodged Lambdin, <i>Introduction</i> , §173, p. 239, “And he again spent the night there” <sup>850</sup> ; <i>NET</i> , 1466 n. 10 <sup>851</sup> ; Putnam, <i>Insert</i> , §2.3.2, p. 38, “So he spent the night there <i>again</i> ” <sup>852</sup>	Vdiss (advn) <sup>849</sup>
Judg 19:31 אֶל-הָאֹבֹת וְאֶל-הַיְדוּעָנִים to the mediums and to the soothsayers Milgrom, <i>Leviticus 17-22</i> , 1701 ( <b>not h.</b> )	Nsemf
Judg 20:7 וְדָבָר וְעֵצָה word/speech and advice/counsel Avishur, <i>Studies</i> , 106, “a word of advice” <sup>853</sup> ; Weinfeld, “Counsel,” 530 n. 79, “functions as a hendiadys”	Ndiss
Judg 20:37 וַיִּמְשֹׁךְ הָאֹרֶב וַיִּדָּק and the ambusher drew and he smote Propp, <i>Exodus 1-18</i> , 407 <sup>855</sup>	Vdiss, int (advn) <sup>854</sup>
Judg 21:2 וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ and they lifted their voice and they cried Hubbard, <i>Ruth</i> , 105-106 n. 50, “depicts a loud, audible crying” <sup>857</sup>	Cla + V, semf <sup>856</sup>

## 1 Samuel

1 Sam 1:15α וַהֲאָמַר ... וַתֵּעַן and she answered ... and she said Bentinck, “Comparison,” 30, “this device [hendiadys] seems to signal that what follows is important” <sup>859</sup> ; Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>860</sup> ; Labuschagne, “עֲנָה,” <i>TLOT</i> , vol. II, 929 <sup>861</sup> ; Stendebach, “עֲנָה,” <i>TDOT</i> , vol. XI, 218 <sup>862</sup>	Vsemf, int <sup>858</sup>
1 Sam 1:15β וַיִּתֵּן וַיִּשְׁכַּר and wine and strong drink Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’” <sup>863</sup> ;	Nsemf

<sup>849</sup> 2 impfc.

<sup>850</sup> A verbal hendiadys, according to Lambdin.

<sup>851</sup> See note to Gen 26:18.

<sup>852</sup> Italics Putnam.

<sup>853</sup> Italics Avishur.

<sup>854</sup> 2 impfc.

<sup>855</sup> See note to Judg 4:6.

<sup>856</sup> 2 impfc.

<sup>857</sup> See note to Gen 21:16.

<sup>858</sup> 2 impfc.

<sup>859</sup> She refers to 1 Sam 1:15, 17.

<sup>860</sup> See note to Gen 18:27.

<sup>861</sup> See note to Gen 18:27a.

<sup>862</sup> See note to Gen 18:27a.

Melamed, “Two,” 176<sup>864</sup>;  
Talmon/Fields, “Collocation,” 88, “intoxicating drink”<sup>865</sup>

1 Sam 1:16 שִׁיתִי וְכַעֲסִי my complaints and my anger  
Avishur, *Studies*, 103 n. 1, “*anxiety and vexation*”<sup>866</sup> Ndiss, c

1 Sam 1:17 וַיֹּאמֶר ... וַיֹּעַן and he answered ... and he said  
Bentinck, “Comparison,” 30, “this device [hendiadys] seems to  
signal that what follows is important”<sup>868</sup>;  
Buth, “Order,” 8, “synonyms can be put into this VSO  
foregrounded pattern to produce a hendiadys which logically is  
not the next event in the story but the same event”<sup>869</sup>;  
Labuschagne, “ענה,” *TLOT*, vol. II, 929<sup>870</sup>;  
Stendebach, “ענה,” *TDOT*, vol. XI, 218<sup>871</sup> Vsemf, int<sup>867</sup>

1 Sam 1:20 וַתֵּהָרַת וַתֵּלֶד and Hannah became pregnant and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew  
narrative for describing a baby coming into a family”<sup>873</sup> Vdiss, int<sup>872</sup>

1 Sam 1:21 וַתֵּהָרַת וַתֵּלֶד and she became pregnant and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew  
narrative for describing a baby coming into a family”<sup>875</sup> Vdiss<sup>874</sup>

1 Sam 2:3 אַל-תִּרְבֶּי תִרְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא do not *increasingly speak* high, high, going out  
Putnam, *Insert*, §2.3.2, p. 38, “Don’t talk *so much*”<sup>877</sup> Vdiss, asyn (advn)<sup>876</sup>

1 Sam 3:5 שׁוּב שָׁכֵב return, lie down  
Lambdin, *Introduction*, §173, p. 239, “Lie down again”;  
*NET*, 1466 n. 10<sup>879</sup> Vdiss, asyn (advn)<sup>878</sup>

---

<sup>863</sup> See note to Lev 10:9.

<sup>864</sup> See note to Lev 10:9.

<sup>865</sup> See note to Lev 10:9.

<sup>866</sup> Italics Avishur.

<sup>867</sup> 2 impfc.

<sup>868</sup> See note to 1 Sam 1:15.

<sup>869</sup> See note to Gen 18:27.

<sup>870</sup> See note to Gen 18:27a.

<sup>871</sup> See note to Gen 18:27a.

<sup>872</sup> 2 impfc.

<sup>873</sup> See not to Gen 4:1.

<sup>874</sup> 2 impfc.

<sup>875</sup> See not to Gen 4:1.

<sup>876</sup> 2 impf.

<sup>877</sup> Italics Putnam.

<sup>878</sup> 2 impv.

<sup>879</sup> See note to Gen 26:18.



- 1 Sam 3:6α קראַ יְהוָה וַיִּסֹּף יְהוָה and YHWH added calling  
*NET*, 1466 n. 10<sup>881</sup>;  
 Putnam, *Insert*, §2.3.2, p. 38, “YHWH called Samuel again”<sup>882</sup> Vdiss, int (adv<sub>m</sub>)<sup>880</sup>
- 1 Sam 3:6β שׁוּב שָׁכַב return, lie down  
 Putnam, *Insert*, §2.3.2, p. 38, “Lie down again”<sup>884</sup> Vdiss, asyn (adv<sub>m</sub>)<sup>883</sup>
- 1 Sam 3:8 קראַ יְהוָה וַיִּסֹּף יְהוָה and YHWH added calling  
*NET*, 1466 n. 10<sup>886</sup> Vdiss, int (adv<sub>m</sub>)<sup>885</sup>
- 1 Sam 3:12 הֵתַל וְכִלָּה beginning and ending  
 Tsumura, *1 Book of Samuel*, 178 n. 19, “This is a merismatic expression with inf. abs. [...] rather than inf. cstr. [...] + inf. abs., used as a hendiadys” Vdiss<sup>887</sup>
- 1 Sam 7:9 עֹלָה כְּלֵיל בָּלֵיל burnt offering, whole offering  
 Tsumura, *1 Book of Samuel*, 235, “As a wholly burnt sacrifice [...] is an adverbial use of a hendiadys conjoined asyndetically”<sup>888</sup> Nsemf, asyn
- 1 Sam 7:9-10 וַיַּעֲנֶה יְהוָה ... וַיִּרְעַם יְהוָה ... and YHWH answered ... and YHWH thundered  
 McCarter Jr, *1 Samuel*, 145, “Though interrupted by the parenthesis the two verbs function in virtual hendiadys: ‘Yahweh answered in thunder/thundered an answer’” Vdiss, int<sup>889</sup>
- 1 Sam 7:16 וְסָבַב ... וְהֵלֵךְ and he went ... and he encircled  
 Tsumura, *1 Book of Samuel*, 240, “go around”<sup>891</sup> Vdiss, int (adv<sub>m</sub>)<sup>890</sup>
- 1 Sam 8:9 הַעֲדָר תְּעִידוּ בָּהֶם וְהִגַּדְתֶּם לָהֶם you shall indeed warn them and you shall declare to them  
 Tsumura, *1 Book of Samuel*, 252, “legally declare [...] is a hendiadic [sic] expression”<sup>893</sup>;  
 Simian-Yofre, “עוד,” *TDOT*, vol. X, 499, “coordinated with a different verb as a hendiadys”<sup>894</sup>; “עוד,” *TDOT*, vol. X, 510, “The Vsr, ds + 1Vsemf, int<sup>892</sup>
- 
- <sup>880</sup> Impfc + infc.  
<sup>881</sup> See note to Gen 26:18.  
<sup>882</sup> Italics Putnam.  
<sup>883</sup> 2 impv.  
<sup>884</sup> Italics Putnam.  
<sup>885</sup> Impfc + infc.  
<sup>886</sup> See note to Gen 26:18.  
<sup>887</sup> 2 infabs.  
<sup>888</sup> Italics Tsumura. He also refers to the same combination with the conjunction in Ps 51:21 [19].  
<sup>889</sup> 2 impfc.  
<sup>890</sup> 2 perfc.  
<sup>891</sup> A verbal hendiadys, according to Tsumura.  
<sup>892</sup> Infabs, impf + perfc.  
<sup>893</sup> Italics Tsumura.  
<sup>894</sup> Simian-Yofre refers to different combination with *higgîd* and another verb in 1 Sam 8:9; Jer 6:10; 11:7; Neh 13:21.

expression [...] must be understood as a hendiadys: ‘Proclaim and teach them’”

1 Sam 9:2 בְּהוֹרֵר וְטוֹב a young man and good  
Tsumura, *1 Book of Samuel*, 264, “a fine young man”<sup>896</sup>

Ndiss<sup>895</sup>

1 Sam 11:4 וַיִּשְׂאוּ כָּל-הָעָם אֶת-קוֹלָם וַיִּבְכוּ  
and all the people lifted their voice and they cried  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>898</sup>

Cla + V, semf<sup>897</sup>

1 Sam 12:2 וַאֲנִי זָקֵנָה וְשִׁבְתִּי and I, *I am old and I am grey*  
Johnson, *Perfekt*, 44;  
Putnam, *Insert*, §2.3.1, p. 38, “a parallel hendiadys [...] *old and gray*”;  
Waltke/O’Connor, *Introduction*, §32.3b, p. 540, “I am old *and grey*”<sup>900</sup>

Vsemf<sup>899</sup>

1 Sam 14:52 וַרְאָה שָׂאוּל כָּל-אִישׁ גִּבּוֹר וְכָל-בֶּן-חַיִל  
and Saul saw every *mighty man* and every son of strength  
Talmon, “Study,” 340, “serves as a *hendyadys* [sic]”<sup>901</sup>

Nc

1 Sam 15:23 וַאֲנִי וְתִרְפִּים and iniquity and idols  
Gordis, “Usages,” 41, “Usages,” 41, “און של תרפים, חטא של תרפים”<sup>903</sup>; *Koheleth*, 331 “the sin of teraphim”;  
Klein, *1 Samuel*, 153, “probably a hendiadys meaning evil teraphim or worthless teraphim”;  
Tsumura, *1 Book of Samuel*, 400 n. 58, 402, “wickedness and idolatry”/“wicked idolatry”;  
Wakely, “אָנִי,” *NIDOTTE*, vol. I, 312, “most likely functions as a hendiadys for ‘evil teraphim/idols’ or ‘the evil of idolatry’”

Ndiss, b<sup>902</sup>

1 Sam 17:40 בַּכֶּלִי הָרְעִים אֲשֶׁר-לֹוּ וּבִגְדֵי-קֹמֶט  
*in the shepherds bag* that was his *and in the pouch*  
Bullinger, *Figures*, 660, “i.e., *in his shepherd’s leather bag*”<sup>904</sup>;  
Lee, *Grammar*, 304, “*in the shepherd’s vessel*, AND *in the bag*”<sup>905</sup>

Phsemf, int (expl)

<sup>895</sup> Noun + adj.

<sup>896</sup> Italics Tsumura.

<sup>897</sup> 2 impfc.

<sup>898</sup> See note to Gen 21:16.

<sup>899</sup> *Qatal* + *weqatal*.

<sup>900</sup> Italics Waltke/O’Connor.

<sup>901</sup> Talmon refers to 1 Sam 14:52; Ruth 2:1.

<sup>902</sup> Conc + abstr.

<sup>903</sup> ‘Evil of idols, sin of idols.’

<sup>904</sup> Italics Bullinger.

<sup>905</sup> Italics and capital letters Lee. In the edition from 1827.

- 1 Sam 17:48 וַיָּרַץ וַיִּמְתַּחַר הָיָד וַיִּרְץ and David *hastened* and *he ran*  
Maiberger, “רזין,” *TDOT*, vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of *mihar*, ‘hasten’, [...] in hendiadys”<sup>906</sup> Vsemf, int<sup>906</sup>
- 1 Sam 18:23 רָשׁ וְנִקְלָה poor and dishonored  
Tsumura, *1 Book of Samuel*, 485 and n. 58, “poor and humble” Ndiss<sup>908</sup>
- 1 Sam 19:2 וְיֹשְׁבֵתָּ בְּסֵתֶר וְנִחַבְּאֵתָּ and you shall sit in secret and you shall hide  
McCarter Jr, *1 Samuel*, 321, “a good example of verbal hendiadys and thus should be rendered, ‘Remain hidden ...’ or ‘Keep hidden’ ...”;  
Tsumura, *1 Book of Samuel*, 490, “you shall sit in a secret place and hide yourself” Cla + V, semf<sup>909</sup>
- 1 Sam 19:20 וַשְּׂמוּאֵל עָמַד נֹצֵב עֲלֵיהֶם and Samuel was standing, standing firm/upright over them  
Avishur, “Pairs,” 72, “standing as head over them”<sup>910</sup> Vsemf, synl, asyn<sup>910</sup>
- 1 Sam 19:24 וְכָל-לַיְלָה וְכָל-הַיּוֹם all that day and all the night  
Tsumura, *1 Book of Samuel*, 499, “the hendiadic phrase ‘all the day and all the night’” Phdiss, th
- 1 Sam 20:41 וַיִּפֹּל לְאַפָּיו אֶרֶצָה וַיִּשְׁתַּחֲוֶה and he fell on his face to the earth and he bowed down  
Cohen, “Saga,” 325, 337 n. 27<sup>913</sup> Vsemf, int<sup>912</sup>
- 1 Sam 23:22 וְדַעוּ וְדַעוּ and know and see  
Fassberg, “Sequences,” 56, “verbal hendiadys”<sup>915</sup>;  
*NET*, 505 n. 6, “Determine precisely”<sup>916</sup> Vdiss (advn)<sup>914</sup>
- 1 Sam 23:23 וְדַעוּ וְדַעוּ and see and know  
*NET*, 505 n. 6, “locate precisely” Vdiss (advn)<sup>917</sup>
- 1 Sam 24:9 וַיִּקֹּד הָיָד אֶפְסִים אֶרֶצָה וַיִּשְׁתַּחֲוֶה and David fell down on his face to the earth and he bowed down  
Cohen, “Saga,” 325, 336 n. 22<sup>919</sup>; Vsemf, synl, int<sup>918</sup>

<sup>906</sup> 2 impfc.

<sup>907</sup> See note to Judg 13:10.

<sup>908</sup> 2 adj.

<sup>909</sup> 2 perfc.

<sup>910</sup> 2 partc.

<sup>911</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>912</sup> 2 impfc.

<sup>913</sup> See note to Josh 5:14.

<sup>914</sup> 2 impv.

<sup>915</sup> With references to Shulman, “Forms,” and Davidson, *Syntax*.

<sup>916</sup> With reference to 1 Sam 23:23.

<sup>917</sup> 2 impv.

<sup>918</sup> 2 impfc.

Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>920</sup>

1 Sam 24:17 וַיִּשָּׂא שְׂאוֹל קוֹלוֹ וַיִּבְכֶּה and Saul lifted his voice and he wept  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>921</sup> Cla + V, semf

1 Sam 25:23α וַתַּמְהֵר וַתֵּרֶד and she hastened and she descended  
Arnold/Choi, §4.3.3 (g), p. 148, “she *quickly dismounted*”<sup>923</sup> Vdiss (adv<sub>m</sub>)<sup>922</sup>

1 Sam 25:23β וַתִּפֹּל לְאַפֵּי דָוִד עַל-פְּנֵיהֶּ וַתִּשְׁתַּחוּ אֶרֶץ and she fell down before David’s face, on her face and she bowed down  
Cohen, “Saga,” 325, 337 n. 27<sup>925</sup> Vsemf, int<sup>924</sup>

1 Sam 25:42 וַתַּמְהֵר וַתִּשָּׂר and she hastened and she arose  
Tsumura, *1 Book of Samuel*, 593 n. 86, “hurriedly arose”<sup>927</sup> Vdiss (adv<sub>m</sub>)<sup>926</sup>

1 Sam 26:23 אֶת-צְדָקָתוֹ וְאֶת-אֱמֻנָתוֹ his righteousness and his faithfulness  
Andersen, *Habakkuk*, 213, “a virtual hendiadys”;  
Melamed, “Two,” 178 Ndiss, c

1 Sam 28:3α בְּרָמָה וּבְעִירוֹ in Rama and in his town  
Bullinger, *Figures*, 660, “i.e., in Ramah, yes, even in his own city; or, in his own city, Ramah”<sup>928</sup>;  
Lee, *Grammar*, 304, “i.e. in his city Ramah”<sup>929</sup> N/Ph, diss (expl)

1 Sam 28:3β וְאֶת-הַיִּדְּעָנִים וְאֶת-הַמְּאֹבֹת the mediums and the soothsayers  
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”<sup>930</sup>;  
Melamed, “Two,” 176<sup>931</sup> Nsemf, b

1 Sam 28:5 וַיִּיָּהָר לִבּוֹ and he feared and his heart trembled  
Tsumura, *1 Book of Samuel*, 620, “his heart feared and trembled”<sup>933</sup> V + Cla, semf<sup>932</sup>

<sup>919</sup> See note to Gen 24:26.

<sup>920</sup> See note to Gen 24:26.

<sup>921</sup> See note to Gen 21:16.

<sup>922</sup> 2 impfc.

<sup>923</sup> Underlining and italics Arnold/Choi. A verbal hendiadys, according to Arnold/Choi.

<sup>924</sup> 2 impfc.

<sup>925</sup> See note to Josh 5:14.

<sup>926</sup> 2 impfc.

<sup>927</sup> A verbal hendiadys, according to Tsumura.

<sup>928</sup> Italics Bullinger.

<sup>929</sup> Italics Lee. In the edition from 1827.

<sup>930</sup> See note to Lev 19:31.

<sup>931</sup> Melamed refers to these two nouns as a hendiadys. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

<sup>932</sup> 2 impfc.

<sup>933</sup> A verbal hendiadys, according to Tsumura.

- 1 Sam 28:9 אֲתֵּהֱאָבוֹת וְאֵתֵּהֱדַעְנִי the mediums and the soothsayer  
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”<sup>934</sup>;  
Melamed, “Two,” 176, 178<sup>935</sup> Nsemf, b
- 1 Sam 28:14 וַיִּקַּד אַפָּיִם אֶרְצָה וַיִּשְׁתַּחֲוֶה and *he fell* on his face to the earth and *he bowed down*  
Cohen, “Saga,” 325, 336 n. 22<sup>937</sup>;  
Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”<sup>938</sup> Vsemf, synl, int<sup>936</sup>
- 1 Sam 30:4 וַיִּשָּׂא דָוִד וְהָעָם אֲשֶׁר־אִתּוֹ אֶת־קוֹלָם וַיִּבְכּוּ and David and the people that was with him *lifted their voice*  
*and they cried*  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>939</sup> Cla + V, semf
- 1 Sam 30:22 וְהַלְיָעַל הָרָע וְהַלְיָעַל evil and wickedness/worthless  
Tsumura, *1 Book of Samuel*, 645, “*evil and worthless*”<sup>941</sup> Nsemf<sup>940</sup>
- 1 Sam 30:25 לְחֹק וּלְמִשְׁפָּט to a statute and to a judgment  
Houtman, *Exodus*, vol. II, 313, “Probably [...] it is a hendiadys [...] ‘a binding statute’”<sup>942</sup>;  
Melamed, “Two,” 175<sup>943</sup>;  
*NET*, 512 n. 12, “a binding ordinance” Nsemf, a

## 2 Samuel

- 2 Sam 1:2α מִן־הַמַּחֲנֶה מֵעִם שָׁאוּל from the camp, from with Saul  
Anderson, *2 Samuel*, 4, “This may be a hendiadys [...] and therefore we render: ‘from Saul’s camp’” Phdiss
- 2 Sam 1:2β וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה and *he fell down* to the ground and *he bowed down*  
Cohen, “Saga,” 325, 337 n. 27<sup>945</sup> Vsemf, int<sup>944</sup>

<sup>934</sup> See note to Lev 19:31.

<sup>935</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

<sup>936</sup> 2 impfc.

<sup>937</sup> See note to Gen 24:26.

<sup>938</sup> See note to Gen 24:26.

<sup>939</sup> See note to Gen 21:16.

<sup>940</sup> Adj + noun/adj.

<sup>941</sup> Italics Tsumura.

<sup>942</sup> See note to Ex 15:25.

<sup>943</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>944</sup> 2 impfc.

<sup>945</sup> See note to Josh 5:14.

2 Sam 2:6 **וְאֵמֶת וְחֶסֶד** loving-kindness and truth Ndis  
 Alter, *Five Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>946</sup>;  
 Anderson, *2 Samuel*, 27, “lasting loyalty” [...] “perhaps a hendiadys”<sup>947</sup>;  
 Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “true faithfulness”<sup>948</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>949</sup>;  
 Clark, *Word*, 242-255<sup>950</sup>;  
 Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”<sup>951</sup>;  
 Girard, *Psaumes 1-50*, 56;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>952</sup>;  
 Jepsen, “אֵמֶת,” *TDOT*, vol. I, 311<sup>953</sup>;  
 Kuyper, “Grace,” 6-7<sup>954</sup>;  
 Mascarenhas, *Function*, 210<sup>955</sup>;  
 Melamed, “Two,” 175<sup>956</sup>;  
 Schorr, “Les composés,” 169, “charité véritable”<sup>957</sup>;  
 Stoebe, “חֶסֶד,” *TLOT*, vol. II, 451;  
 VanGemenen, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
 Wildberger, “אֵמֶת,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Williams, *Syntax*, 16, “true loyalty”; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>958</sup>

2 Sam 2:22 **וַיִּסַּף עוֹד אַבְנֵר לֵאמֹר** and Abner added again to say Vdiss, int (advn)<sup>959</sup>  
 Miller, *Representation*, 179, “Abner said again”

2 Sam 3:16 **וַיֵּלֶךְ אִתָּהּ אִישָׁהּ הַלְוִיָּהּ וּבְכָה** 2Vsr, int + V, diss<sup>960</sup>  
*and he went with her, her husband, going and weeping*  
 Rand, *Introduction*, 322

<sup>946</sup> See note to Gen 24:27.

<sup>947</sup> Italics Anderson.

<sup>948</sup> Underlining and italics Arnold/Choi.

<sup>949</sup> See note to Gen 24:27.

<sup>950</sup> See note to Gen 24:49.

<sup>951</sup> Italics Dentan. See note to Gen 24:27.

<sup>952</sup> See note to Gen 24:27.

<sup>953</sup> See note to Gen 24:27.

<sup>954</sup> See note to Gen 24:49.

<sup>955</sup> See note to Gen 24:27.

<sup>956</sup> See note to Gen 24:27.

<sup>957</sup> ‘True loving-kindness.’ See note to Gen 47:29.

<sup>958</sup> See note to Ex 34:6.

<sup>959</sup> Impfc + infc.

<sup>960</sup> Impfc, infabs + infabs.

2 Sam 3:32 וַיִּשָּׂא הַמֶּלֶךְ אֶת־קוֹלוֹ וַיִּבְהַהּ  
 and the king lifted his voice and he cried  
 Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>962</sup>;  
*NET*, 519 n. 2, “The king cried loudly”

Cla + V, semf (advn)<sup>961</sup>

2 Sam 3:38 וְגִדְוֹל אִישׁ a prince and a great  
 Levi, *Inkongruenz*, 62<sup>964</sup>;  
*NET*, 519 n. 8, “a great leader”;  
 Schorr, “Les composés,” 170, “grand chef”<sup>965</sup>

Nsemf<sup>963</sup>

2 Sam 4:7 וַיִּכְּחוּ וַיַּהַרְגוּ and they struck him and they killed him  
*NET*, 519, “They mortally wounded him”; 519 n. 20, “a verbal hendiadys”

Vdiss (advn)<sup>966</sup>

2 Sam 6:13 וְשׂוֹר וְמִרְיָא an ox and a fatling  
 McCarter Jr, 2 *Samuel*, 166, “a *fatted bull* [...] is probably [...] a hendiadys”<sup>967</sup>

Nsemf

2 Sam 7:6 בְּאֹהֶל וּבְמִשְׁכָּן in a tent and in a tabernacle  
 Anderson, 2 *Samuel*, 111, “the expression may be a hendiadys: ‘in a tent-dwelling’”;  
 Harman, “Particles,” *NIDOTTE*, vol. IV, 1037, “a tent and a dwelling”;  
 Held, “Notes,” 37 n. 53;  
 Kellermann, “מִגְדָּל,” *TDOT*, vol. IX, 63 (**not h.**), “it is hardly allowable to understand the phrase as a hendiadys”;  
 Koehler/Baumgartner, “מִשְׁכָּן,” *HALAT*, vol. II, 611, “? hendiad., Zeltwohnung”<sup>968</sup>; “מִשְׁכָּן,” *HALOT*, vol. I, 647, “? hendiadys, ‘dwelling in a tent’”;  
 Milgrom, *Studies*, 26 n. 249, “in a Tabernacle-Tent”;  
 Murray, *Prerogative*, 68, “a tent-dwelling”;  
*NET*, 522 n. 14, “living in a tent”;  
 Waltke/O’Connor, *Introduction*, §4.6.1a, p. 74, “with a *tent as my dwelling*”<sup>969</sup>;  
 Weber, “ו,” *TWOT*, vol. I, 229, “a dwelling tent”

Nsemf, a

2 Sam 7:16 וּמִמְלַכְתְּךָ וּמִבְּיֹהֶיךָ your house and your kingdom  
 Anderson, 2 *Samuel*, 123, “may be a a case of hendiadys (i.e., ‘your royal house’”;  
 McCarter Jr, 2 *Samuel*, 208, “*Your royal house*”<sup>970</sup>;

Ndiss, c

<sup>961</sup> 2 impfc.

<sup>962</sup> See note to Gen 21:16.

<sup>963</sup> Noun + adj.

<sup>964</sup> Levi refers to 2 Sam 3:28, but probably means 2 Sam 3:38 since he cites the nouns above which occur in 2 Sam 3:38.

<sup>965</sup> ‘A great leader.’

<sup>966</sup> 2 impfc.

<sup>967</sup> Italics McCarter Jr.

<sup>968</sup> ‘Tent habitation.’

<sup>969</sup> Italics Waltke/O’Connor.

Murray, *Prerogatives*, 195, “your royal dynasty”; 216 “your royal house”

2 Sam 8:11 הַכֶּסֶף וְהַזָּהָב the silver and the gold Ndis, th  
Talmon/Fields, “Collocation,” 88, “riches”<sup>971</sup>

2 Sam 8:15 מִשְׁפָּט וְיָדָקָה judgment and righteousness Ndis  
Blenkinsopp, *Isaiah 1-39*, 108, 181;  
Brichto, *Grammar*, 41, “correct judgment”<sup>972</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Melamed, “Two,” 175<sup>973</sup>;  
Reimer, “גִּדְקָ,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>974</sup>;  
Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>975</sup>;  
Weinfeld, “Justice,” 228<sup>976</sup>

2 Sam 9:6 וַיִּפֹּל עַל-פָּנָיו וַיִּשְׁתַּחֲוֶה and he fell on his face and he bowed down Vsemf, int<sup>977</sup>  
Cohen, “Saga,” 325, 337 n. 27<sup>978</sup>

2 Sam 13:14 וַיַּעֲנֶה וַיִּשְׁכַּב אִתָּהּ and he afflicted her and he layed with her Vdiss (advn)<sup>979</sup>  
Gravett, “Rape,” 281 n. 4, “but he was stronger than her and he forcefully lay with her”

2 Sam 13:36 וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ and they lifted their voice and they wept Cla + V, semf<sup>980</sup>  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”<sup>981</sup>

<sup>970</sup> Italics McCarter Jr.

<sup>971</sup> See note to Gen 13:2.

<sup>972</sup> Italics Brichto. Brichto considers the combination of these nouns a *hendiadys*.

<sup>973</sup> Melamed refers to this combination of nouns as a *hendiadys*.

<sup>974</sup> Reimer considers the combination as such as a *hendiadys* and mentions 2 Sam 8:15; 1 Kgs 10:9; Isa 9:7 (6); 32:16; 33:5; 59:14; Jer 4:2; 9:23; 22:3, 15; 23:5; 33:15; Ezek 18:5, 19, 21, 27; 33:14, 16, 19; 45:9; Amos 5:7, 24; Ps 99:4; 1 Chr 18:14, 2 Chr 9:8.

<sup>975</sup> See note to Ps 99:4.

<sup>976</sup> Weinfeld refers to the combination of these nouns as a *hendiadys*.

<sup>977</sup> 2 impfc.

<sup>978</sup> See note to Josh 5:14.

<sup>979</sup> 2 impfc.

<sup>980</sup> 2 impfc.

<sup>981</sup> See note to Gen 21:16.



2 Sam 14:4 וַתִּפֹּל עַל-אַפְיֶיהָ אֶרְצָה וַתִּשְׁתַּחֲוֶה and <i>she fell</i> on her face to the earth and <i>she bowed down</i> Cohen, “Saga,” 325, 337 n. 27 <sup>983</sup>	Vsemf, int <sup>982</sup>
2 Sam 14:7 שֵׁם וְשִׂאֲרֵיהָ name and remnant Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>984</sup>	Ndiss
2 Sam 14:22 וַיִּפֹּל יוֹאָב אֶל-פָּנָיו אֶרְצָה וַיִּשְׁתַּחֲוֶה and Joab <i>fell</i> on his face to the earth and <i>he bowed down</i> Cohen, “Saga,” 325, 337 n. 27 <sup>986</sup> ; Stuart, <i>Exodus</i> , 290 n. 53, “‘submit worshipfully’ or the like” <sup>987</sup>	Vsemf, int <sup>985</sup>
2 Sam 15:4 וּמִשְׁפָּט רִיב וּמִשְׁפָּט strife/dispute and judgment Anderson, 2 <i>Samuel</i> , 193, “may be an instance of legal pleonasm [...] or hendiadys (‘just cause’)...”; Avishur, <i>Studies</i> , 110, 330, “ <i>judgement [sic] of suit</i> ” <sup>988</sup> ; <i>NET</i> , 533 n. 1, “a judicial complaint”; Schorr, “Les composés,” 169, “procès judiciaire” <sup>989</sup>	Ndiss
2 Sam 15:7 שָׁנָה וַיֹּאמֶר year/[he repeated] and he said Althann, “Meaning,” 252, “One may tentatively suggest that שָׁנָה וַיֹּאמֶר is a hendiadys [...] he speaks insistently” <sup>990</sup>	N/V+V
2 Sam 15:14 מְהֵרָה לָלֶכֶת hasten to go Lambdin, <i>Introduction</i> , §173, p. 239, “Go quickly” <sup>992</sup>	Vdiss (advn) <sup>991</sup>
2 Sam 15:20 וְאֱמֶת וְחֶסֶד loving-kindness and truth Alter, <i>Five Psalms</i> , 301, “steadfast loyalty”; Andersen, <i>Habakkuk</i> , 213 <sup>993</sup> ; Brichto, <i>Grammar</i> , 41, “‘enduringly faithful’ or ‘faithfully true’” <sup>994</sup> ; Clark, <i>Word</i> , 242-255 <sup>995</sup> ; Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘ <i>enduring</i> love, kindness or loyalty” <sup>996</sup> ; Glueck, <i>Bible</i> , 55, 79, 102; Greenberg, “Torah,” 230;	Ndiss

<sup>982</sup> 2 impfc.

<sup>983</sup> See note to Josh 5:14.

<sup>984</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>985</sup> 2 impfc.

<sup>986</sup> See note to Josh 5:14.

<sup>987</sup> See note to Gen 24:26.

<sup>988</sup> Italics Avishur.

<sup>989</sup> ‘Legal cases.’

<sup>990</sup> A *crux*, according to Althann, in which *shanah*, ‘year,’ is conjectured to be derived from the verb *shanah*, ‘repeat.’

<sup>991</sup> Impv + infc.

<sup>992</sup> A *verbal hendiadys*, according to Lambdin.

<sup>993</sup> Andersen refers to the noun combination as a *hendiadys*.

<sup>994</sup> See note to Gen 24:27.

<sup>995</sup> See note to Gen 24:27.

<sup>996</sup> Italics Dentan. See note to Gen 24:27.

Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>997</sup>;  
 Jepsen, “אמן,” *TDOT*, vol. I, 311<sup>998</sup>;  
 Kuyper, “Grace,” 6-7<sup>999</sup>;  
 Mascarenhas, *Function*, 210<sup>1000</sup>;  
 Melamed, “Two,” 175<sup>1001</sup>;  
*NET*, 533 n. 28, “genuine loyal love”;  
 Stoebe, “הסד,” *TLOT*, vol. II, 451;  
 VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;  
 Wildberger, “אמן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we”met* as a hendiadys, ‘lasting mercy’”;  
 Williams, *Syntax*, 16, “true loyalty”; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>1002</sup>;

2 Sam 19:13 עצמי וּבִשְׂרִי my bone and my flesh Ndiss, th, c  
 Schorr, “Les composés,” 170, “parent”<sup>1003</sup>

2 Sam 19:14 עצמי וּבִשְׂרִי my bone and my flesh Ndiss, th, c  
 Schorr, “Les composés,” 170, “parent”<sup>1004</sup>

2 Sam 20:1 אֵין־לָנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה־לָנוּ בְּבֶן־יִשָׁי we have no *portion* in David and no *possession* in the son of Jesse Nsemf in Pa  
 Hamilton, *Genesis 18-50*, 287 n. 16, “patrimony”<sup>1005</sup>

2 Sam 20:15 מִשְׁחִיתֵם לְהַפִּיל destroying to make falling Partc, b + V, diss<sup>1006</sup>  
 Greenfield, “Notes,” 215 n. 4, “demolishing”

2 Sam 20:19 עִיר וָאִם a city and a mother Ndiss  
 Avishur, *Studies*, 102, “a metropolis”;  
 Bühlmann/Scherer, *Stilfiguren*, 32, “Mutterstadt”;  
 Bullinger, *Figures*, 660, “a city, yes – and a mother city too; or a metropolitan city”<sup>1007</sup>;  
 König, *Stilistik*, 160, “Metropolis”;  
 Lee, *Grammar*, 304, “i.e. a mother city, or metropolis”<sup>1008</sup>;  
*NET*, 542 n. 1, “an important city”;  
 Schorr, “Les composés,” 170, “ville maternelle – metropole”<sup>1009</sup>;

<sup>997</sup> See note to Gen 24:27.

<sup>998</sup> See note to Gen 24:27.

<sup>999</sup> See note to Gen 24:27.

<sup>1000</sup> See note to Gen 24:27.

<sup>1001</sup> See note to Gen 24:27.

<sup>1002</sup> See note to Ex 34:6.

<sup>1003</sup> See note to Gen 29:14.

<sup>1004</sup> See note to Gen 29:14.

<sup>1005</sup> See note to Gen 31:14.

<sup>1006</sup> Partc, b + infc.

<sup>1007</sup> Italics Bullinger.

<sup>1008</sup> In the edition from 1827.

<sup>1009</sup> ‘Mother city – metropolis.’

Segal, *Introduction*, 42, “עיר אמהית”<sup>1010</sup>

2 Sam 20:23 על־הַכְּרִי [הַ]כְּרִיתִי וְעַל־הַפְּלִתִי over the Cherethites and over the Pelethites Albright, “Syria,” 512 n. 2, “we may be justified in treating the expressions as a typical Semitic hendiadys [...] ‘light-armed’ Cretans as mercenaries”	N/Ph, diss, pers
2 Sam 21:4 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>1011</sup>	Ndiss, th
2 Sam 22:2 סֶלְעִי וּמִצְדָּתִי my rock and my stronghold McCarter Jr, <i>2 Samuel</i> , 464, “my cliffside stronghold”	Ndiss, c
2 Sam 22:3 אֱלֹהֵי צוּרֵי אֱלֹהֵי אֱלֹהֵי God, my rock McCarter Jr, <i>2 Samuel</i> , 464, “my divine crag”	Ndiss, c, asyn
2 Sam 22:3 בְּרִיחִי וְקַרְנִי my shield and horn McCarter Jr, <i>2 Samuel</i> , 464, “my sovereign peak of safety” <sup>1012</sup>	Ndiss, c
2 Sam 22:3 מִשְׁעָבִי וּמְנוּחָיִי my stronghold and my refuge McCarter Jr, <i>2 Samuel</i> , 464 “my lofty refuge” <sup>1013</sup>	Nsemf, c
2 Sam 22:27 עֲקוּבַת תַּחְפָּלִי crooked, shrewd/crooked Waltke, <i>Proverbs 1-15</i> , 398 <sup>1014</sup>	V/Adj+Vsemf, synl, asyn

## 1 Kings

1 Kgs 1:16 וַתִּקְרַד בַּת־שֶׁבַע וַתִּשְׁתַּחֲוֶה and Bat-Sheba <i>bowed and she bowed down</i> Cohen, “Saga,” 325, 336 n. 22 <sup>1016</sup> ; Stuart, <i>Exodus</i> , 290 n. 53, “‘submit worshipfully’ or the like” <sup>1017</sup>	Vsemf, synl, int (adv) <sup>1015</sup>
1 Kgs 1:31 וַתִּקְרַד בַּת־שֶׁבַע אֶפְסוֹס אֶרֶץ וַתִּשְׁתַּחֲוֶה and Bat-Sheba <i>fell on her face to the earth and she bowed down</i> Cohen, “Saga,” 325, 336 n. 22 <sup>1019</sup> ; Stuart, <i>Exodus</i> , 290 n. 53, “‘submit worshipfully’ or the like” <sup>1020</sup>	Vsemf, synl, int (adv) <sup>1018</sup>

<sup>1010</sup> ‘A mother city.’

<sup>1011</sup> See note to Gen 13:2.

<sup>1012</sup> McCarter Jr interprets ‘my shield and horn, my salvation, my stronghold and my refuge’ as “my sovereign peak of safety.”

<sup>1013</sup> See note to 2 Sam 22:3ba.

<sup>1014</sup> See note to Deut 32:5.

<sup>1015</sup> 2 impfc.

<sup>1016</sup> See note to Gen 24:26.

<sup>1017</sup> See note to Gen 24:26.

<sup>1018</sup> 2 impfc.

<sup>1019</sup> See note to Gen 24:26.

<sup>1020</sup> See note to Gen 24:26.

1 Kgs 3:3 וּמִקְטִיר וּזְבַח וּמִקְטִיר וּזְבַח Weinfeld, <i>School</i> , 326, “זְבַח וּקְטִיר, which seems to be a hendiadys” <sup>1022</sup>	Vsemf <sup>1021</sup>
1 Kgs 3:6 בְּאֵמֶת וּבְצִדְקָה Franke, <i>Isaiah</i> , 173, “in true righteousness” <sup>1023</sup>	Ndiss, a
1 Kgs 3:12 חָכִים וְנִבְּוִן Melamed, “Break-up” (Hebr.), 200 <sup>1025</sup>	Nsemf <sup>1024</sup>
1 Kgs 7:14 אֵת-הַחִכְמָה וְאֵת-הַתְּבוּנָה the wisdom and the understanding Melamed, “Break-up” (Hebr.), 200 <sup>1026</sup>	Nsemf
1 Kgs 8:23 הַבְּרִית וְהַחֶסֶד the covenant and the loving-kindness Avishur, <i>Studies</i> , 105, “covenant and steadfast love” <sup>1027</sup> ; <i>NET</i> , 565 n. 19, “covenantal loyalty”; Weinfeld, “Terminology,” 192; Williams, <i>Syntax</i> , 16, “the loyal covenant”; <i>Syntax</i> (ed. Beckman), 30, “covenant loyalty?” <sup>1028</sup>	Ndiss
1 Kgs 8:28 אֶל-הַתְּפִלָּה וְאֶל-הַתְּפִלָּה to the cry and to the prayer Avishur, <i>Studies</i> , 110, “cry of prayer” <sup>1029</sup> ; Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>1030</sup>	N/Ph, semf
1 Kgs 8:29 לַיְלָה וְיוֹם night and day Soden von/Bergman/Sæbø, “יום,” <i>TDOT</i> , vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’” <sup>1031</sup>	Ndiss, th
1 Kgs 8:37α שִׁדְפוֹן וְיִרְקָוִן blight, mildew Avishur, “Pairs,” 71, “blight (or) mildew” <sup>1032</sup>	Ndiss, th, asyn
1 Kgs 8:37β אַרְבֵּה הַסִּיל locust, caterpillar Avishur, “Pairs,” 67 n. 212; <i>Studies</i> , 142 n. 1, “locust and caterpillar” <sup>1033</sup>	Ndiss, th, asyn

<sup>1021</sup> 2 partc.

<sup>1022</sup> Weinfeld refers to 1 Kgs 3:3; 11:8; 22:44; 2 Kgs 12:4; 14:4; 14:4, 35; 16:4. Weinfeld also mentions other instances where the two components occur but in which they are not directly conjoined.

<sup>1023</sup> Franke refers to 1 Kgs 3:6; Isa 48:1; Jer 4:2; Zech 8:8.

<sup>1024</sup> 2 adj.

<sup>1025</sup> See note to Gen 41:33.

<sup>1026</sup> See note to Ex 36:1.

<sup>1027</sup> Italics Avishur. See note to Deut 7:9.

<sup>1028</sup> See note to Deut 7:9.

<sup>1029</sup> Italics Avishur. Avishur refers to 1 Kgs 8:28; Jer 7:16; 11:14 and 2 Chr 6:19.

<sup>1030</sup> Levi refers to 1 Kgs 8:28, 38, 45, 49, 54; 2 Chr 6: 19, 29, 35, 39.

<sup>1031</sup> See note to Gen 8:22bb.

<sup>1032</sup> This is, according to Avishur, an ‘appositional hendiadys.’ He also refers to 2 Chr 6:28.

<sup>1033</sup> Avishur refers to 1 Kgs 8:37; 2 Chr 6:28.

1 Kgs 8:38 כל־הַתְּחִנָּה כל־הַתְּפִלָּה all prayer, all supplication Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>1034</sup>	N/Ph, semf, asyn
1 Kgs 8:45, 49 אֲתֵּת־תְּחִנָּתְכֶם וְאֲתֵּת־תְּפִלָּתְכֶם their prayer and their supplication Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>1035</sup>	N/Phsemf, c
1 Kgs 8:47 וְהִשְׁיבוּ אֶל־לִבָּם ... וְשִׁבוּ   וְהִתְחַנְּנוּ and if they change their heart ... and <i>they shall turn and they shall supplicate</i> Waltke/O'Connor, <i>Introduction</i> , §32.3b, p. 540, “And if they have a change of heart ... <i>and repent and plead</i> ” <sup>1036</sup>	Vdiss
1 Kgs 8:54 כל־הַתְּפִלָּה וְהַתְּחִנָּה all prayers and supplications Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>1037</sup>	Nsemf
1 Kgs 8:58 וְהַקְּיֹל וּמִשְׁפָּטָיו and to his statutes and to his judgments Melamed, “Two,” 175, 177 <sup>1038</sup>	Nsemf, b, c
1 Kgs 8:64 x2 אֶת־הַעֲלֵה וְאֶת־הַמִּנְחָה the burnt-offering and the grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>1039</sup>	Ndiss, th
1 Kgs 9:4 הַקְּיֹל וּמִשְׁפָּטֵי my statutes and my judgments Melamed, “Two,” 175, 177 <sup>1040</sup>	Nsemf, b, c
1 Kgs 10:9 מִשְׁפָּט וְצִדְקָה justice and righteousness Brichto, <i>Grammar</i> , 41, “ <i>correct judgment</i> ” <sup>1041</sup> ; Leclerc, <i>Yahweh</i> , 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”; Melamed, “Two,” 175 <sup>1042</sup> ; Reimer, “צִדְקָה,” <i>NIDOTTE</i> , vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice” <sup>1043</sup>	Ndiss

<sup>1034</sup> See note to 1 Kgs 8:28.

<sup>1035</sup> See note to 1 Kgs 8:28.

<sup>1036</sup> Italics Waltke/O'Connor.

<sup>1037</sup> See note to 1 Kgs 8:28.

<sup>1038</sup> See note to Ex 15:25.

<sup>1039</sup> See note to Ex 30:9.

<sup>1040</sup> See note to Ex 15:25.

<sup>1041</sup> Italics Brichto. See note to 2 Sam 8:15.

<sup>1042</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1043</sup> See note to 2 Sam 8:15.

1 Kgs 11:8 מקטירות ומזבחות <i>sacrificing and burning incense</i> Weinfeld, <i>School</i> , 326, “זבח וקטר, which seems to be a hendiadys” <sup>1045</sup>	Vsemf <sup>1044</sup>
1 Kgs 12:7 וענייתם ודברתם and you shall answer and you shall speak Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218, “When the combination of ‘ <i>ānā</i> with ‘ <i>amar</i> or <i>dibber</i> was understood as a hendiadys, ‘ <i>ānā</i> could also be used without more precise qualifications” <sup>1047</sup>	Vsemf <sup>1046</sup>
1 Kgs 12:16 מה־לנו חלק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשָׁי what <i>portion</i> to us in David and no <i>possession</i> in the son of Jesse Hamilton, <i>Genesis 18-50</i> , 287 n. 16, “patrimony” <sup>1048</sup>	Nsemf in Pa
1 Kgs 13:33 וַיָּשָׁב וַיַּעַשׂ and he returned and he did <i>NET</i> , 1466 n. 10 <sup>1050</sup>	Vdiss (adv <sub>m</sub> ) <sup>1049</sup>
1 Kgs 14:9 אֱלֹהִים אֲחֵרִים וּמַסְכֹּת other gods and molten images Houtman, <i>Exodus</i> , vol. III, 639 n. 55	Ph+N, semf, b
1 Kgs 14:10 עָצוּר וְעָזוּב restrained and forsaken(?) Brongers, “Merismus,” 110-111 (not h.) <sup>1052</sup> ; Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’” <sup>1053</sup>	N, <i>crux</i> <sup>1051</sup>
1 Kgs 15:15 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>1054</sup>	Ndiss, th
1 Kgs 16:11 וְגַאֲלָיו וְרַעְיָהוּ and his redeemers and his friends Talmon/Fields, “Collocation,” 96	Nsemf, c
1 Kgs 17:10 וַיִּקָּם וַיֵּלֶךְ and he stood up and he went Dobbs-Allsopp, “Hebrew,” 39	Vdiss (adv <sub>m</sub> ) <sup>1055</sup>
1 Kgs 17:20 וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר <i>and he called to YHWH and he said</i> Putnam, <i>Reading</i> , §4.11, p. 40	Vsemf, int <sup>1056</sup>

<sup>1044</sup> 2 partc.

<sup>1045</sup> See note to 1 Kgs 3:3.

<sup>1046</sup> 2 perf.

<sup>1047</sup> See note to Gen 34:13.

<sup>1048</sup> See note to Gen 31:14.

<sup>1049</sup> 2 impfc.

<sup>1050</sup> See note to Gen 26:18.

<sup>1051</sup> 2 pass partc.

<sup>1052</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Deut 32:36.

<sup>1053</sup> See note to Deut 32:36.

<sup>1054</sup> See note to Gen 13:2.

<sup>1055</sup> 2 impfc.

<sup>1056</sup> 2 impfc.

1 Kgs 18:10 אֶת־הַמְּמַלְכָּה וְאֶת־הַגּוֹי the kingdom and the nation Talmon, <i>Kingship</i> , 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence” <sup>1057</sup>	Ndiss
1 Kgs 18:27 שָׁיַת וּכְדֹשֵׁיג לֹא meditating/complaining/talking and indeed departing/defacating to him? Rendsburg, “Mock,” 414, 416, “he may be defacating/urinating”	N, <i>crux</i>
1 Kgs 18:41 וּשְׂתַהּ אֲכַל וְשָׂתָה go up, eat and drink Harman, “Particles,” <i>NIDOTTE</i> , vol. IV, 1037, “eat and drink”; Waltke/O’Connor, <i>Introduction</i> , §39.2.5, p. 653, “Go, eat and drink” <sup>1059</sup>	Vdiss, th <sup>1058</sup>
1 Kgs 19:6 וַיֵּשֶׁב וַיִּשְׁכַּב and he returned and he layed down <i>NET</i> , 1466 n. 10 <sup>1061</sup> ; Pratico/van Pelt, <i>Hebrew</i> , 374, “he lay down again” <sup>1062</sup> ; Rand, <i>Introduction</i> , 170 <sup>1063</sup>	Vdiss (advn) <sup>1060</sup>
1 Kgs 19:12a קוֹל דְּמִמְנָה a silent voice Gesenius, <i>Lehrbuch</i> , 854, “ <i>leise Stimme</i> ” <sup>1064</sup>	1Ph
1 Kgs 19:12ab קוֹל דְּמִמְנָה דַּקָּה a voice still, thin Kittel/Hoffer/Wright, <i>Hebrew</i> , 335 <sup>1066</sup> ; Seow, <i>Grammar</i> , 258, “a whispering voice” <sup>1067</sup>	1Ph + N, diss, asyn <sup>1065</sup>
1 Kgs 19:15 לָךְ שׁוּב go, return Propp, <i>Exodus 1-18</i> , 215 <sup>1069</sup>	Vdiss <sup>1068</sup>
1 Kgs 20:1, 21 וְסוּס וְרֶכֶב and horse and chariot Melamed, “Break-up” (Eng.), 128-129 n. 45 <sup>1070</sup>	Ndiss, th
1 Kgs 20:33 וַיִּנְחְשׁוּ וַיִּמְחֲרוּ they divined and they hastened Bullinger, <i>Figures</i> , 660, “divined, yes – and quickly too; or as in A.V., ‘diligently observed,’ with the emphasis on the word diligently”	Vdiss (advn) <sup>1071</sup>

<sup>1057</sup> Talmon refers to 1 Kgs 18:10; Isa 60:12; Jer 18:7-9; 2 Chr 32:15, and adds ‘etc.’

<sup>1058</sup> 2 impv.

<sup>1059</sup> Italics Waltke/O’Connor. Waltke/O’Connor refer to the combination as two clauses.

<sup>1060</sup> 2 impfc.

<sup>1061</sup> See note to Gen 26:18.

<sup>1062</sup> Italics Pratico/van Pelt who refer to this example as a *verbal hendiadys*.

<sup>1063</sup> See note to Gen 30:31.

<sup>1064</sup> Italics Gesenius. ‘A silent voice.’

<sup>1065</sup> Noun + 2 adj.

<sup>1066</sup> It seems that the reason for the phrase to be considered a *hendiadys* by Kittel/Hoffer/Wright is the fact than the two adjectives do not agree in gender with the previous noun.

<sup>1067</sup> Italics Seow.

<sup>1068</sup> 2 impv.

<sup>1069</sup> See note to Ex 4:18.

<sup>1070</sup> See note to Ex 14:9.

<sup>1071</sup> Impf + impfc.

- 1 Kgs 21:10, 13 אֱלֹהִים וּמֶלֶךְ God and king Ndis, b  
Andersen, *Background*, 52, “The lack of the article [...] suggests an archaism and could point to hendiadys”
- 1 Kgs 21:21 וְעָצוּר וְעָזוּב a restrained and forsaken(?) N, *crux*<sup>1072</sup>  
Brongers, “Merismus,” 110-111 (not h.)<sup>1073</sup>;  
Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’”<sup>1074</sup>
- 1 Kgs 22:12 עָלָה רָמַת גִּלְעָד וְהִצְלִיחַ go up (to) Ramot-Gilead and be successful Vdiss, int (advn)<sup>1075</sup>  
Bühlman/Scherer, *Stilfiguren*, 31, “ziehe mit Erfolg hinauf”<sup>1076</sup>
- 1 Kgs 22:44 קִוְּבָתִּים וּמִקְטָרִים sacrificing and burning incense Vsemf<sup>1077</sup>  
Weinfeld, *School*, 326, “זָבַח וּקְטָר, which seems to be a hendiadys”<sup>1078</sup>

## 2 Kings

- 2 Kgs 1:10, 11, 12 וַיַּעֲנֵה אֱלֹהֵי נֹדָבָר and Elijah answered and he spoke Vsemf, int<sup>1079</sup>  
Stendebach, “עָנָה,” *TDOT*, vol. XI, 218<sup>1080</sup>
- 2 Kgs 4:17 וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד and the woman became pregnant and she gave birth Vdiss, int<sup>1081</sup>  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>1082</sup>
- 2 Kgs 4:37 וַתִּפֹּל עַל-רַגְלָיו וַתִּשְׁתַּחֲוֶה אַרְצָה and she fell on his feet and she bowed down Vsemf, int<sup>1083</sup>  
Cohen, “Saga,” 325, 337 n. 27<sup>1084</sup>
- 2 Kgs 5:9 בָּסוּסוֹ [בְּ] [סוּסָיו] וּבָרֶכְבּוֹ with his horse and with his chariot Ndis, th, c  
Melamed, “Break-up” (Eng.), 128-129<sup>1085</sup>

<sup>1072</sup> 2 pass partic.

<sup>1073</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Deut 32:36.

<sup>1074</sup> See note to Deut 32:36.

<sup>1075</sup> 2 impv.

<sup>1076</sup> ‘Draw out with success.’

<sup>1077</sup> 2 partic.

<sup>1078</sup> Weinfeld refers to 1 Kgs 3:3; 11:8; 22:44; 2 Kgs 12:4; 14:4; 14:4, 35; 16:4. Weinfeld also mentions other instances where the two components occur, but in which they are not in syndetic parataxis.

<sup>1079</sup> 2 impfc.

<sup>1080</sup> See note to Josh 22:21.

<sup>1081</sup> 2 impfc.

<sup>1082</sup> See not to Gen 4:1.

<sup>1083</sup> 2 impfc.

<sup>1084</sup> See note to Josh 5:14.



2 Kgs 5:23 קח הוֹאֵל be willing, take Lambdin, <i>Introduction</i> , §173, p. 239, “Be content to take” <sup>1087</sup>	Vdiss, asyn (advn) <sup>1086</sup>
2 Kgs 6:14, סוּסִים וְרֶכֶב horses and chariot Melamed, “Break-up” (Eng.), 128-129 n. 46 <sup>1088</sup>	Ndiss, th
2 Kgs 6:15 וְסוּס וְרֶכֶב and horse and chariot Melamed, “Break-up” (Eng.), 128-129 n. 45 <sup>1089</sup>	Ndiss, th
2 Kgs 6:17 סוּסִים וְרֶכֶב horses and chariot Melamed, “Break-up” (Eng.), 128-129 n. 46 <sup>1090</sup>	Ndiss, th
2 Kgs 7:6 קוֹל רֶכֶב קוֹל סוּס chariot-noise, horse-noise Melamed, “Break-up” (Eng.), 128-129 <sup>1091</sup>	Phdiss, th
2 Kgs 7:8 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>1092</sup>	Ndiss, th
2 Kgs 9:8 וְעֶזְרָא וְעֶזְרָא a restrained and forsaken(?) Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1094</sup> ; Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’” <sup>1095</sup>	N, <i>crux</i> <sup>1093</sup>
2 Kgs 10:2 הַרְרֶכֶב וְהַסּוּסִים the chariot and the horses Melamed, “Break-up” (Eng.), 128-129 n. 46 <sup>1096</sup>	Ndiss, th, b
2 Kgs 12:4 מִזְבְּחֵי וּמִקְטָרִים sacrificing and burning incense Weinfeld, <i>School</i> , 326, “זָבַח וּקְטָר, which seems to be a hendiadys” <sup>1098</sup>	Vsemf <sup>1097</sup>
2 Kgs 14:4 מִזְבְּחֵי וּמִקְטָרִים sacrificing and burning incense Weinfeld, <i>Deuteronomy</i> , 326, “זָבַח וּקְטָר, seems to be a hendiadys” <sup>1100</sup>	Vsemf <sup>1099</sup>

<sup>1085</sup> See note to Ex 14:9.

<sup>1086</sup> 2 impv.

<sup>1087</sup> A verbal hendiadys, according to Lambdin.

<sup>1088</sup> See note to Ex 14:9.

<sup>1089</sup> See note to Ex 14:9.

<sup>1090</sup> See note to Ex 14:9.

<sup>1091</sup> See note to Ex 14:9.

<sup>1092</sup> See note to Gen 13:2.

<sup>1093</sup> 2 pass partc.

<sup>1094</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Deut 32:36.

<sup>1095</sup> See note to Deut 32:36.

<sup>1096</sup> See note to Ex 14:9.

<sup>1097</sup> 2 partc.

<sup>1098</sup> See note to 1 Kgs 3:3.

<sup>1099</sup> 2 partc.

<sup>1100</sup> See note to 1 Kgs 3:3.

2 Kgs 14:10 וְשָׁב בְּבֵיתְךָ הִכְבֵּדְךָ <i>be honored and sit</i> in your house Schorr, “Les composés,” 173, “reste en honneur dans ta maison” <sup>1102</sup>	Vdiss (advn) <sup>1101</sup>
2 Kgs 14:26 וְאַפְסָם עָצוּרִים and end of a restrained(?) and end of a forsaken(?) Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1103</sup>	N, int, <i>crux</i>
2 Kgs 15:4 וּמִקְטָרִים וּמִזְבָּחִים מְזַבְּחִים וּמִקְטָרִים sacrificing and burning incense Weinfeld, <i>School</i> , 326, “זָבַח וּקְטָר, which seems to be a hendiadys” <sup>1105</sup>	Vsemf <sup>1104</sup>
2 Kgs 15:35 וּמִקְטָרִים וּמִזְבָּחִים מְזַבְּחִים וּמִקְטָרִים sacrificing and burning incense Weinfeld, <i>School</i> , 326, “זָבַח וּקְטָר, which seems to be a hendiadys” <sup>1107</sup>	Vsemf <sup>1106</sup>
2 Kgs 16:4 וַיִּזְבַּח וַיִּקְטֹרֶט and he sacrificed and he burned incense Weinfeld, <i>School</i> , 326, “זָבַח וּקְטָר, which seems to be a hendiadys” <sup>1109</sup>	Vsemf <sup>1108</sup>
2 Kgs 16:7 וְעַבְדְּךָ וּבְנֶךָ your servant and your son Rofé, <i>Deuteronomy</i> , 109, n. 21, “a person who is dependent upon you and subservient to you”	Ndiss, c
2 Kgs 16:13 אֶת־עֹלֹתָיו וְאֶת־מִנְחָתוֹ his burnt-offering and his grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>1110</sup>	Ndiss, th, c
2 Kgs 17:37 וְאֶת־חֻקֵּי הַמִּשְׁפָּטִים וְאֶת־חֻקֵּי הַדִּינִים and the statutes and the judgments Melamed, “Two,” 175, 177 <sup>1111</sup>	Nsemf, b
2 Kgs 18:28 וַיִּדְבֹר וַיֹּאמֶר and he spoke and he said Putnam, <i>Insert</i> , §2.3.1, p. 38, “a parallel hendiadys [...] “And he <i>spoke</i> , and <i>said</i> ” <sup>1113</sup>	Vsemf, synl <sup>1112</sup>

<sup>1101</sup> 2 impv.

<sup>1102</sup> “Stay with honour in your house.”

<sup>1103</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Deut 32:36.

<sup>1104</sup> 2 partc.

<sup>1105</sup> See note to 1 Kgs 3:3.

<sup>1106</sup> 2 partc.

<sup>1107</sup> See note to 1 Kgs 3:3.

<sup>1108</sup> 2 impfc.

<sup>1109</sup> See note to 1 Kgs 3:3.

<sup>1110</sup> See note to Ex 30:9.

<sup>1111</sup> See note to Ex 15:25.

<sup>1112</sup> 2 impfc.

<sup>1113</sup> Italics Putnam.

- 2 Kgs 19:7 נתן בו רִיחַ וְשָׁמַע שְׂמוֹעָה Ndiss, int  
giving by/to him *a spirit* and he will hear *a rumour*  
Girard, *Symboles*, 365, 439 n. 171<sup>1114</sup>
- 2 Kgs 19:22 תִּרְפָּתָהּ וְגִדְפָתָהּ Vsemf<sup>1115</sup>  
you have reproached and you have blasphemed  
Johnson, *Perfekt*, 45
- 2 Kgs 20:19 שְׁלוֹם וְאֵמֶת Ndiss  
peace and truth  
Avishur, *Studies*, 155 n. 2<sup>1116</sup>;  
Ben Zvi/Hancock/Beinert, *Readings*, 104<sup>1117</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
vol. I, “אֵמֶת,” 78, “beständiger Frieden”<sup>1118</sup>;  
Jepsen, “אָמֵן,” *TDOT*, vol. I, 311<sup>1119</sup>;  
Melamed, “Two,” 177, “שְׁלוֹם אֵמֶת”<sup>1120</sup>;  
Levi, *Inkongruenz*, 90 n. 82<sup>1121</sup>;  
Lundbom, *Jeremiah 1-20*, 707, “true peace”<sup>1122</sup>;  
Segal, *Introduction*, 43, “שְׁלוֹם אֵמֶת”<sup>1123</sup>
- 2 Kgs 21:6 אֲזוּבִים וְיִדְעָנִים Nsemf, b  
medium and soothsayers  
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of  
hendiadys”<sup>1124</sup>;  
Melamed, “Two,” 176, 178<sup>1125</sup>;  
Sweeney, *Josiah*, 58
- 2 Kgs 21:8 יִשְׁמְרוּ לַעֲשׂוֹת Vdiss (advn)<sup>1126</sup>  
they will observe to do  
Spawn, *Formulae*, 170 n. 72
- 2 Kgs 23:24 אֶת־הָאֲבֹתָהּ וְאֶת־הַיִּדְעָנִים Nsemf, b  
the mediums and the soothsayers  
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of  
hendiadys”<sup>1127</sup>  
Melamed, “Two,” 176, 178<sup>1128</sup>
- 
- <sup>1114</sup> Girard refers to 1 Kgs 19:7; Isa 37:7.  
<sup>1115</sup> *Qatal + weqatal*.  
<sup>1116</sup> Avishur refers to 2 Kgs 20:19; Isa 39:8; Jer 33:6; Zech 8:16, 19.  
<sup>1117</sup> Ben Zvi/Hancock/Beinert refer also to Jer 14:13.  
<sup>1118</sup> ‘Constant peace.’ References are given to 2 Kgs 20:19; Isa 39:8; Jer 33:6.  
<sup>1119</sup> Jepsen refers to the combination of שְׁלוֹם וְאֵמֶת as a *hendiadys*. The nouns occur combined in parataxis in 2 Kgs 20:9; Isa 39:8; Jer 14:13; 33:6; Esth 9:30.  
<sup>1120</sup> ‘True peace.’ Melamed refers to the combination of these nouns with *wāw* as a *hendiadys* in general. For occurrences see note to 2 Kgs 20:19 with reference to Jepsen.  
<sup>1121</sup> Levi refers to 2 Kgs 20:19; Isa 39:8; Jer 33:6; Zech 8:19; Esth 9:30.  
<sup>1122</sup> Lundbom refers to 2 Kgs 20:19; Isa 39:8; Jer 14:13; 33:6.  
<sup>1123</sup> ‘True peace.’ Segal refers to 2 Kgs 20:19; Isa 39:8.  
<sup>1124</sup> See note to Lev 19:31.  
<sup>1125</sup> Melamed refers to these two nouns as a *hendiadys*. Melamed refers to 2 Kgs 21:10, but the nouns occur in 2 Kgs 21:6. For all occurrences see note to Lev 19:31 with reference to Blenkinsopp.  
<sup>1126</sup> *Impf + infc*.  
<sup>1127</sup> See note to Lev 19:31.  
<sup>1128</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

2 Kgs 24:7 וְלֹא-הוֹסִיף עוֹד מֶלֶךְ מִצְרַיִם לָצֵאת מֵאֶרֶצוֹ  
 and the king of Egypt did not add *again to go out* from his land  
 Arnold/Choi, *Guide*, §4.3.3 (g), p. 149, “*did not come out of his land again*”<sup>1129</sup>

Vdiss, int (advn)<sup>1129</sup>

## Isaiah

Isa 1:2 וְרִמַּמְתִּי וְרִמַּמְתִּי I have reared and I have raised  
 Johnson, *Perfekt*, 73

Vsemf<sup>1131</sup>

Isa 1:12-13 רַמְסֵם תְּצַרְרִי: לֹא תוֹסִיפוּ הִבִּיאַ מִנְחֹת-שָׁוְאָ  
*trampling my courts*, do not continue *bringing vain offering*  
 Spreafico, “Nahum,” 108, “The two objects with the infinite  
 would form a hendiadys: they trample the courts bringing vain  
 offerings”

Cla/Phdiss<sup>1132</sup>

Isa 1:13β וְעֲצֻרָה אִיִּן וְעֲצֻרָה iniquity and assembly  
 Bullinger, *Figures*, 661, “your iniquity, yes – your iniquitous  
 assemblies, or your festal iniquity”;  
 Crenshaw, *Joel*, 104, “the iniquitous solemn assembly”;  
 Glassius, *Philologiae*, 494, “iniquitatem caetus”<sup>1133</sup>;  
 Kuntz, “Agent,” 124, “*the iniquitous solemn assembly*”<sup>1134</sup>;  
 NET, 1029 n. 14, “sin-stained celebrations”;  
 Oswalt, *Isaiah 1-39*, 93, 97, “*iniquity and solemnity* [...] may  
 contain a hendiadys”<sup>1135</sup>

Ndiss

Isa 1:16 וַיִּטְהַר וַיִּטְהַר wash, cleanse [yourselves]  
 Oswalt, *Isaiah 1-39*, 98, “probably another hendiadys giving a  
 meaning like ‘wash so that you are clean’”;  
 Williamson, *Isaiah*, 99, “There is no conjunction between these  
 two imperatives; they function more or less as a  
 hendiadys”/“*wash yourselves*”<sup>1137</sup>

Vsemf, asyn<sup>1136</sup>

Isa 1:27 בְּצִדְקָה ... בְּמִשְׁפָּט with judgment ... with righteousness  
 Brichto, *Grammar*, 41-42, “correct judgment”;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether  
 in that sequence or reversed, and whether joined by the  
 conjunction or split for parallelism, we will consider them as a  
 hendiadys”

Ndiss, a in Pa

<sup>1129</sup> Impf + infc.

<sup>1130</sup> Underlining and italics Arnold/Choi. A *verbal hendiadys*, according to Arnold/Choi.

<sup>1131</sup> *Qatal + weqatal*.

<sup>1132</sup> The analysis above is based on the assumption that Spreafico by ‘infinite’ refers to the infinitive construct.

<sup>1133</sup> ‘Iniquity of assembly.’ Here Glassius adds, “Sed alii aliter hoc explicant,” ‘others explain this in other ways.’

<sup>1134</sup> Italics Kuntz.

<sup>1135</sup> Italics Oswalt.

<sup>1136</sup> 2 impv.

<sup>1137</sup> Italics Williamson.

Isa 2:2 והנה באחרית הימים נכון יהיה הר בית יהודה בראש ההרים ונשא מונבעות  
and it shall come to pass in the latter days, that the mountain of  
YHWH's house shall be established on the top of *the mountains*,  
and shall be exalted above *the hills*  
Babut, *Expressions*, 185<sup>1138</sup>

Nsemf, int

Isa 2:3 לכו ונעלה אל הר יהודה  
let us go and let us go up to YHWH's mountain  
Waltke/O'Connor, *Introduction*, §39.2.5, p. 654, "Go and let us  
ascend YHWH's mountain"<sup>1140</sup>

V/Cla, diss<sup>1139</sup>

Isa 2:7 כסף וזהב silver and gold  
Talmon/Fields, "Collocation," 88, "riches"<sup>1141</sup>

Ndiss, th

Isa 3:1 משען ומשענה support and support  
Brongers, "Merismus," 110-111 (**not h.**)<sup>1142</sup>;  
Davidson, *Grammar* (ed. Gibson), §18, p. 17;  
Waltke/O'Connor, *Introduction*, §6.4.3, p. 106, "is used as a  
hendiadys for 'every kind of support'";  
Williamson, *Isaiah 1-27*, 232 (**not h.**)

Nsr, dg

Isa 3:8 לשונם ומעלליהם their tongue and their deeds  
Avishur, *Studies*, 103 n. 1, "their speech and their deeds"<sup>1143</sup>

Ndiss, b, c

Isa 4:4 אם רתץ ארזי את צאת בנות ציון ואת דמני ירושלם ידים מקרבה  
when the Lord washed away *the filth* of the daughters of Zion,  
and *the blood* of Jerusalem he rinsed from the midst thereof  
Blenkinsopp, *Isaiah 1-39*, 204, "forms a kind of hendiadys [...] matching 'washing' [...] and 'rinsing'"

Ndiss in Pa

Isa 4:5 ענן יזרם ופשן וננה אש להבה לילה  
*cloud* by day and *smoke* and brightness of a fire-flame [at] night  
König, *Stilistik*, 161, "Rauchwolke"<sup>1144</sup>; "Style", 157, "cloud of  
smoke"

Ndiss, int

Isa 5:6 שקמור ושית thorn and thorn  
Alonso Schökel, "Analyse," 156;  
Brongers, "Merismus," 110-111 (**not h.**)<sup>1145</sup>;  
Kloppenborg Verbin, "Practices," 142 n. 20, "appears to be a  
hendiadys"<sup>1146</sup>;

Nsemf

<sup>1138</sup> Babut refers to Isa 2:2; Mic 4:1.

<sup>1139</sup> Impv + *weyiqtol*.

<sup>1140</sup> Italics Waltke/O'Connor, who refer also to Mic 4:2.

<sup>1141</sup> See note to Gen 13:2.

<sup>1142</sup> "... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind."

<sup>1143</sup> Italics Avishur.

<sup>1144</sup> 'Cloud of smoke.'

<sup>1145</sup> "... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind." Brongers refers to Isa 5:6; 7:23, 25; 9:17; 10:17.

<sup>1146</sup> Kloppenborg Verbin refers also to Isa 9:17; 27:4.

Kuntz, “Agent,” 124, “*briers and thistles*”<sup>1147</sup>;  
 Lawson Younger Jr, “קִיץ I,” *NIDOTTE*, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”;  
 “שְׁמִיר I,” *NIDOTTE*, vol. IV, 166, “a hendiadys denoting thorniness”<sup>1148</sup>;  
 Schorr, “Les composés,” 173<sup>1149</sup>

Isa 5:7 וַיִּהְיוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צְעָקָה  
 and he hoped *for justice*, and behold, oppression,  
*for righteousness*, but behold, a cry  
 Blenkinsopp, *Isaiah 56-66*, 32<sup>1150</sup>

Ndiss in Pa

Isa 5:19 וְתִקְרַב וְתִבְרָא עַצְתָּ קְדוֹשׁ יִשְׂרָאֵל  
 and let him/it draw near and let it/him come, Israel’s holy counsel  
 Althann, “Meaning,” 252 n. 24, “Let the plan of the Holy One of Israel be accomplished without delay”<sup>1152</sup>

Vsemf<sup>1151</sup>

Isa 5:29 שִׁאֲגָה לִּזְכָּרָתָא וְשִׁאֲגָה [יִשְׂרָאֵל] כַּפְּפִירִים  
 their roaring as *lion* and their roaring as *young lions*  
 Babut, *Expressions*, 185<sup>1153</sup>

Nsemf, int, a, b

Isa 6:3α וְקָרָא זֶה אֶל-זֶה וְאָמַר and this one said to this one and he said  
 Sweeney, *Isaiah 1-39*, 133, “the two verbs form a hendiadys in which they refer to the same act of speaking”

Vsemf, int<sup>1154</sup>

Isa 6:3β וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ and they said: “Holy, holy, holy”  
 Girard, *Psaumes 1-50*, 41 n. 16<sup>1156</sup>

Nsr, iden (*hendiatrix*)<sup>1155</sup>

Isa 7:14 הַעֲלֵמָה הַרְהוּ וְיִלְדֶת  
 the young woman is pregnant and she will give birth  
 Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”<sup>1158</sup>

Adj + V, diss<sup>1157</sup>

Isa 7:23 לְשִׁמְרֵי וְלְשִׁיחַ to thorn and to thorn  
 Brongers, “Merismus,” 110-111 (**not h.**)<sup>1159</sup>;

Nsemf, a

<sup>1147</sup> Italics Kuntz. Kuntz: “Collectively the two terms call to mind a thriving bramble patch.” He refers to Isa 5:6; 9:17.

<sup>1148</sup> Lawson Younger Jr apprehends these nouns together as a *hendiadys* and refers to Isa 5:6; 7:23, 24, 25; 9:17; 10:17; 27:4; 32:13. See also note to Gen 3:18.

<sup>1149</sup> Schorr considers these nouns combined as a *hendiadys*. They occur combined Isa 5:6; 7:23, 24, 25; 9:17; 10:17.

<sup>1150</sup> Blenkinsopp refers to Isa 5:7; 9:6; 28:17; 32:16-17; 33:5.

<sup>1151</sup> 2 *weyiqtol*.

<sup>1152</sup> Althann; “in a hendiadys one would not expect an intervening subject.”

<sup>1153</sup> Babut refers to Isa 5:29; Am 3:4; Ps 17:12.

<sup>1154</sup> 2 *weqatal*.

<sup>1155</sup> A *hendiatrix*, according to Girard.

<sup>1156</sup> Girard refers to Isa 6:3 and to Rev 4:8 in the NT.

<sup>1157</sup> Impfc.

<sup>1158</sup> See not to Gen 4:1.

<sup>1159</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 5:6.

Lawson Younger Jr, “קִיץ I,” *NIDOTTE*, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”; “שָׁמִיר I,” *NIDOTTE*, vol. IV, 166, “a hendiadys denoting thorniness”<sup>1160</sup>;  
Schorr, “Les composés,” 173<sup>1161</sup>

Isa 7:24 שָׁמִיר וְשִׁית to thorn and to thorn

Nsemf

Alonso Schökel, “Analyse,” 156;

Lawson Younger Jr, “קִיץ I,” *NIDOTTE*, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”; “שָׁמִיר I,” *NIDOTTE*, vol. IV, 166, “a hendiadys denoting thorniness”<sup>1162</sup>;

Schorr, “Les composés,” 173<sup>1163</sup>

Isa 7:25 שָׁמִיר וְשִׁית to thorn and to thorn

Nsemf, synl

Alonso Schökel, “Analyse,” 156;

Brongers, “Merismus,” 110-111 (**not h.**)<sup>1164</sup>;

Lawson Younger Jr, “קִיץ I,” *NIDOTTE*, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”; “שָׁמִיר I,” *NIDOTTE*, vol. IV, 166, “a hendiadys denoting thorniness”<sup>1165</sup>;

Schorr, “Les composés,” 173<sup>1166</sup>

Isa 8:3 וַתֵּלֶד וַתִּהְיֶה וְתִלְדָּה and she became pregnant and she gave birth

Vdiss<sup>1167</sup>

Sweeney, *Isaiah 1-39*, 167, “The verbs [...] are a hendiadys that merely reports the results of Isaiah’s ‘approach’ to the prophetess”

Isa 8:14 לָפֶת וּלְמוֹקֵשׁ to snare and to snare/trap

Nsemf, a

Koopmans, “Prose,” 101 n. 56<sup>1168</sup>;

Melamed, “Break-up” (Eng.), 126 n. 38, “*snare and trap*”<sup>1169</sup>

Isa 8:16 צֹר תְּעוּדָה תְּתוּם תּוֹרָה bind the testimony, seal the law

Cladiss, asyn

Sweeney, *Isaiah 1-39*, 177, 184-185, “The two commands apparently form a hendiadys in that both convey the same basic meaning”<sup>1170</sup>

Isa 8:19 וְאֵלֵּי־הַמְּדַבְּרִים וְאֵלֵּי־הַמְּאֻזְּבֹת to the mediums and to the soothsayers

N/Ph, semf, c

Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”<sup>1171</sup>;

<sup>1160</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1161</sup> See note to Isa 5:6.

<sup>1162</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1163</sup> See note to Isa 5:6.

<sup>1164</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 5:6.

<sup>1165</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1166</sup> See note to Isa 5:6.

<sup>1167</sup> 2 impfc.

<sup>1168</sup> See note to Josh 23:13.

<sup>1169</sup> Italics Melamed. See note to Josh 23:13.

<sup>1170</sup> Sweeney refers to Isa 8:16, 20.

Melamed, “Two,” 176<sup>1172</sup>;

Isa 8:20 לְהוֹרָה וְלְהַעֲוֶדָה to the law and to the testimony Ndis, a  
Sweeney, *Isaiah 1-39*, 184-185, “The two commands apparently form a hendiadys in that both convey the same basic meaning”<sup>1173</sup>

Isa 8:21 נִקְשָׁה וְרָעֵב hard pressed and hungry Ndis, sf  
Levi, *Inkongruenz*, 90

Isa 8:22 צָרָה וְחֹשֶׁךְ distress and darkness Ndis  
Brongers, “Merismus,” 109, “finstere Trübsal”<sup>1174</sup>;  
König, *Stilistik*, 161, “finstere d. h. unheilvolle Bedrängnis”<sup>1175</sup>;  
“Style,” 157, “dark, *i.e.* irremediable, trouble”<sup>1176</sup>;  
Müller, “Gebrauch,” 144, “sind etwa [...] düstere Angst”<sup>1177</sup>;  
Segal, *Introduction*, 43, “צָרָה שֶׁהִיא חֹשֶׁךְ”<sup>1178</sup>

Isa 9:6a עַל-כִּסֵּא דָוִד וְעַל-מִזְבֵּחַ בְּתוֹרַתוֹ Ndis, int, c  
upon *the throne* of David and upon *his kingdom*  
Levi, *Inkongruenz*, 91

Isa 9:6b בְּמִשְׁפָּט וּבִדְרֹכָהּ with judgment and with righteousness Ndis, a  
Blenkinsopp, *Isaiah 1-39*, 108, 181; *Isaiah 40-55*, 274; *Isaiah 56-66*, 32<sup>1179</sup>;  
Brichto, *Grammar*, 41, “correct judgment”<sup>1180</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; “בְּדֹרֶךְ” vol. V, 1104<sup>1181</sup>;  
Ho, *Sedeq*, 109;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Melamed, “Two,” 175<sup>1182</sup>;  
Reimer, “צָדִיק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1183</sup>

<sup>1171</sup> See note to Lev 19:31.

<sup>1172</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

<sup>1173</sup> See note to Isa 8:16.

<sup>1174</sup> ‘Darkest distress.’

<sup>1175</sup> ‘Gloomy *i.e.* fateful distress.’ König seems to view *wāw* here as epexegetical.

<sup>1176</sup> Italics König.

<sup>1177</sup> ‘Depressing anguish.’

<sup>1178</sup> ‘Distress that is darkness.’ Segal also refers to Isa 10:23.

<sup>1179</sup> See note to Isa 5:7

<sup>1180</sup> See note to 2 Sam 8:15.

<sup>1181</sup> See note to Gen 18:19.

<sup>1182</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1183</sup> See note to 2 Sam 8:15.



Isa 9:8 **בְּגִאֲוֹהַּ וּבְגִדְוֹל לֵבָב** *with pride and with greatness of heart* Nsemf, a  
Bartelt, *Book*, 70, "likely hendiadys, 'in the great pride of their/his heart'"

Isa 9:17 **שָׁמִיר וְשָׁמִיר** thorn and thorn Nsemf  
Alonso Schökel, "Analyse," 156; *Manual*, 78;  
Brongers, "Merismus," 110-111 (**not h.**)<sup>1184</sup>;  
Kloppenborg Verbin, "Practices," 142 n. 20, "appears to be a hendiadys"<sup>1185</sup>;  
Kuntz, "Agent," 124, "*briers and thistles*"<sup>1186</sup>;  
Lawson Younger Jr, "קִיץ I," *NIDOTTE*, vol. III, 907, "are hendiadys and simply strengthen the concept of thorniness";  
"שָׁמִיר I," *NIDOTTE*, vol. IV, 166, "a hendiadys denoting thorniness"<sup>1187</sup>;  
Schorr, "Les composés," 173<sup>1188</sup>

Isa 10:17 **שִׁתּוֹ וְשָׁמִירוֹ** its thorn and its thorn Nsemf, c  
Brongers, "Merismus," 110-111 (**not h.**)<sup>1189</sup>;  
Lawson Younger Jr, "קִיץ I," *NIDOTTE*, vol. III, 907, "are hendiadys and simply strengthen the concept of thorniness";  
"שָׁמִיר I," *NIDOTTE*, vol. IV, 166, "a hendiadys denoting thorniness"<sup>1190</sup>;  
Schorr, "Les composés," 173<sup>1191</sup>

Isa 10:23 **כְּלָהּ וְהִחָרְבָהּ** complete destruction and decision Ndiss  
Avishur, *Studies*, 108, "*a decree and destruction*"<sup>1192</sup>;  
Blenkinsopp, *Opening*, 15-16 n. 17, "the destruction that is decreed"<sup>1193</sup>;  
Gadenz, *Jews*, 129 n. 193<sup>1194</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. II. "הִרְיָן," 401, "fest beschlossene Vernichtung"<sup>1195</sup>;  
Gesenius, *Lexicon* (ed. Robinson), 348, "*destruction decreed*"<sup>1196</sup>;  
Ginsberg, "Interpretation," 401, "a decreed destruction";  
Hartman/Di Lella, *Daniel*, 245, "*decreed ruin*"<sup>1197</sup>;  
König, *Stilistik*, 161, "festbeschlossene Vernichtung"<sup>1198</sup>;  
"Style," 157, "consumption, even determined"<sup>1199</sup>;

<sup>1184</sup> "... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind." See note to Isa 5:6.

<sup>1185</sup> See note to Isa 5:6.

<sup>1186</sup> Italics Kuntz. See note to Isa 5:6.

<sup>1187</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1188</sup> See note to Isa 5:6.

<sup>1189</sup> "... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind." See note to Isa 5:6.

<sup>1190</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1191</sup> See note to Isa 5:6.

<sup>1192</sup> Italics Avishur. Avishur also refers to Isa 28:22.

<sup>1193</sup> Blenkinsopp refers to Isa 10:23; 28:22; Dan 9:27.

<sup>1194</sup> Gadenz refers to these nouns combined as a *hendiadys* in Isa 10:22 (presumably v. 23); 28:22; Dan 9:27.

<sup>1195</sup> 'Determined destruction.' They refer to Isa 10:23; 28:22; Dan 9:27.

<sup>1196</sup> Italics Robinson. Robinson refers to Isa 10:23, 28:22; Dan 9:26.

<sup>1197</sup> Italics Hartman/Di Lella. Hartman/Di Lella refer to Dan 9:27; Isa 10:23; 28:22.

Levi, *Inkongruenz*, 89 n. 81<sup>1200</sup>;  
 Montgomery, *Daniel*, 389, “a determined end”<sup>1201</sup>;  
*NET*, 1205, “the decreed destruction”; 1205 n. 1, “a hendiadys;  
 the two terms express one idea”;  
 Nicole, “חרץ,” *NIDOTTE*, vol. II, 286<sup>1202</sup>;  
 Schorr, “Les composés,” 172, “extermination décidée”<sup>1203</sup>;  
 Segal, *Introduction*, 43, “כלה שהיא נחרצה”<sup>1204</sup>;  
 Wildberger, *Isaiah*, 434, “assuredly determined destruction”

Isa 10:25 עֹד מְעַט מְעַט מְעַט still *little, small* Advb + Nsemf, synl, asyn  
 Schorr, “Les composés,” 172, “dans un petit moment”<sup>1205</sup>

Isa 11:2α חֵכְמָה וּבִינָה wisdom and understanding Nsemf  
 Levi, *Inkongruenz*, 88<sup>1206</sup>;  
 Melamed, “Break-up” (Hebr.), 200<sup>1207</sup>

Isa 11:2β עֲזָרָה וְגִבּוֹרָה counsel and strength Ndiss  
*NET*, 1206, “the ability to execute plans”; 1206 n. 8, “the  
 construction is a hendiadys”

Isa 11:4 וְשָׁפַט בְּצֶדֶק הַדְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי-אֶרֶץ and he will judge *with righteousness* the poor  
 and decide *with uprightness* for the meek of the land  
 Bazak, “Meaning,” 12, “a hendiadys which divides into two  
 parts, where the second word is used as an attribute for the first  
 – an *equitable* righteous justice, a *faithful* righteous justice”<sup>1208</sup>

Isa 11:5 וְהָיָה צֶדֶק אֲזוֹר מִתְּנַיִי וְהָאֱמוּנָה אֲזוֹר מִלְּצִי וְהָיָה צֶדֶק אֲזוֹר מִתְּנַיִי וְהָאֱמוּנָה אֲזוֹר מִלְּצִי and *righteousness* shall be the belt of his loins,  
 and *faithfulness* the girdle of his loins  
 Bazak, “Meaning,” 12, “a hendiadys which divides into two  
 parts, where the second word is used as an attribute for the first  
 – an *equitable* righteous justice, a *faithful* righteous justice”<sup>1209</sup>

Isa 12:2 עֲזֵי וְזִמְרַת יְהוָה my strength and Yah-song/strength N, c + Nc, semf? *crux*  
 Margulis, “Psalm,” 296, n. 3<sup>1210</sup>

<sup>1198</sup> ‘Determined extinction.’

<sup>1199</sup> König refers also to Isa 28:22.

<sup>1200</sup> Levi refers to Isa 10:23; 28:22; Dan 9:27; 11:36.

<sup>1201</sup> Montgomery refers to Isa 10:23; Isa 28:32 (the nouns occur combined in Isa 28:22) and Dan 9:27 for the same combination of nouns as *hendiadys*.

<sup>1202</sup> Nicole refers to Isa 10:22-23; 28:22; Dan 9:27; 11:36.

<sup>1203</sup> ‘A decided extermination.’ Schorr refers to Isa 10:23; 28:22, Dan 9:27, 11:36.

<sup>1204</sup> ‘A destruction that is determined.’ Segal also refers to Isa 8:22.

<sup>1205</sup> ‘In a moment.’ Schorr refers to Isa 10:23; 29:17. See also Isa 16:14.

<sup>1206</sup> See note to Deut 4:6.

<sup>1207</sup> See note to Deut 4:6.

<sup>1208</sup> Italics Bazak. See note to Isa 11.4.

<sup>1209</sup> Italics Bazak. See note to Isa 11:4.

<sup>1210</sup> See note to Ex 15:2.

Isa 14:10 וַיֹּאמְרוּ וַיִּעֲנוּ they shall answer and they shall say Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>1212</sup> ; Johnson, <i>Perfekt</i> , 73; Labuschagne, “ענה,” <i>TLOT</i> , vol. II, 929 <sup>1213</sup> ; Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218 <sup>1214</sup>	Vsemf <sup>1211</sup>
Isa 14:22βα שֵׁם וְשֹׁאֵר name and remnant Schorr, “Les composés,” 173; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1215</sup>	Ndiss
Isa 14:22ββ וְגֵן וְנֶכֶד and offspring and progeny/posterity Jacobson, <i>Chanting</i> , 466, “kith and-kin”; 929, “and kith and kin”; Kuntz, “Agent,” 124; Schorr, “Les composés,” 172, “descendant” <sup>1216</sup> ; Williams, <i>Syntax</i> , 16, “kith and kin”; <i>Syntax</i> (ed. Beckman), 30, “offspring and progeny” <sup>1217</sup>	Nsemf, synl
Isa 14:30 רְעִיבִים וְאֶבְיוֹנִים poor and needy Melamed, “Two,” 175, 177 <sup>1218</sup>	Nsemf, b
Isa 16:6 גִּאווֹתָו וְגִאווֹתָו his pride and his pride Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1219</sup>	Nsemf, synl, c
Isa 16:14 קִטְעַת מְעוֹטָה little, small Schorr, “Les composés,” 172, “une petite quantité (un petit débris)” <sup>1220</sup>	Advb + Nsemf, synl, asyn
Isa 18:4 אֶשְׁקוּטָה [אֶשְׁקוּטָה] וְאֶבְיֹטָה I will be quiet and I will consider Johnson, <i>Perfekt</i> , 73	Vdiss <sup>1221</sup>
Isa 19:3 וְאֶל־הַמְּדַבְּרִים וְאֶל־הַיְדֻעִים and to the mediums and to the soothsayers Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys” <sup>1222</sup> ; Melamed, “Two,” 176 <sup>1223</sup>	N/Ph, semf, b

<sup>1211</sup> *Yiqtol + weyiqtol*.

<sup>1212</sup> See note to Gen 18:27.

<sup>1213</sup> See note to Gen 18:27a.

<sup>1214</sup> See note to Gen 18:27a.

<sup>1215</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>1216</sup> ‘Descendant.’ See note to Gen 2:23.

<sup>1217</sup> See note to Gen 21:23.

<sup>1218</sup> Melamed refers to this combination of nouns in singular or plural as *hendiadys*. They occur Isa 14:30; Ps 72:13; 82:4.

<sup>1219</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>1220</sup> ‘A small amount (a small fragment/remnant).’ See note to Isa 10:25.

<sup>1221</sup> *Yiqtol + weyiqtol* (coh).

<sup>1222</sup> See note to Lev 19:31.

Isa 19:20α לְאֹתָהּ וּלְעֵד to sign and to witness Brongers, “Merismus,” 109, “ein zuverlässiges Zeichen” <sup>1224</sup>	Ndiss, a
Isa 19:20β וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ וְגָב and he will send to them <i>a saviour and a great</i> [one] Levi, <i>Inkongruenz</i> , 91	Ndiss <sup>1225</sup>
Isa 20:3 אֹתָהּ וּמִנִּפְתָּהּ sign and sign Schorr, “Les composés,” 172, “signe prodigieux” <sup>1226</sup>	Nsemf, synl
Isa 21:9 וַיֹּאמֶר וַיֵּעַן and he answered and he said Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>1228</sup> ; “Collision,” 138, “a hendiadys like וַיֹּאמֶר וַיֵּעַן ‘answered and said’”; Labuschagne, “ענה,” <i>TLOT</i> , vol. II, 929 <sup>1229</sup> ; Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218 <sup>1230</sup>	Vsemf <sup>1227</sup>
Isa 22:12 לְבַכּוֹת וּלְמַסְפֵּד to cry and to lament Girard, <i>Psaumes 1-50</i> , 519 n. 2 <sup>1232</sup>	Vsemf <sup>1231</sup>
Isa 22:13 שִׂשׂוֹן וְשִׂמְחָה joy and gladness Babut, <i>Expressions</i> , 185 <sup>1233</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1234</sup> ; Ho, <i>Sedeq</i> , 109; Schorr, “Les composés,” 173 <sup>1235</sup>	Nsemf, synl
Isa 23:18 מַחְרָהּ וְאֶתְנַנְיָהּ her merchandise and her wage Levi, <i>Inkongruenz</i> , 94	Ndiss, c

<sup>1223</sup> Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.

<sup>1224</sup> ‘A trustworthy sign.’

<sup>1225</sup> Nouns + adj.

<sup>1226</sup> ‘An astounding sign.’ See note to Deut 29:2.

<sup>1227</sup> 2 impfc. The combination occurs several times in the HB and in several cases with intervening components. It is possible that Buth means that whenever this combination of verbs occurs, with or without intervening components, he regards the combination as a *hendiadys*, but this is the first occasion these verbs occur without any intervening components.

<sup>1228</sup> See note to Gen 18:27.

<sup>1229</sup> See note to Gen 18:27a.

<sup>1230</sup> See note to Gen 18:27a.

<sup>1231</sup> 2 infc.

<sup>1232</sup> Girard refers to Isa 22:12; Joel 2:12; Esth 4:3.

<sup>1233</sup> Babut adds that the combination occurs an additional ten times wherefore a reference to Babut is given below at all those occurrences; Isa 22:13; 35:10; 51:3; 51:11; Jer 7:34; 15:16; 16:9; 25:10; 33:11; Zech 8:19; Ps 51:10.

<sup>1234</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Isa 22:13, 35:10; 51:3, 11; Ps 51:10.

<sup>1235</sup> Schorr considers the combination of the two nouns as a *hendiadys*. They occur combined in Isa 22:13; 35:10; 51:3, 11; Zech 8:19; Ps 51:10; Esth 8:16, 17. Since he in other cases refers to certain nouns as *hendiadyses* in reverse order the occurrences of these nouns in reverse order is included as well.

<p>Isa 25:9 וְנִשְׂמְחָה וְנִגְיְלָה we will rejoice and we will be glad Johnson, <i>Perfekt</i>, 73</p>	<p>Vsemf, synl<sup>1236</sup></p>
<p>Isa 25:12 הֵשֵׁחַ הַשְּׂפִיל הִגִּיעַ he brought down, he made low, he touched/hit Avishur, “Pairs,” 74, “he will bring down, lay low, and cast to the ground”<sup>1238</sup></p>	<p>3Vsemf, asyn<sup>1237</sup></p>
<p>Isa 27:4 שִׁית שְׁמִיר thorn, thorn Kloppenborg Verbin, “Practices,” 142 n. 20, “appears to be a hendiadys”<sup>1239</sup>; Lawson Younger Jr, “קוֹץ I,” <i>NIDOTTE</i>, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”; “שְׁמִיר I,” <i>NIDOTTE</i>, vol. IV, 166, “a hendiadys denoting thorniness”<sup>1240</sup></p>	<p>Nsemf, asyn</p>
<p>Isa 28:17 וְשִׁמְתִי מִשְׁפָּט לְגִוּוֹ וְצִדְקָה לְמִשְׁקָלָהּ and I will make <i>judgment</i> as line and <i>righteousness</i> as level Blenkinsopp, <i>Isaiah 56-66</i>, 32, 134<sup>1241</sup>; Leclerc, <i>Yahweh</i>, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”</p>	<p>Ndiss in Pa</p>
<p>Isa 28:19 בַּיּוֹם וּבַלַּיְלָהּ by day and by night Soden von/Bergman/Sæbø, “יום,” <i>TDOT</i>, vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’”<sup>1242</sup></p>	<p>Ndiss, th, a</p>
<p>Isa 28:22 כָּלֶה וְנִהְרָצָה complete destruction and decision Avishur, <i>Studies</i>, 108, “a decree and destruction”<sup>1243</sup>; Blenkinsopp, <i>Opening</i>, 15-16 n. 17, “the destruction that is decreed”<sup>1244</sup>; Gadenz, <i>Jews</i>, 129 n. 193<sup>1245</sup>; Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. II. “הרץ,” 401, “fest beschlossene Vernichtung”<sup>1246</sup>; Gesenius, <i>Lexicon</i> (ed. Robinson), 348, “destruction decreed”<sup>1247</sup>; Hartman/Di Lella, <i>Daniel</i>, 245, “decreed ruin”<sup>1248</sup>;</p>	<p>Ndiss</p>

<sup>1236</sup> *Yiqtol + weyiqtol (coh)*.

<sup>1237</sup> 3 perf.

<sup>1238</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1239</sup> See note to Isa 5:6.

<sup>1240</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1241</sup> See note to Isa 5:7.

<sup>1242</sup> See note to Gen. 8:22bb.

<sup>1243</sup> Italics Avishur. See note to Isa 10:23.

<sup>1244</sup> See note to Isa 10:23.

<sup>1245</sup> See note to Isa 10:23.

<sup>1246</sup> See note to Isa 10:23.

<sup>1247</sup> Italics Robinson. See note to Isa 10:23.

<sup>1248</sup> Italics Hartman/Di Lella. See note to Isa 10:23.

König, *Stilistik*, 161, “festbeschlossene Vernichtung”<sup>1249</sup>;  
 “Style,” 157, “consumption, even determined”<sup>1250</sup>;  
 Levi, *Inkongruenz*, 89 n. 81<sup>1251</sup>;  
 Montgomery, *Daniel*, 389, “a determined end”<sup>1252</sup>;  
 Nicole, “הרעף,” *NIDOTTE*, vol. II, 286<sup>1253</sup>;  
 Schorr, “Les composés,” 172, “extermination décidée”<sup>1254</sup>

Isa 28:23α וְשָׁמְעוּ וְשָׁמְעוּ הָאָזְנוֹתֵינוּ give ear and listen/obey Vsemf, synl<sup>1255</sup>  
 Kuntz, “Agent,” 131-132;  
 Watson, *Poetry*, 328

Isa 28:23β הַקְשִׁיבוּ וְשָׁמְעוּ listen/be attentive and listen Vsemf, synl<sup>1256</sup>  
 Kuntz, “Agent,” 131-132

Isa 29:2 תִּאֲנָה וְאֲנָה mourning and mourning Nsr, sg, df  
 Alonso Schökel, “Analyse,” 156<sup>1257</sup>

Isa 29:5 לְפַתְעַת פְּתָאֵם to a sudden/suddenly, suddenly Advb, semf, synl, asyn  
 Avishur, “Pairs,” 74, “in an instant suddenly”<sup>1258</sup>;  
 Kuntz, “Agent,” 133<sup>1259</sup>

Isa 29:6 וּבְרָעַם וּבְרָעַם with thunder and with shaking/earthquake Ndiss, a  
 Schorr, “Les composés,” 173

Isa 29:7 כְּחִלּוֹם חֲזוֹן לַיְלָה as a dream, a night vision N/Ph, semf, asyn  
 Avishur, “Pairs,” 69, “a dream, a vision of the night”<sup>1260</sup>

Isa 29:9αα הִתְמַהְמַהוּ וְהִתְמַהוּ delay/wait and be astounded Vdiss<sup>1261</sup>  
 Kuntz, “Agent,” 131, “act astoundedly and be astounded”<sup>1262</sup>

Isa 29:9αβ הִשְׁתַּעֲשַׁעוּ וְשָׂעוּ be blind and be blind Vsr, ds<sup>1263</sup>  
 Kuntz, “Agent,” 131, “act blindingly and be blinded”<sup>1264</sup>

<sup>1249</sup> “Determined extinction.”

<sup>1250</sup> See note to to Isa 10:23.

<sup>1251</sup> See note to Isa 10:23.

<sup>1252</sup> See note to Isa 10:23.

<sup>1253</sup> See note to Isa 10:23.

<sup>1254</sup> ‘A decided extermination.’ See note to Isa 10:23.

<sup>1255</sup> 2 impv. See also Jer 13:15.

<sup>1256</sup> 2 impv.

<sup>1257</sup> See also Lam 2:5.

<sup>1258</sup> This is, according to Avishur, an ‘appositional hendiadys.’ See note to Num 6:9.

<sup>1259</sup> These adverbs are viewed by Kuntz as adjectives.

<sup>1260</sup> This is, according to Avishur, an ‘appositional hendiadys’ consisting of two synonymous adverbs. He also refers to Isa 29:7; Job 33:15.

<sup>1261</sup> 2 impv.

<sup>1262</sup> Italics Kuntz. Kuntz refers to the verbs in Isa 29:9 as two combinations in which two verbs in each group are from the same root. However, it seems that it is correct concerning the verbs in 29:9ab but not in 29:9aa.

<sup>1263</sup> 2 impv.

<sup>1264</sup> Italics Kuntz. See note to Isa 29:9aa.

Isa 29:17 מְזַעֵר מְזַעֵר still <i>little, small</i> Schorr, “Les composés,” 172, “dans un petit moment” <sup>1265</sup>	Advb + Nsemf, synl, asyn
Isa 30:7 הַבָּל הָרִיק vanity/breath and emptiness Oswalt, <i>Isaiah 1-39</i> , 547 n. 20, “ <i>completely empty</i> [...] are here taken as a hendiadys” <sup>1266</sup> ; Shephard, “רִיק,” <i>NIDOTTE</i> , vol. III, 1107	Nsemf
Isa 30:13 לְפֶתַע פְּתָאִים a sudden/suddenly to a sudden/suddenly Avishur, “Pairs,” 74, “in an instant suddenly” <sup>1267</sup>	Advb, semf, synl, asyn
Isa 30:15 בְּהַשְׁקֵט וּבְבִטְחָה by making silence and by trust Ho, <i>Sedeq</i> , 109	V+N, diss, a <sup>1268</sup>
Isa 30:33 הֵעֲמִיק הֵרְחִיב he made deep, he made wide Avishur, “Pairs,” 72, “made deep (and) wide” <sup>1270</sup>	Vdiss, th, asyn <sup>1269</sup>
Isa 32:13 קִוֵּץ שְׁמִירָה thorn, thorn Lawson Younger Jr, “קִוֵּץ I,” <i>NIDOTTE</i> , vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”; “שְׁמִירָה I,” <i>NIDOTTE</i> , vol. IV, 166, “a hendiadys denoting thorniness” <sup>1271</sup>	Nsemf, asyn
Isa 32:14 עִפְלֵי וְבָחַן hill/Ophel and tower Roberts, “Foundation,” 31, “fortified hill”	Ndiss
Isa 32:16 מִשְׁפָּט וְיִצְדִּיקָה judgment and righteousness Blenkinsopp, <i>Isaiah 1-39</i> , 108, 181; <i>Isaiah 40-55</i> , 274; <i>Isaiah 56-66</i> , 32, 134 <sup>1272</sup> ; Ho, <i>Sedeq</i> , 109; Leclerc, <i>Yahweh</i> , 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”; Melamed, “Two,” 175 <sup>1273</sup> ; Reimer, “צְדִיק,” <i>NIDOTTE</i> , vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice” <sup>1274</sup> ;	Ndiss in Pa

<sup>1265</sup> ‘In a moment.’ See note to Isa 10:25.

<sup>1266</sup> Italics Oswalt.

<sup>1267</sup> See note to Num 6:9.

<sup>1268</sup> The verb is an infc.

<sup>1269</sup> 2 perf.

<sup>1270</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1271</sup> See note to Gen 3:18 and Isa 5:6.

<sup>1272</sup> See note to Isa 5:7.

<sup>1273</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1274</sup> See note to 2 Sam 8:15.

Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1275</sup>

Isa 33:5 **יִצְדִּיקָהּ וְיִשְׁפֹּט** judgment and righteousness

Ndiss

Blenkinsopp, *Isaiah 1-39*, 108, 181; *Isaiah 40-55*, 274; *Isaiah 56-66*, 32, 134<sup>1276</sup>;

Brichto, *Grammar*, 41, “correct judgment”<sup>1277</sup>;

Ho, *Sedeq*, 109;

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

Melamed, “Two,” 175<sup>1278</sup>;

Reimer, “גִּדְרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1279</sup>;

Weinfeld, “Justice,” 228<sup>1280</sup>

Isa 33:6 **חֵכְמָה וְדַעַת** wisdom and knowledge

Ndiss

Levi, *Inkongruenz*, 87 n. 76<sup>1281</sup>;

Melamed, “Break-up” (Hebr.), 200<sup>1282</sup>

Isa 33:9 **אָבַל אֶמְלֵלָהּ** mourned, languished

Vdiss, asyn (advn)<sup>1283</sup>

Althann, “Ellipsis,” 96, “The land languishingly mourns”;

Avishur, “Pairs,” 72, “mourns (and) languishes”<sup>1284</sup>;

Kuntz, “Agent,” 131;

Watson, *Poetry*, 327, “the land languishingly mourns”

Isa 33:13 **שָׁמְעוּ רְחוֹקִים אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים וְגִבְרָתִי**

Nant, b in Pa

listen *you that are far* what I have done and know *you that are near* my strength

Wächter, “רְחֹק,” *TDOT*, vol. XIII, 470, “the antithesis *rāḥôq/qarôb* is often used as a hendiadys expressing a totality”<sup>1285</sup>

Isa 35:8 **מִסְלֵל וְדֶרֶךְ** a highway and a way/road

Nsemf, synl

Avishur, *Studies*, 109, 185 n. 1, “a highway and road/a paved road”<sup>1286</sup>;

<sup>1275</sup> See note to Ps 99:4.

<sup>1276</sup> See note to Isa 5:7.

<sup>1277</sup> See note to 2 Sam 8:15.

<sup>1278</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1279</sup> See note to 2 Sam 8:15.

<sup>1280</sup> See note to 2 Sam 8:15.

<sup>1281</sup> Levi refers to Isa 33:6; 47:10; Eccles 1:16; 2:21, 26; 9:10.

<sup>1282</sup> Melamed refers to Isa 33:6; Isa 47:10.

<sup>1283</sup> 2 perf.

<sup>1284</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1285</sup> See note to Deut 13:8.



Cross, *Myth*, 172 n. 115, “a highroad”;  
Kuntz, “Agent,” 125-126

Isa 35:10 שִׂשׂוֹן וְשִׂמְחָה joy and gladness Nsemf, synl  
Babut, *Expressions*, 185<sup>1287</sup>;  
Brongers, “Merismus,” 110-111 (not h.)<sup>1288</sup>;  
Schorr, “Les composés,” 173<sup>1289</sup>

Isa 37:7 נִתְּנָה בּוֹ רוּחַ וְשָׁמַע שְׂמוֹעָה Ndiss, int  
giving by/to him a spirit and he will hear a rumour  
Girard, *Symboles*, 365, 439 n. 171

Isa 37:18 אֶת־כָּל־הָאֲרָצוֹת וְאֶת־אֲרָצָם Phdiss  
all the lands and their land  
Lee, *Grammar*, 304<sup>1290</sup>

Isa 38:12 נָפַע וְנִגְלָה journeyed/removed and removed/exiled Vsemf<sup>1291</sup>  
Johnson, *Perfekt*, 73;  
Kuntz, “Agent,” 131, 133, “pulled up and removed”<sup>1292</sup>;  
Watson, *Poetry*, 328;  
Westhuizen van der, “Hendiadys,” 54, “was plucked up and removed from me”<sup>1293</sup>

Isa 38:16 וְהִחַיֵּנִי וְהַחֲנִי Vdiss<sup>1294</sup>  
and you shall restore me/make me strong and you shall let me live  
Kuntz, “Agent,” 131;  
Watson, *Poetry*, 328;  
Westhuizen van der, “Hendiadys,” 54, “heal me as well as revive me”<sup>1295</sup>

Isa 39:8 שְׁלוֹם וְאֱמֶת peace and truth Ndiss  
Avishur, *Studies*, 155 n. 2<sup>1296</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
vol. I, “אֱמֶת,” 78, “dauernde Wohlfart”<sup>1297</sup>;  
Jepsen, “אֱמֶת,” *TDOT*, vol. I, 311<sup>1298</sup>;  
Levi, *Inkongruenz*, 90 n. 82<sup>1299</sup>;  
Lundbom, *Jeremiah 1-20*, 707, “true peace”<sup>1300</sup>;

<sup>1286</sup> Italics Avishur.

<sup>1287</sup> See note to Isa 22:13.

<sup>1288</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 22:13.

<sup>1289</sup> See note to Isa 22:13.

<sup>1290</sup> In the edition from 1827.

<sup>1291</sup> *Qatal* + *wegatal*.

<sup>1292</sup> Italics Kuntz.

<sup>1293</sup> Italics van der Westhuizen.

<sup>1294</sup> 2 *weyiqtol*.

<sup>1295</sup> Italics van der Westhuizen.

<sup>1296</sup> See note to 2 Kgs 20:19.

<sup>1297</sup> ‘Permanent peace.’ See note to 2 Kgs 20:19.

<sup>1298</sup> See note to 2 Kgs 20:19.

<sup>1299</sup> See note to 2 Kgs 20:19.

<sup>1300</sup> Italics Lundbom. See note to 2 Kgs 20:19.

Melamed, “Two,” 177, “שלום אמת”<sup>1301</sup>;  
Segal, *Introduction*, 43, “שלום אמת”<sup>1302</sup>

Isa 40:17 מֵאַפְסָּ וְהוּזוּ מֵאַפְסָּ from end and emptiness/void  
Rendsburg, “Review,” 136<sup>1303</sup> Ndiss

Isa 40:19 הִשָּׁךְ הַפֶּסֶל הַנִּסָּךְ the idol the engraver poured out  
Levi, *Inkongruenz*, 89<sup>1305</sup> N+V, diss<sup>1304</sup>

Isa 40:30 וַיִּגְעוּ נְעָרִים וַיִּגְעוּ and youths were tired/weary and they were weary  
Rosenbaum, *Word-Order*, 155, “even youths grow tired and weary”<sup>1307</sup> Vsemf, synl, int<sup>1306</sup>

Isa 41:4 מִי־פָעַל וְעָשָׂה who did/made and did/worked  
Girard, *Psaumes 1-50*, 315 n. 5;  
Goldingay/Payne, *Isaiah 40-55*, vol. I, 208, “Who acted effectively?”;  
Johnson, *Perfekt*, 74 Vsemf (advn)<sup>1308</sup>

Isa 41:5 וַיָּבֹאוּ קָרְבָּה וַיָּבֹאוּ they came near and they came/brought  
Oswalt, *Isaiah 40-55*, 85, “is a hendiadys meaning ‘came together’” Vsemf<sup>1309</sup>

Isa 41:11a הֵן יִבְשׁוּ וַיִּכְלְמוּ כָּךְ הֵן יִנְהָרוּ indeed, they will be ashamed and they will be humiliated, all who rage at you  
Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “All who rage against you will be ashamed and disgraced”<sup>1311</sup> Cla/V, semf<sup>1310</sup>

Isa 41:11aa יִבְשׁוּ וַיִּכְלְמוּ they shall be ashamed and they shall be humiliated  
Goldingay/Payne, *Isaiah 40-55*, vol. I, 165 Vsemf<sup>1312</sup>

<sup>1301</sup> ‘True peace.’ See note to 2 Kgs 20:19.

<sup>1302</sup> ‘True peace.’ See note to 2 Kgs 20:19.

<sup>1303</sup> Rendsburg refers to Isa 40:17; 49:4.

<sup>1304</sup> The verb is a perf.

<sup>1305</sup> Levi refers to Isa 40:19; 44:10; 48:5.

<sup>1306</sup> 2 impfc.

<sup>1307</sup> Rosenbaum refers on pp. 154-156 to *hendiadyses* of the kind “AB with an insertion,” which he exemplifies by combinations in Isa 40:30; 41:15; 42:21; 43:17; 44:2, 11, 17; 46:7; 52:2; 53:4. Rosenbaum refers to this particular example as an “[AB] hendiadys [x] S.”

<sup>1308</sup> *Qatal + weqatal*.

<sup>1309</sup> Perf + impfc.

<sup>1310</sup> *Yiqtol + weyiqtol*.

<sup>1311</sup> Italics Waltke/O’Connor.

<sup>1312</sup> *Yiqtol + weyiqtol*.

Isa 41:15 תָּרֹשׁ הַרִים וְתִדְחַק <i>you will thresh mountains and you will crush/tresh</i> Rosenbaum, <i>Word-Order</i> , 155, “you will thresh and crush mountains” <sup>1314</sup>	Vsemf, int <sup>1313</sup>
Isa 41:17 והָאֲבִיּוֹנִים וְהָעֲנִיִּים Melamed, “Two,” 176, 177 <sup>1315</sup>	Nsemf
Isa 41:20 יֵרְאוּ וְיִדְעוּ וְיִשְׁכַּחוּ וְיִשְׁכַּלּוּ they may/shall see and know and consider and understand Brongers, “Merismus,” 110	4Vsemf <sup>1316</sup>
Isa 41:23βα וְתָרַעוּ וְתָרַעוּ Sommer, <i>Prophet</i> , 67, “Deutero-Isaiah employs the terms as a hendiadys (the gods can’t do anything)”	Vant <sup>1317</sup>
Isa 41:23ββ וְנִשְׁתַּעֲפָה וְנִשְׁתַּעֲפָה Held, “Notes,” 37, n. 52	Vsemf <sup>1318</sup>
Isa 42:2 לֹא יִצְעַק וְלֹא יִשָּׂא Babut, <i>Expressions</i> , 185	Vsemf <sup>1319</sup>
Isa 42:17 לְמַסְכָּה ... בְּמַסְכָּל Melamed, “Break-up” (Eng.), 125, “an idol [...] a graven image” <sup>1320</sup> ; Goldingay/Payne, <i>Isaiah 40-55</i> , vol. I, 249, “Indeed ‘image/idol’ may be a hendiadys for a cast statue”	Ndiss, th in Pa
Isa 42:21 וְיִגְדִיל תּוֹרָה וְיִאֲדָר and he will <i>make great</i> the law and he will <i>make glorious</i> Rosenbaum, <i>Word-Order</i> , 155, “that he exalt and glorify (His) teaching” <sup>1322</sup>	Vdiss, int <sup>1321</sup>
Isa 42:25 אַפּוֹ הַמָּה אֵפוֹ Korpel/de Moor, <i>Structure</i> , 123 n. 17 “We assume hendiadys/hot anger”	Nsemf, synl, c, asyn
Isa 43:17α רֶכֶב-וָסוּסִים Melamed, “Break-up” (Eng.), 128-129 <sup>1323</sup>	Ndiss, th

<sup>1313</sup> *Yiqtol + weyiqtol.*

<sup>1314</sup> See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] o”.

<sup>1315</sup> See note to Deut 15:11.

<sup>1316</sup> *1yiqtol + 3 weyiqtol.*

<sup>1317</sup> *Yiqtol + weyiqtol.*

<sup>1318</sup> *2 weyiqtol* (coh.).

<sup>1319</sup> *2 impf.*

<sup>1320</sup> See note to Deut 27:15.

<sup>1321</sup> *Yiqtol + weyiqtol.*

<sup>1322</sup> See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] o”.

<sup>1323</sup> See note to Ex 14:9.

Isa 43:17β דָּעֲכוּ כַפְשֵׁתָהּ כָּבוּ they were extinguished, like a wick they were quenched Rosenbaum, <i>Word-Order</i> , 154, “they were extinguished, quenched like a wick” <sup>1325</sup>	Vsemf, int <sup>1324</sup>
Isa 44:5 וְזֶה יִקְרָא בְּשֵׁם-יְעֻקֵּב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה and this one shall call by Jacob’s <i>name</i> and this one shall write/inscribe his <i>hand</i> to YHWH Goldingay/Payne, <i>Isaiah 40-55</i> , vol. I, 328, “may here be a hendiadys”	Ndiss, a, c, in Pa
Isa 44:7 וַיְהִי־כֵן וַיְהִי־כֵן וַיְהִי־כֵן and he shall declare it and he shall arrange it Goldingay/Payne, <i>Isaiah 40-55</i> , vol. I, 339, “they constitute a virtual hendiadys, ‘lay it out by announcing’”	Vdiss (advn) <sup>1326</sup>
Isa 44:8 הִשְׁמַעְתִּיךָ וְהִגַּדְתִּי I proclaimed to you and I declared to you Johnson, <i>Perfekt</i> , 74	Vsemf <sup>1327</sup>
Isa 44:10 וַיִּפְסֹל נִסְדָּךְ and an idol he poured out Levi, <i>Inkongruenz</i> , 89 <sup>1329</sup>	N+V, diss <sup>1328</sup>
Isa 44:11 יִתְקַבְּצוּ כָּל־לֵב יַעֲמֹדוּ <i>may they assemble</i> all of them and <i>may they stand</i> Rosenbaum, <i>Word-Order</i> , 155, “let them all assemble and stand” <sup>1331</sup>	Vdiss, int <sup>1330</sup>
Isa 44:17βα יִסְגֹּד-[יִסְגֹּד]-לּוֹ וַיִּשְׁתַּחֲוֶה he <i>bows down</i> in worship to him and <i>he bows/worships</i> Cohen, “Saga,” 325-326 <sup>1333</sup> ; Rosenbaum, <i>Word-Order</i> , 155, “then he bows and worships him” <sup>1334</sup>	Vsemf, int <sup>1332</sup>
Isa 44:17ββ וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר and he prayed to him and he said Rosenbaum, <i>Word-Order</i> , 155, “he prays and says to him” <sup>1336</sup>	Vdiss, int <sup>1335</sup>

<sup>1324</sup> 2 perf.

<sup>1325</sup> See note to Isa 40:30. Rosenbaum refers to this examples as an “[AB] hendiadys [x] pp”.

<sup>1326</sup> 2 *weyiqtol*.

<sup>1327</sup> *Qatal* + *weqatal*.

<sup>1328</sup> The verb is a perf.

<sup>1329</sup> See note to Isa 40:19.

<sup>1330</sup> 2 impf.

<sup>1331</sup> See note to Isa 40:30. Rosenbaum refers to this example as an “[AB] hendiadys [x] S.”

<sup>1332</sup> *Yiqtol* + *weyiqtol*.

<sup>1333</sup> Cohen refers to Isa 44:17; 46:6.

<sup>1334</sup> See note to Isa 40:30. Rosenbaum refers to this example as an “[A&B] hendiadys [x] pp.”

<sup>1335</sup> 2 impfc.

<sup>1336</sup> See note to Isa 40:30. Rosenbaum refers to this example as an “[A&B] hendiadys [x] pp.”

Isa 46:6 אֶת־יְשׁוּתָהֶ֜ם יִסְגְּדוּ <i>they bow down in worship, indeed they bow down/worship</i> Cohen, “Saga,” 325-326 <sup>1338</sup>	Vsemf, int <sup>1337</sup>
Isa 46:7 וְשָׂאוּהוּ עַל־כַּתְּפֵיהֶם וְסָבְרוּהוּ <i>they lift it on their shoulders, they carry it</i> Rosenbaum, <i>Word-Order</i> , 154, “then they lift it, they carry it on their shoulders” <sup>1340</sup>	Vdiss, int <sup>1339</sup>
Isa 47:10 וְדַעַתְךָ וְדַעֲמֶ֑ךָ your wisdom and your knowledge Levi, <i>Inkongruenz</i> , 87 n. 76 <sup>1341</sup> ; Melamed, “Break-up” (Hebr.), 200 <sup>1342</sup> ; Goldingay/Payne, <i>Isaiah 40-55</i> , vol. II, 106	Nsemf, c
Isa 48:1 וְלֹא בְצִדְקָה וְלֹא בְאֱמֻנָה not in truth and not in righteousness Franke, <i>Isaiah</i> , 173, “not in true righteousness” <sup>1343</sup>	N/Ph, diss, a
Isa 48:5 וּפְסֻלִי וְנִסְכֵי וְנִסְכֵי and my idol/graven image and my molten image Franke, <i>Isaiah</i> , 186; Levi, <i>Inkongruenz</i> , 89 <sup>1344</sup> ; Oswalt, <i>Isaiah 40-66</i> , 257 n. 9, “my handcrafted image [...] this is almost certainly a hendiadys” <sup>1345</sup>	Ndiss, th, c
Isa 49:4 וְהָבֵל לְתִהְיוֹ וְהֶבֶל for emptiness/void and vanity/futility Rendsburg, “Review,” 136 <sup>1346</sup>	Nsemf, synl, a
Isa 49:10 וְשֶׁמֶשׁ וְשָׂרָב the heat and the sun <i>NET</i> , 1263 n. 23, “the sun’s oppressive heat”	Ndiss
Isa 50:6 מִכָּל־מִזְמוֹת וְרִק from insults and spittle Bailey, “רקק,” <i>NIDOTTE</i> , vol. III, 1200, “may be understood as a hendiadys, meaning all kinds of insults, both verbal and acted out”	Ndiss, b <sup>1347</sup>
Isa 51:3 וְשִׂשׂוֹן וְשִׂמְחָה joy and gladness Babut, <i>Expressions</i> , 185 <sup>1348</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1349</sup> ;	Nsemf, synl

<sup>1337</sup> 2 impf.

<sup>1338</sup> See note to Isa 44:17.

<sup>1339</sup> 2 impf.

<sup>1340</sup> See note to Isa 40:30. Rosenbaum refers to this example as “[AB] hendiadys [x] pp.”

<sup>1341</sup> See note to Isa 33:6.

<sup>1342</sup> See note to Isa 33:6.

<sup>1343</sup> See note to 1 Kgs 3:6.

<sup>1344</sup> See note to Isa 40:19.

<sup>1345</sup> Italics Oswalt. See note to Judg 17:3.

<sup>1346</sup> See note to Isa 40:17.

<sup>1347</sup> Concr + abstr.

<sup>1348</sup> See note to Isa 22:13.

<sup>1349</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 22:13.

Goldingay/Payne, *Isaiah 40-55*, vol. II, 226, “the singular verb may suggest [...] a hendiadys”;  
 Schorr, “Les composés,” 173<sup>1350</sup>;  
 Watson, *Techniques*, 384

Isa 51:5 אֵלַי אַיִם יִקְוּ וְאֶל-רַשִׁי יִנְחָלוּן and for me the coastland *waits* and for my arms they *wait*  
 Girard, *Psaumes 1-50*, 631 n. 5 Vsemf, synl, int<sup>1351</sup>

Isa 51:11 שִׂשׂוֹן וְשִׂמְחָה joy and gladness  
 Babut, *Expressions*, 185<sup>1352</sup>;  
 Brongers, “Merismus,” 110-111 (not h.)<sup>1353</sup>;  
 Schorr, “Les composés,” 173<sup>1354</sup> Nsemf, synl

Isa 51:19ba הַשֵּׁד וְהַשֹּׁבֵר the violence/destruction and the break  
 Goldingay/Payne, *Isaiah 40-55*, vol. II, 251, “could be read as a hendiadys for devastating destruction”;  
 Klein/Blomberg/Hubbard/Eckleberger, *Introduction*, 240, “destructive ruin”;  
 Kuntz, “Agent,” 125<sup>1355</sup>;  
 Rosenbaum, *Word-order*, 104;  
 Schorr, “Les composés,” 173<sup>1356</sup>;  
 Watson, *Poetry*, 326, “destructive desolation”<sup>1357</sup>;  
 Zalcman, “Illusions,” 57, “‘shattering devastation’ or ‘crushing ruin’”<sup>1358</sup> Nsemf

Isa 51:19bb וְהָרֶעֶב וְהַחֶרֶב and the hunger and the sword  
 Goldingay/Payne, *Isaiah 40-55*, vol. II, 250 (not h.);  
 Kuntz, “Agent,” 125<sup>1360</sup>;  
 Rosenbaum, *Word-order*, 104;  
 Watson, *Poetry*, 326, “stabbing starvation”<sup>1361</sup> Ndiss<sup>1359</sup>

<sup>1350</sup> See note to Isa 22:13.

<sup>1351</sup> 2 impf.

<sup>1352</sup> See note to Isa 22:13.

<sup>1353</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 22:13.

<sup>1354</sup> See note to Isa 22:13.

<sup>1355</sup> Kuntz refers to two combinations of two nouns that occur in Isa 51:19ba and 51:19bb and adopts Watson’s translation of the first two as ‘destructive desolation.’

<sup>1356</sup> Schorr refers to the combination of these nouns in parataxis as a *hendiadys*. They occur combined in Isa 51:19; 59:7; 60:18; Jer 48:3.

<sup>1357</sup> Watson refers to two combinations in Isa 51:19. See also Isa 51:19b.

<sup>1358</sup> Zalcman refers to Isa 51:19; 60:18.

<sup>1359</sup> Abstr + concr.

<sup>1360</sup> See note to 51:19aa. Kuntz adopts Watson’s translation of the two as ‘stabbing starvation.’

<sup>1361</sup> Watson refers to two combinations in Isa 51:19. See also Isa 51:19b.

<p>Isa 52:1 עָרֵל וְטָמֵא uncircumcised and unclean  Olyan, “Dimensions,” 41 n. 12, “the uncircumcised who are unclean”; “Rites,” 67, “(the) uncircumcised (person who is) unclean”:  Oswalt, <i>Isaiah 40-66</i>, 360, “These two terms are probably functioning as a hendiadys in which the concrete and the abstract are working together”<sup>1363</sup></p>	<p>Nsemf<sup>1362</sup></p>
<p>Isa 52:2 קוּמִי מֵעֹפָר הַדָּחַיִם shake from dust, arise  Rosenbaum, <i>Word-Order</i>, 154, “Shake yourself off, rise up from the dust”<sup>1365</sup></p>	<p>Vdiss, int<sup>1364</sup></p>
<p>Isa 52:9 רִנְנוּ וְשִׂחוּ break forth, shout for joy  Rand, <i>Introduction</i>, 266<sup>1367</sup></p>	<p>Vdiss, asyn<sup>1366</sup></p>
<p>Isa 53:4βα וְאִנְקֵנוּ חֲשֻׁבָהוּ נָנוּעַ and we, we considered him stricken  Rosenbaum, <i>Word-Order</i>, 156, “We considered him afflicted”<sup>1369</sup></p>	<p>Vdiss, asyn<sup>1368</sup></p>
<p>Isa 53:4ββ מִכָּה אֱלֹהִים וּמִעֲנָה God-smitten and afflicted  Rosenbaum, <i>Word-Order</i>, 156, “smitten and humiliated by God”<sup>1370</sup></p>	<p>Nc + N, semf</p>
<p>Isa 53:8 מִמִּשְׁפָּט וּמִמְשָׁפֵט from oppression and from judgment  Blenkinsopp, <i>Isaiah 40-55</i>, 345, 348, 353, “By oppressive acts of judgment”;  Avishur, <i>Studies</i>, 102;  Gordis, “Usages,” 41, “מעצירת המשפט”<sup>1371</sup>; <i>Kohleth</i>, 331, “because of the suppression of justice”;  Kuntz, “Agent,” 125, “By oppressive judgment”;  König, <i>Stilistik</i>, 161, “Angst des Gerichts”<sup>1372</sup>;  NET, 1269, “unjust trial”, 1269 n. 21, “a hendiadys meaning ‘coercive legal decision’”;  Oswalt, <i>Isaiah 40-66</i>, 393, “oppressive legal treatment”</p>	<p>Ndiss, a</p>
<p>Isa 53:9 לֹא-חָמַס עָשָׂה וְלֹא מִרְמָה בִּפְיוֹ  no violence had he done and no deceit in his mouth  Goldingay/Payne, <i>Isaiah 40-55</i>, vol. II, 318</p>	<p>Ndiss in Pa</p>

<sup>1362</sup> 2 adj, coner + abstr.

<sup>1363</sup> With reference to Waltke/O’Connor, *Syntax*, §32.3b, p. 540.

<sup>1364</sup> 2 impv.

<sup>1365</sup> See note to Isa 40:30. Rosenbaum refers to this as an “[AB] hendiadys [x] pp.”

<sup>1366</sup> 2 impv.

<sup>1367</sup> Rand refers to Isa 52:9; Ps 98:4.

<sup>1368</sup> Perf + pass partic.

<sup>1369</sup> See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] –C.”

<sup>1370</sup> See note to Isa 40:30. Rosenbaum refers to this as “[A&B] hendiadys [x] –C.”

<sup>1371</sup> ‘From judgment-suppression.’

<sup>1372</sup> ‘Fear of judgment.’

Isa 53:10 **וַיִּכְרַחֵם וַיַּעַלְלֵהוּ** crushing him, he made sick Vdiss, asyn (advn)<sup>1373</sup>  
 Oswalt, *Isaiah 40-66*, 400 n. 50, “The syntax of the two verbs (infinitive plus finite verb without a conjunction) suggests the possibility of hendiadys: to crush painfully”

Isa 54:5 **בַּעֲלֵיךָ עֲשִׂיךָ** your husband, your maker Ndiss, c, asyn  
 Avishur, “Pairs,” 73, “your Maker is your husband”<sup>1374</sup>

Isa 56:1 **וַיִּשְׁמַט מִשְׁפָּט וַיִּשְׁמַט מִשְׁפָּט וַיִּשְׁמַט מִשְׁפָּט** keep *judgment* and do *righteousness* Ndiss in Pa  
 Ben Zvi/Hancock/Beinert, *Readings*, 104;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”

Isa 56:5 **יָד וְשֵׁם** a hand and a name Ndiss<sup>1375</sup>  
 Brongers, “Merismus,” 109, “ein Gedächtnis aere perennius”<sup>1376</sup>;  
 Levi, *Inkongruenz*, 92;  
 Weinfeld, *Deuteronomy*, 193 n. 4;  
 Winkle van, “Meaning,”<sup>379</sup>, “may be a hendiadys”

Isa 57:12 **וְאֵת־מַעֲשֵׂיךָ וְצִדְקָתְךָ** your righteousness and your works Ndiss, c, in Pa  
 Brongers, “Merismus,” 109, “dein “heilbringendes Machwerk”<sup>1377</sup>;  
 Good, “Exodus,” 358, “your victorious deeds”

Isa 57:19 **לְרֵחֹק וְלִקְרֹב** to those that are far and to those that are near Nant, a  
 Wächter, “רחק,” *TDOT*, vol. XIII, 470, “the antithesis *rāhōq/qarōb* is often used as a hendiadys expressing a totality”<sup>1378</sup>

Isa 58:4 **וּמַצָּחָה** to dispute and strife Nsemf, synl, a  
 Paul, *Studies*, 74 n. 3

Isa 58:7 **וְעֲנִיִּים מְרַדְּדִים** and poor wanderers Ndiss, asyn, b<sup>1379</sup>  
 Barré, “Wandering,” 184, 185, “those *wandering about bowed* (in grief)”<sup>1380</sup>

Isa 59:7 **וְשִׁבְרָה וְשִׁבְרָה** violence/destruction and break/fracture Nsemf  
 Brongers, “Merismus,” 110-111 (**not h.**)<sup>1381</sup>;

<sup>1373</sup> Infc + perf.

<sup>1374</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1375</sup> Concr + abstr.

<sup>1376</sup> ‘A remembrance stronger than bronze.’

<sup>1377</sup> ‘Your saving deeds.’

<sup>1378</sup> See note to Deut 13:8.

<sup>1379</sup> Adj + noun.

<sup>1380</sup> Italics Barré. Barré refers to Isa 58:7; Lam 1:7, 3:19.

<sup>1381</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Isa 59:7; 60:8; Jer 48:3.



Schorr, “Les composés,” 173<sup>1382</sup>

Isa 59:14 מִשְׁפָּט וְצִדְקָה judgment and righteousness

Ndiss in Pa

Blenkinsopp, *Isaiah 1-39*, 108, 181; *Isaiah 40-55*, 274; *Isaiah 56-66*, 192;

Ho, *Sedeq*, 109;

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

Melamed, “Two,” 175<sup>1383</sup>;

Reimer, “גִּדְרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1384</sup>;

Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1385</sup>

Isa 60:4 בָּאוּ יַחְדָּם וְיָבִיאוּ אִתָּם they gathered together, they come

Vdiss, asyn<sup>1386</sup>

Oswalt, *Isaiah 40-66*, 533 n. 7, “all of them come together”

Isa 60:12 הַעָמָר וְהַמְּלִכָּה the people/nation and the kingdom

Ndiss

Talmon, *Kingship*, 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence”<sup>1387</sup>

Isa 60:15 עָזְבוּהָ וְשָׂנְאוּהָ forsaken and hated

Ndiss<sup>1388</sup>

Brongers, “Merismus,” 110-111 (**not h.**)<sup>1389</sup>

Isa 60:18 שֶׁד וְשִׁבְרָה violence/destruction and break

Nsemf

Brongers, “Merismus,” 110-111 (**not h.**)<sup>1390</sup>;

Schorr, “Les composés,” 173<sup>1391</sup>;

Stuart, *Hosea-Jonah*, 327, 330, “virtually in hendiadys”<sup>1392</sup>;

Zalcman, “Illusions,” 57 n. 26 “‘shattering devastation’ or ‘crushing ruin’”<sup>1393</sup>

<sup>1382</sup> See note to Isa 51:19ba.

<sup>1383</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1384</sup> See note to 2 Sam 8:15.

<sup>1385</sup> See note to Ps 99:4.

<sup>1386</sup> 2 perf.

<sup>1387</sup> See note to 1 Kgs 18:10.

<sup>1388</sup> 2 pass partic as adjectives.

<sup>1389</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>1390</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 59:7.

<sup>1391</sup> See note to Isa 51:19ba.

<sup>1392</sup> Stuart views the two nouns combined as “virtually in hendiadys” and he refers to Isa 60:18; Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; Hab 1:3; 2:17.

<sup>1393</sup> See note to Isa 51:19.

Isa 61:8 גָּזַל בְּעוֹלָה robbery with iniquity Oswalt, <i>Isaiah 40-66</i> , 573 n. 50, “ <i>iniquitous robbery</i> ” [...] “Perhaps [...] a hendiadys” <sup>1395</sup>	Ndiss, a <sup>1394</sup>
Isa 61:11 צְדָקָהּ וְתַהֲלִיָּהּ righteousness and prayer Avishur, <i>Studies</i> , 109, “ <i>the praise of the righteousness</i> ” <sup>1396</sup>	Ndiss
Isa 63:10 קָרְרוּ וְעָצְבוּ they rebelled and they vexed Johnson, <i>Perfekt</i> , 74	Vsemf <sup>1397</sup>
Isa 64:4 אֶת־שֵׁשׁ וְעָשָׂה לְצִדְקָה one rejoicing and doing righteousness Oswalt <i>Isaiah 40-66</i> , 619 n. 13, “those who joyfully do righteousness”	Vdiss (advn) <sup>1398</sup>
Isa 65:6 שִׁלְמָתִי וְשִׁלְמָתִי I completed/recompensed and I completed/recompensed Johnson, <i>Perfekt</i> , 74 <sup>1400</sup>	Vsr, iden <sup>1399</sup>
Isa 66:2 וְנִכְבְּהוּ-רוּחַ וְתַרְדּוּ עַל־דְּבָרֵי and of contrite spirit and trembling at my word Girard, <i>Symboles</i> , 439 n. 181	Nc + Ph
Isa 66:18 הַגּוֹיִם וְהַלְשׁוֹנוֹת the nations and the tongues/languages Blenkinsopp, <i>Isaiah 56-66</i> , 309-310, “nations of every tongue”	Ndiss
Isa 66:20 בְּסוּסִים וּבְכַרְבָּב with horses and with chariot Melamed, “Break-up” (Eng.), 128-129 n. 46 <sup>1401</sup>	Ndiss, th, b

## Jeremiah

Jer 1:10 לְגַתּוֹשׁ וּלְגַתּוֹץ to uproot and to break down Brongers, “Merismus,” 110	Vdiss <sup>1402</sup>
Jer 2:6 עֲרֵבָה וְשׂוּיָהּ steppe/desert plain and pit Lundbom, <i>Jeremiah 1-20</i> , 259, “could be a hendiadys, i.e., ‘pitted desert’”	Ndiss
Jer 2:19 וְדַעַי וְרָאִי כִּי־רַע וְקָוֶה and know and see that evil and bitter Harman, “Particles,” <i>NIDOTTE</i> , vol. IV, 1037, “know and see”;	Cla/Vdiss <sup>1403</sup>

<sup>1394</sup> Only the second noun has a prefixed particle.

<sup>1395</sup> Italics Oswald.

<sup>1396</sup> Italics Avishur.

<sup>1397</sup> *Qatal + weqatal*.

<sup>1398</sup> 2 partc.

<sup>1399</sup> *Qatal + weqatal*.

<sup>1400</sup> Johnson calls attention to that there is an additional verb preceding these two.

<sup>1401</sup> See note to Deut 11:4.

<sup>1402</sup> 2 infc.

<sup>1403</sup> 2 impv. See also 1 Sam 23:22; 23:33.

Waltke/O'Connor, *Introduction*, §39.2.5, p. 654, “Know and see that it is evil and bitter”<sup>1404</sup>

Jer 3:2 בְּזִנְיֹתֶיךָ וּבְרָעָתְךָ with your harlotries and with your evil  
Kuntz, “Agent,” 126, 133, “*your shameful harlotry*”<sup>1405</sup>;  
Lundbom, *Jeremiah 1-20*, 302, “your wicked whoring”;  
Riegner, *Harlot*, 144 n. 1, “can be read as separate but related charges [...] or as a hendiadys and translated as ‘your evil, non-Yahwist practices’”;  
Thompson, *Jeremiah*, 188 n. 8, “‘with your wicked fornication’ regarding the two nouns as a hendiadys”;  
Watson, *Poetry*, 325, “your vile harlotry”

Ndiss, a, b, c

Jer 3:5 וְתַעֲשִׂי הָרָעוֹת וְהוֹכֵל and you did the evil and you were able  
*NET*, n. 12 “an example of hendiadys, meaning ‘You do all the evil you are able to do’”<sup>1407</sup>

Vdiss, int (advm)<sup>1406</sup>

Jer 3:17, 18 בְּיָמֵי הַהֵמָּה... בְּיָמֵי הַהֵמָּה at that time ... in those days  
Brin, *Concept*, 48, “perhaps the things are formulated here [...] in the manner of a *hendiadys*”<sup>1408</sup>

Advb-Ph of time in Pa

Jer 4:2aa בְּאֵמֶת בְּמִשְׁפָּט in truth, in judgment  
Avishur, *Studies*, 155, n. 1;  
Althann, *Analysis*, 25, “with dependable sincerity”;  
Brichto, *Grammar*, 41, “correct judgment”<sup>1409</sup>;  
Franke, *Isaiah*, 173, “in faith ... and in righteousness”<sup>1410</sup>

Ndiss, a, asyn

Jer 4:2α בְּאֵמֶת בְּמִשְׁפָּט וּבְצִדְקָה in truth, in judgment and in righteousness  
Bullinger, *Figures*, 673, “thou shalt swear, in truth (*i.e.*, truly, yes – justly and righteously)”<sup>1412</sup>

3Ndiss, a,  
(*hendiatrix*)<sup>1411</sup>

Jer 4:2αβ בְּמִשְׁפָּט וּבְצִדְקָה in judgment and righteousness  
Blenkinsopp, *Isaiah 1-39*, 108, 181;  
Brichto, *Grammar*, 41, “*correct judgment*”<sup>1413</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Melamed, “Two,” 177<sup>1414</sup>;

Ndiss, a

<sup>1404</sup> Italics Waltke/O'Connor.

<sup>1405</sup> Italics Kuntz.

<sup>1406</sup> 2 impfc.

<sup>1407</sup> In the *NET* Bible Notes in *Accordance*.

<sup>1408</sup> Italics Brin.

<sup>1409</sup> Brichto refers to this combination as a *hendiadys*.

<sup>1410</sup> See note to 1 Kgs 3:6.

<sup>1411</sup> Bullinger refers to this example as a *hendiatrix*.

<sup>1412</sup> Italics Bullinger. This example is designated *hendiatrix* by Bullinger and he refers also to Dan 3:7.

<sup>1413</sup> Italics Brichto. See note to 2 Sam 8:15.

<sup>1414</sup> See note to 2 Sam 8:15.

Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1415</sup>;  
Weinfeld, “Justice,” 228<sup>1416</sup>

Jer 4:5 מלאו קראו מלאו call, fill  
Althann, *Analysis*, 42

Vdiss, asyn<sup>1417</sup>

Jer 4:18 זאת רעתך this your evil  
Althann, *Analysis*, 82, “Another possibility is [...] to view זאת רעתך as a hendiadys, literally ‘the indignity of your malice’, or ‘your profound malice’”<sup>1418</sup>

Partc + N, c

Jer 4:23 תהו ובהו formless and void  
Hayes, “Jeremiah,” 247, “a formless waste”;  
Perry, “Poetics,” 4, 6, “formless and void”/“waste and void”<sup>1419</sup>;  
Talmon/Fields, “Collocation,” 88, “disorder”<sup>1420</sup>

Nsemf, synl

Jer 4:26 תרון אפו the heat of his anger  
Althann, *Analysis*, 99, “by the hot fury of his anger”<sup>1421</sup>

Nc

Jer 4:28 כידברתי ומהי because I have spoken, purposed  
*NET*, 69, “for I have made my purpose known”<sup>1423</sup>

Vdiss, asyn (advn)<sup>1422</sup>

Jer 5:23 סורר ומורה rebelling/stubborn and rebelling  
Fleishman, “Innovation,” 311 n. 2, 312, “wayward and defiant”<sup>1425</sup>;  
Schorr, “Les composés,” 172, “indocilement obstiné”<sup>1426</sup>

Nsemf<sup>1424</sup>

Jer 5:30 שמה ושמרה horror/appallment and horrible  
Segal, *Introduction*, 43, “שמה שהיא שמרה”<sup>1428</sup>;  
Watson, “Parallelism,” 59

Nsemf<sup>1427</sup>

Jer 6:7βα ושר הקס ושר violence and violence/destruction  
Althann, *Analysis*, 211-212, “murderous destruction”;  
Andersen, *Habakkuk*, 111, 116, “devastating lawlessness”<sup>1429</sup>;

Nsemf, synl

<sup>1415</sup> See note to 2 Sam 8:15.

<sup>1416</sup> See note to 2 Sam 8:15.

<sup>1417</sup> 2 impv.

<sup>1418</sup> Althann interprets זאת as the noun ‘indignity’ and when using the term hendiadys he refers to Dahood.

<sup>1419</sup> See note to Gen 1:2.

<sup>1420</sup> See note to Gen 1:2.

<sup>1421</sup> Althann interprets מפני as “fury.”

<sup>1422</sup> 2 perf.

<sup>1423</sup> In the *NET Bible Notes in Accordance*.

<sup>1424</sup> 2 partc as adjectives.

<sup>1425</sup> See note to Deut 21:18.

<sup>1426</sup> ‘Intractably stubborn.’ See note to Deut 21:18.

<sup>1427</sup> Noun + adj.

<sup>1428</sup> ‘A horror/waste that is terrifying.’

Jacobson, *Student edition*, 20, “assault and-battery”<sup>1430</sup>;  
 Kuntz, “Agent,” 126-128<sup>1431</sup>;  
 Melamed, “Break-up” (Hebr.), 200<sup>1432</sup>;  
 Sabottka, *Zephanja*, 43 n. 145<sup>1433</sup>;  
 Stuart, *Hosea-Jonah*, 330, “virtually in hendiadys”<sup>1434</sup>;  
 Waltke/O’Connor, *Introduction*, §4.4.1, 70, “Violence and  
 destruction resound in her”<sup>1435</sup>;  
 Williams, *Syntax*, 16, “assault and battery”; *Syntax* (ed.  
 Beckman), 30, “devastating violence”<sup>1436</sup>

Jer 6:7ββ חָלִי וּמַכָּה sickness and wound

Nsemf<sup>1437</sup>

Althann, *Analysis*, 211-212, “painful blows”/“painful wounds”;  
 Avishur, *Studies*, 107, “a wound of sickness”<sup>1438</sup>;  
 Blayney, *Jeremiah*, 253, “sickness occasioned by blows”;  
 Kuntz, “Agent,” 127;  
 Levi, *Inkongruenz*, 89<sup>1439</sup>

Jer 6:10 אֲדַבְרָה וְאֶעֱיֵד I will speak and I will testify/warn

Vsemf (advn)<sup>1440</sup>

Althann, *Analysis*, 221, 223, “that I could speak and implore”;  
 Brongers, “Merismus,” 110, “zu wenn soll ich so  
 unmissverständlich reden (dass sie es hören?)”;  
 Simian-Yofre/Ringgren, “ערד,” *TDOT*, vol. X, 499, “coordinated  
 with a different verb as hendiadys”<sup>1441</sup>

Jer 6:11 זָקֵן עִמְּלֵא יָמִים old with full days

N + Ph, semf

Brin, *Concept*, 207 n. 9, “old folk and the very aged”

Jer 7:4 לְאֵמֶר הַיִּכְלֵ יְהוָה הַיִּכְלֵ יְהוָה הַיִּכְלֵ יְהוָה  
 saying: “The temple of YHWH, the temple of YHWH,  
 the temple of YHWH”

3Ph, iden  
 (*hendiatrix*)<sup>1442</sup>

Girard, *Psaumes 1-50*, 41 n. 17

Jer 7:16 רִנָּה וְהַפְלָא a shout [of joy] and a prayer

Nsemf

Avishur, *Studies*, 110, “cry of prayer”<sup>1443</sup>

<sup>1429</sup> Andersen refers to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; Hab 1:3.

<sup>1430</sup> Jacobson refers to the combination of these nouns as a *hendiadys*. They occur in parataxis in Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; Hab 1:3.

<sup>1431</sup> Kuntz refers also to the same nouns in Jer 20:8 and Amos 3:10, and in reverse order in Hab 1:3.

<sup>1432</sup> Melamed refers to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; Hab 1:3.

<sup>1433</sup> Sabottka refers to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; 6:3; Ps 72:14.

<sup>1434</sup> See note to Isa 60:18.

<sup>1435</sup> Italics Waltke/O’Connor.

<sup>1436</sup> Italics Beckman. Williams as well as Beckman refer to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10.

<sup>1437</sup> Concr + abstr.

<sup>1438</sup> Italics Avishur.

<sup>1439</sup> See note to Deut 28:61.

<sup>1440</sup> *Yiqtol* + *weyiqtol* (coh).

<sup>1441</sup> See note to 1 Sam 8:9.

<sup>1442</sup> A *hendiatrix*, according to Girard.

<sup>1443</sup> Italics Avishur. See note to 1 Kgs 8:24.

Jer 7:34 קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה voice of *joy* and voice of *gladness* N/Phsemf, synl  
Babut, *Expressions*, 185<sup>1444</sup>

Jer 8:6 וְאָשַׁמְעָה וְהִקְשַׁבְתִּי I have listened and I have heard Vsemf<sup>1445</sup>  
Brongers, “Merismus,” 110, “ich habe es ganz gut gehört”<sup>1446</sup>;  
*NET*, 1310 n. 3, “I have listened to them very carefully”

Jer 9:16 וְהִבְיַנְנִי וְקָרָאתִי understand and call Vdiss<sup>1447</sup>  
Lundbom, *Jeremiah 1-20*, 559, “consider calling”

Jer 9:23 וְצִדִּיקָהּ וְיִשְׁפָּטֵהּ judgment and righteousness Ndiss  
Blenkinsopp, *Isaiah 1-39*, 108, 181;

Brichto, *Grammar*, 41, “*correct judgment*”<sup>1448</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”

Leibowitz, *Bereshit*, 170, “may be taken as hendiadys, [...] ‘righteous justice’”;

Melamed, “Two,” 175<sup>1449</sup>;

Reimer, “צִדִּיק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1450</sup>;

Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1451</sup>;

Weinfeld, “Justice,” 228<sup>1452</sup>

Jer 11:7 וְהָעֵד לְאִמֹּר and warning/testifying saying Vdiss<sup>1453</sup>  
Simian-Yofre/Ringgren, “עֵד,” *TDOT X*, 499, “coordinated with a different verb as hendiadys”<sup>1454</sup>

Jer 11:14 וְהִתְפַּלֵּא וְהִתְפַּלֵּא a shout and a prayer Nsemf  
Avishur, *Studies*, 110, “*cry of prayer*”<sup>1455</sup>;  
Lundbom, *Jeremiah 1-20*, 629, “*a cry or a prayer* [...] Or ‘a loud prayer’ (hendiadys)”<sup>1456</sup>

---

<sup>1444</sup> See note to Isa 22:13.

<sup>1445</sup> Perf + impfc.

<sup>1446</sup> ‘I have listened very carefully.’

<sup>1447</sup> 2 impv.

<sup>1448</sup> Italics Brichto. See note to 2 Sam 8:15.

<sup>1449</sup> See note to 2 Sam 8:15.

<sup>1450</sup> See note to 2 Sam 8:15.

<sup>1451</sup> See note to Ps 99:4.

<sup>1452</sup> See note to 2 Sam 8:15.

<sup>1453</sup> Infabs + infc.

<sup>1454</sup> See note to 1 Sam 8:9.

<sup>1455</sup> Italics Avishur. See note to 1 Kgs 8:24.

<sup>1456</sup> Italics Lundbom.

Jer 11:20 קִלְיוֹת וּלְבָב kidneys and heart Holladay, “Indications,” 251 <sup>1457</sup> ; VanGemeren, <i>Psalms</i> , 132 <sup>1458</sup>	Ndiss, th
Jer 13:15 שָׁמְעוּ וְהִאָזְנוּ listen and give ear Brongers, “Merismus,” 110, “höret genau zu” <sup>1460</sup>	Vsemf, synl <sup>1459</sup>
Jer 13:18ab שָׁבוּ הַשְּׁפִילוּ be low/abased, sit Lundbom, <i>Jeremiah 1-20</i> , 681, “If this be a hendiadys, then ‘Sit down!’”; <i>NET</i> , 1327 n. 18, “Surrender your thrones”; Thompson, <i>Jeremiah</i> , 370 n. 2, “Take a lowly seat” <sup>1462</sup>	Vdiss, asyn (advn) <sup>1461</sup>
Jer 13:18bb תִּפְאֶרְתְּכֶם עֲטֹרַת תִּפְאֶרְתְּכֶם crown of your glory/beauty Thompson, <i>Jeremiah</i> , 370 n. 3, “your beautiful crown” <sup>1463</sup>	Nc
Jer 14:12 עֹלֶה וּמִנְחָה burnt-offering and grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>1464</sup>	Ndiss, th
Jer 14:13 שְׁלוֹם וְאֵמֶת peace-truth Ben Zvi/Hancock/Beinert, <i>Readings</i> , 104 <sup>1465</sup> ; Jepsen, “אֵמֶת,” <i>TDOT</i> , vol. I, 311 <sup>1466</sup> ; Lundbom, <i>Jeremiah 1-20</i> , 707, “true peace” <sup>1467</sup> ; Melamed, “Two,” 177, “שְׁלוֹם אֵמֶת” <sup>1468</sup>	Nc
Jer 14:14 שִׁקְרָה וְקִסְמִים lie and divination Gordis, “Usages,” 41, “קִסְמִים שֶׁל הַבַּל” <sup>1469</sup> ; Lundbom, <i>Jeremiah 1-20</i> , 708, “worthless divination” <sup>1470</sup> ; <i>NET</i> , 1331 n. 8, “worthless predictions”	Ndiss
Jer 15:8 עֵיר וּבְהֵלֹת rage and terror Blayney, <i>Jeremiah</i> , 299 “may be an <i>Hendiadys</i> stand [sic] for ‘a terrible enemy’” <sup>1471</sup>	Nsemf

<sup>1457</sup> Holladay refers to Jer 11:20; 17:10; 20:12; Ps 7:10.

<sup>1458</sup> See note to Ps 7:10.

<sup>1459</sup> 2 impv. See also Isa 28:33a.

<sup>1460</sup> ‘Listen attentively.’

<sup>1461</sup> 2 impv.

<sup>1462</sup> Italics Thompson.

<sup>1463</sup> Italics Thompson.

<sup>1464</sup> See note to Ex 30:9.

<sup>1465</sup> See note to 2 Kgs 20:19.

<sup>1466</sup> See note to 2 Kgs 20:19.

<sup>1467</sup> Italics Lundbom. See note to 2 Kgs 20:19.

<sup>1468</sup> ‘True peace.’ See note to 2 Kgs 20:19.

<sup>1469</sup> ‘Divination of futility.’

<sup>1470</sup> Italics Lundbom.

<sup>1471</sup> Italics Blayney.

Jer 15:16 לְשִׂשׂוֹן וְלִשְׂמֹתָת לְבָבִי to joy and my heart's gladness Babut, <i>Expressions</i> , 185 <sup>1472</sup>	N/Ncsemf, synl
Jer 16:5 אֶת־חַסְדֵּךָ וְאֶת־חַמְּדֵי־לִבִּי the loving-kindness and the compassions Melamed, "Two," 177, 178 <sup>1473</sup> ; Weinfeld, "Terminology," 192 <sup>1474</sup>	Nsemf, b
Jer 16:9 קוֹל שִׂשׂוֹן וְקוֹל שְׂמֹתָה voice of joy and voice of gladness Babut, <i>Expressions</i> , 185 <sup>1475</sup>	N/Phsemf, synl
Jer 16:19 עֲזִי וְיָמָעֲנִי my strength and my strength/stronghold Lundbom, <i>Jeremiah</i> 1-20, 772, "may also be a hendiadys, i.e., 'my strong fortress'"	Nsemf, synl, c
Jer 16:21 אֶת־יָדִי וְאֶת־גְּבוּרָתִי my hand and my might <i>NET</i> , 1337-1338 n. 31, "my mighty power in judgment"	Ndiss, c <sup>1476</sup>
Jer 17:10 לֵב בֹּחֵן כְּקֶדֶר לֵב בֹּחֵן כְּלִיזֹת searching heart, testing kidneys Holladay, "Indications," 251 <sup>1477</sup> ; VanGemeren, <i>Psalms</i> , 132 <sup>1478</sup>	N/Ph, diss, th, b, asyn
Jer 17:21 וְאַל־תִּשְׂאוּ מִשָּׂא בְּיוֹם הַשַּׁבָּת וְהִבֵּאתֶם and do not carry a burden on the sabbath day and bring <i>NET</i> , 1340 n. 16, "Do not carry any loads in through"	Vdiss, int <sup>1479</sup>
Jer 17:25 בְּרֶכֶב וּבַסּוּסִים with chariot and with horses Melamed, "Break-up" (Eng.), 128-129 n. 46 <sup>1480</sup>	Ndiss, th, a, b
Jer 17:27 וְכָא שָׂאתָ מִשָּׂא וְכָא carry a burden and coming <i>NET</i> , 1341 n. 10, "You must not carry any loads in through"	Vdiss, int <sup>1481</sup>
Jer 18:4 וַיָּשֶׁב וַיַּעֲשֶׂהוּ and he returned and he made it <i>NET</i> , 1341 n. 19, "Then he would rework"; 1466 n. 10 <sup>1483</sup>	Vdiss <sup>1482</sup>

<sup>1472</sup> See note to Isa 22:13.

<sup>1473</sup> Melamed refers to the combination of these nouns as a *hendiadys*. The nouns occur combined in Jer 16:5; Hos 2:21; Zech 7:9; Ps 103:4; Dan 1:9.

<sup>1474</sup> Weinfeld refers to these two combined as a *hendiadys*. They occur in Jer 16:5; Hos 2:21; Zech 7:9; Ps 103:4.

<sup>1475</sup> See note to Isa 22:13.

<sup>1476</sup> Concr + abstr.

<sup>1477</sup> See note to Jer 11:20.

<sup>1478</sup> See note to Ps 7:10.

<sup>1479</sup> Impf + perf.

<sup>1480</sup> See note to Ex 14:9.

<sup>1481</sup> 2 infc.

<sup>1482</sup> *Weqatal* + impfc.

<sup>1483</sup> See note to Gen 26:18.



Jer 18:7α על-גוי ועל-ממלכה about a people/nation and about a kingdom Talmon, <i>Kingship</i> , 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence” <sup>1484</sup>	N/Ph, diss
Jer 18:7β לנתוש ולנתוץ ולהאבד to uproot and to break down and to destroy Brongers, “Merismus,” 110	3Vdiss <sup>1485</sup>
Jer 18:9 על-גוי ועל-ממלכה about a people/nation and about a kingdom Talmon, <i>Kingship</i> , 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence” <sup>1486</sup>	N/Ph, diss
Jer 19:8 לשמה ולשרקה to horror and to hissing Melamed, “Break-up” (Eng.), 133 <sup>1487</sup>	Ndiss, a
Jer 20:8 חמס ונשד violence/wrong and violence/destruction Andersen, <i>Habakkuk</i> , 111, 116, “devastating lawlessness” <sup>1488</sup> ; Jacobson, <i>Student edition</i> , 20, “assault and-battery” <sup>1489</sup> ; Kuntz, “Agent,” 126-128 <sup>1490</sup> ; Melamed, “Break-up” (Hebr.), 200 <sup>1491</sup> ; Sabottka, <i>Zephanja</i> , 43 n. 145 <sup>1492</sup> ; Stuart, <i>Hosea-Jonah</i> , 330, “virtually in hendiadys” <sup>1493</sup> ; Williams, <i>Syntax</i> , 16, “assault and battery”; <i>Syntax</i> (ed. Beckman), 30, “devastating violence” <sup>1494</sup>	Nsemf, synl
Jer 20:12 ראה כליות ולב he saw <i>kidneys and heart</i> Holladay, “Indications,” 251 <sup>1495</sup> ; VanGemeren, <i>Psalms</i> , 132 <sup>1496</sup>	Ndiss, th, b
Jer 20:18 עמל ויגון trouble and sorrow Allen, “עמל,” <i>TWOT</i> , vol. II, 669	Nsemf
Jer 22:3 משפט וצדקה judgment and righteousness Ben Zvi/Hancock/Beinert, <i>Readings</i> , 104 <sup>1497</sup> ;	Ndiss

<sup>1484</sup> See note to 1 Kgs 18:10.

<sup>1485</sup> 3 infc.

<sup>1486</sup> See note to 1 Kgs 18:10.

<sup>1487</sup> Melamed refers to the combination of these nouns as a *hendiadys*. They occur combined in Jer 19:8; 25:9, 18; 29:18; 51:37; 2 Chr 29:8.

<sup>1488</sup> See note to Jer 6:7.

<sup>1489</sup> See note to Jer 6:7.

<sup>1490</sup> See note to Jer 6:7.

<sup>1491</sup> See note to Jer 6:7.

<sup>1492</sup> See note to Jer 6:7.

<sup>1493</sup> See note to Isa 60:18.

<sup>1494</sup> See note to Jer 6:7. Italics Beckman.

<sup>1495</sup> See note to Jer 11:20.

<sup>1496</sup> See note to Ps 7:10.

Brichto, *Grammar*, 41, “correct judgment”<sup>1498</sup>;  
 Bullinger, *Figures*, 661, “execute ye judgment, yea – and righteous judgment too”;  
 Glassius, *Philologiae*, 393, “judicium justum”<sup>1499</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1500</sup>;  
 Myers, “Language,” 98, “righteous judgments”;  
 Reimer, “צֶדֶק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1501</sup>;  
 Weinfeld, “Justice,” 228<sup>1502</sup>

Jer 22:4 בְּרֶכֶב וּבַסּוּסִים with chariot and with horses Ndiss, th, a, b  
 Melamed, “Break-up” (Eng.), 128-129 n. 46<sup>1503</sup>

Jer 22:15α אָכַל וְשָׁתָה he ate and he drank Vdiss, th<sup>1504</sup>  
 Craigie/Kelley/Drinkard, *Jeremiah 1-25*, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”<sup>1505</sup>

Jer 22:15β מִשְׁפָּט וּצְדָקָה judgment and righteousness Ndiss  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1506</sup>;  
 Bullinger, *Figures*, 661, “execute judgment, yes – and righteous judgment too”;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104<sup>1507</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Leibowitz, *Bereshit*, 170, “may be taken as hendiadys [...] ‘righteous justice’”;  
 Melamed, “Two,” 175<sup>1508</sup>;

<sup>1497</sup> Ben Zvi/Hancock/Beinert refer to the combination of these nouns as a “typical instance of hendiadys.”

<sup>1498</sup> Italics Brichto. See note to Gen 18:19.

<sup>1499</sup> ‘Righteous judgment.’

<sup>1500</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1501</sup> See note to 2 Sam 8:15.

<sup>1502</sup> See note to 2 Sam 8:15.

<sup>1503</sup> See note to Ex 14:9.

<sup>1504</sup> *Qatal + weqatal*.

<sup>1505</sup> Craigie/Kelley/Drinkard refer to the same components in Eccl 2:24, 3:13; 5:18, 8:15

<sup>1506</sup> Italics Brichto. See note to Gen 18:19.

<sup>1507</sup> See note to Gen 18:19.

<sup>1508</sup> See note to 2 Sam 8:15.

Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1509</sup>;  
Weinfeld, “Justice,” 228<sup>1510</sup>

Jer 22:16 עָנִי וְאֶבְיֹֹן poor and needy  
Melamed, “Two,” 176<sup>1511</sup>

Nsemf

Jer 23:3 וּפְרוּ וְרִבּוּ and they shall be fruitful and they shall multiply  
Andersen, *Sentence*, 117, “*be abundantly fruitful*”<sup>1513</sup>

Vdiss (advn)<sup>1512</sup>

Jer 23:5β וּמֶלֶךְ מִלְּךְ וְהַשְׁפִּיל וְעָשָׂה מִשְׁפָּט וְצִדְקָה  
and a king will rule and be wise and do judgment and righteousness

Vdiss, int<sup>1514</sup>

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
*NET*, n. 15<sup>1515</sup>;  
Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1516</sup>

Jer 23:5ββ וְצִדְקָה מִשְׁפָּט judgment and righteousness  
Blenkinsopp, *Isaiah 1-39*, 108, 181;

Ndiss

Brichto, *Grammar*, 41, “*correct judgment*”<sup>1517</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104<sup>1518</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Melamed, “Two,” 175<sup>1519</sup>;  
Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1520</sup>;

<sup>1509</sup> See note to 2 Sam 8:15.

<sup>1510</sup> See note to 2 Sam 8:15.

<sup>1511</sup> See note to Deut 15:11.

<sup>1512</sup> 2 perfc.

<sup>1513</sup> Italics Andersen. See note to Gen 1:22.

<sup>1514</sup> 2 perfc.

<sup>1515</sup> In the *NET Bible Notes in Accordance*.

<sup>1516</sup> See note to Ps 99:4.

<sup>1517</sup> Italics Brichto. See note to Gen 18:19.

<sup>1518</sup> See note to Gen 18:19.

<sup>1519</sup> See note to 2 Sam 8:15.

<sup>1520</sup> See note to 2 Sam 8:15.

Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1521</sup>;  
Weinfeld, “Justice,” 228<sup>1522</sup>

Jer 23:8 אֲשֶׁר הֵעֵלָה וְאֲשֶׁר הֵבִיא who brought up and who brought  
*NET*, n. 25, “probably a case of hendiadys” [...] “bring out the  
people [...] of Israel [...] from the land of the north”<sup>1524</sup>

Vsemf, int<sup>1523</sup>

Jer 23:18 מִי־הִקְשִׁיב דְּבָרַי [דְּבָרָיו] וַיִּשְׁמָע  
*who listened* to his words and *listened*  
Althann, *Analysis*, 223, “Who has carefully marked his word”

Vsemf, synl, int  
(advn)<sup>1525</sup>

Jer 23:32 בְּשִׁקְרֵיהֶם וּבְפִתְוֹתָם by their lies and by their recklessness  
Blayney, *Jeremiah*, 337, “by their groundless lies”;  
*NET*, 1358 n. 11, “wreckless lies”

Ndiss, a, b, c

Jer 24:9 לְזִנְיָה [לְ]זִנְיָהּ לְרָעָה to trembling, to evil  
Blayney, *Jeremiah*, 359, “might not improperly be rendered as  
an *Hendiadys*, ‘to afflictive vexation’”<sup>1526</sup>

Ndiss, asyn

Jer 24:9βα לְחִרְפָּה וּלְמִשְׁלַל לְשִׁנְיָה וּלְקִלְלָה  
*to reproach and to proverb*, to taunt and to curse  
*NET*, 1360 “an object of ridicule, an example to be used in  
curses”; 1360 n. 8 “the two pairs [...] as examples of hendiadys  
[...] very possible here”<sup>1527</sup>

Phsemf

Jer 24:9ββ לְחִרְפָּה וּלְמִשְׁלַל לְשִׁנְיָה וּלְקִלְלָה  
*to reproach and to proverb, to taunt and to curse*  
*NET*, 1360 “an object of ridicule, an example to be used in  
curses”; 1360 n. 8 “the two pairs [...] as examples of hendiadys  
[...] very possible here”<sup>1528</sup>

Phsemf

Jer 25:9 לְשִׁמְהָ וּלְשִׁרְקָהּ to a horror and a hissing  
Melamed, “Break-up” (Eng.), 133<sup>1529</sup>

Ndiss, a

Jer 25:10 קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה voice of *joy* and voice of *gladness*  
Babut, *Expressions*, 185<sup>1530</sup>

N/Phsemf, synl

<sup>1521</sup> See note to Ps 99:4.

<sup>1522</sup> See note to 2 Sam 8:15.

<sup>1523</sup> 2 perf.

<sup>1524</sup> In the *NET Bible Notes in Accordance*.

<sup>1525</sup> Perf + impfc.

<sup>1526</sup> Italics Blayney.

<sup>1527</sup> See also Jer 24:9bb.

<sup>1528</sup> See also Jer 24:9ba.

<sup>1529</sup> See note to Jer 19:8.

<sup>1530</sup> See note to Isa 22:13.

Jer 25:18 לְשִׁמְהָ לְשִׁרְקָהּ to a horror and a hissing Melamed, “Break-up” (Eng.), 133 <sup>1531</sup>	Ndiss, a, asyn
Jer 25:26 הַקְרִיבִים וְהַרְחֲקִים the ones near and the ones far away Wächter, “קרֶחֶק,” <i>TDOT</i> , vol. XIII, 470, “... the antithesis <i>rahoq/qarob</i> is often used as a hendiadys expressing totality” <sup>1532</sup>	Nant, b
Jer 26:5 וְהֵשַׁבְתֶּם וְשָׁלוֹחַ and going up early and sending Keown/Scalise/Smothers, <i>Jeremiah 26-52</i> , 2, 3, “sending persistently”	Vdiss (advn) <sup>1533</sup>
Jer 26:21 וַיִּשְׁמַע אֹרְיָהוּ וַיִּירָא וַיִּבְרַח and Uriah heard and <i>he feared and he fled</i> Putnam, <i>Insert</i> , §2.3.4, p. 39, “Uriah heard and <i>fled in fear</i> ” <sup>1535</sup>	Vdiss (advn) <sup>1534</sup>
Jer 28:8 אֶל-אַרְצוֹת רַבּוֹת וְעַל-מַמְלָכוֹת גְּדוֹלוֹת to <i>many/great</i> countries and over <i>great</i> kingdoms Girard, <i>Psaumes 1-50</i> , 780 n. 9 <sup>1537</sup>	Nsemf, synl, b, int <sup>1536</sup>
Jer 29:11 אַחֲרַיִת וְתִקְוָה an end/future and a hope Andersen/Freedman, <i>Hosea</i> , 308; Avishur, <i>Studies</i> , 102, 105, 330, “a future and a hope”; Brown/Driver/Briggs, <i>Lexicon</i> , 876, “i.e. by hendiadys [sic], the hoped-for future” <sup>1538</sup> ; Bullinger, <i>Figures</i> , 661, “the end which I have promised and on which I have caused you to hope and depend. All this, and more is contained in and expressed by the figure <i>Hendiadys</i> ” <sup>1539</sup> ; Gesenius, <i>Lehrbuch</i> , 854, “hoffnungsvolle Zukunft” <sup>1540</sup> ; Glassius, <i>Philologiae</i> , 393 “finem expectatum seu exoptatum”; 494, “finem expectationis, seu expectatum” <sup>1541</sup> ; Gordis, “Usages,” 41, “אחריית של תקוה” <sup>1542</sup> ; <i>Koheleth</i> , 279, 331, “future of hope”; König, <i>Stilistik</i> , 161, “hoffnungsreiche Zukunft” <sup>1543</sup> ; “Style,” 157, “an expected end”; <i>NET</i> , 1373 n. 11, “a future filled with hope”; Smith, <i>Rhetorique</i> , 184, “finem expectatum” <sup>1544</sup> ;	Ndiss

<sup>1531</sup> See note to Jer 19:8.

<sup>1532</sup> See note to Deut 13:8.

<sup>1533</sup> 2 infabs.

<sup>1534</sup> 2 impfc.

<sup>1535</sup> Italics Putnam.

<sup>1536</sup> 2 adj.

<sup>1537</sup> Girard refers to Jer 28:8; Ezek 38:15.

<sup>1538</sup> *BDB*, p. 876. This example is also given by Gesenius in his *Lehrbuch* (1817). It would seem that it was Brown who wrote the entry on קֶחֶק, according to the information in the preface of *BDB*. See *BDB*, xi.

<sup>1539</sup> Italics Bullinger.

<sup>1540</sup> ‘A hopeful future.’

<sup>1541</sup> ‘An end awaited or longed for/an end of the expectation, or an anticipated expectation.’

<sup>1542</sup> ‘A future/end/fulfilment of hope.’

<sup>1543</sup> ‘A hopeful future.’

<sup>1544</sup> ‘An awaited end.’

Stuart, *Grammar*, 335<sup>1545</sup>

Jer 29:12 וְהֵלַכְתֶּם וְהִתְפַּלְלֶתֶם אֵלַי  
and you shall go and you shall pray to me  
*NET*, 1373 “and come to me in prayer”; 1373 n. 12, “verbal hendiadys

Vdiss<sup>1546</sup>

Jer 29:18 וְלִשְׂמֵהָ וְלִשְׂרָקָהּ and to horror and to hissing  
Melamed, “Break-up” (Eng.), 133<sup>1547</sup>

Ndiss, a

Jer 29:23 וְעַד הַיּוֹדֵעַ [הַיּוֹדֵעַ] the knowing(?) and witness  
Keown/Scalise/Smothers, *Jeremiah 26-52*, 63, “might even be understood as a hendiadys, ‘the expert witness’”

Ndiss, sf

Jer 29:26 וְהִתְנַבֵּא וְהִשָּׁעַט וְהִתְנַבֵּא being mad and prophesying  
Keown/Scalise/Smothers, *Jeremiah 26-52*, 63, “Another possible hendiadys: ‘prophesying maniac’”;  
Sperling, *Torah*, 164 n. 3

N/V+V, diss<sup>1548</sup>

Jer 30:13 רְפָאוֹת תְּעֵלֶה רֵפוּת remedies, healing = remedies of healing  
Avishur, “Pairs,” 70, “no medicine for your wound, no healing for you”<sup>1549</sup>;  
Kuntz, “Agent,” 128;  
Watson, *Poetry*, 326

Nc

Jer 30:19βα וְהִרְבִּיתִּים וְלֹא יִמְעָטוּ and I will increase them and they will not diminish/be few  
Babut, *Expressions*, 186

V/Cla

Jer 30:19ββ וְהִכְבַּדְתִּים וְלֹא יִצְטָרוּ and I will make them heavy and they shall not be small/insignificant  
Babut, *Expressions*, 186

V/Cla

Jer 32:39 לֵב אֶחָד וְדַרְךְ אֶחָד one heart and one way  
Keown/Scalise/Smothers, *Jeremiah 26-52*, 160, “The promise of ‘one way’ in v 39 can be understood as a sort of hendiadys with ‘one heart’”

Phdiss

Jer 33:6 שְׁלוֹם וְאֵמֶת peace and truth  
Avishur, *Studies*, 155 n. 2<sup>1550</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. I, “אֵמֶת,” 78, “dauernde Wohlfart”<sup>1551</sup>;

Ndiss

<sup>1545</sup> In the 1821 edition.

<sup>1546</sup> 2 perfc.

<sup>1547</sup> See note to Jer 19:8.

<sup>1548</sup> 2 partc.

<sup>1549</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1550</sup> See note to 2 Kgs 20:19.

<sup>1551</sup> See note to 2 Kgs 20:19.

Jepsen, “אָמֵן,” *TDOT*, vol. I, 311<sup>1552</sup>;  
 Levi, *Inkongruenz*, 90 n. 82<sup>1553</sup>;  
 Lundbom, *Jeremiah 1-20*, 707, “true peace”<sup>1554</sup>;  
 Melamed, “Two,” 177, “שְׁלוֹם אֱמֵת”<sup>1555</sup>;  
 Schorr, “Les composés,” 169, “paix véritable (durable)”<sup>1556</sup>;  
 Stendebach, “שָׁלוֹם,” *TDOT*, vol. XV, 37, “enduring shalom”;  
 Thompson, *Jeremiah*, 597, n. 7, “true peace”<sup>1557</sup>

Jer 33:10 בְּהִנְיָהוּ וּבְחֵיבִים אֲדָמָה וּבְחֵיבִים אֲדָמָה without man and without inhabitant Phsemf  
 Lundbom, *Jeremiah 21-36*, 535

Jer 33:11 קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה voice of joy and voice of gladness N/Phsemf, synl  
 Babut, *Expressions*, 185<sup>1558</sup>

Jer 33:15 מִשְׁפָּט וּבְרָרָה judgment and righteousness Ndiss  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1559</sup>;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104<sup>1560</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1561</sup>;  
 Reimer, “גִּדְרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1562</sup>;  
 Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1563</sup>;  
 Weinfeld, “Justice,” 228<sup>1564</sup>

Jer 36:7 הַאֲרִי וְהַחֲמָה the anger and the wrath Nsemf, synl  
 Brongers, “Merismus,” 110, “fürchterliche Wut”<sup>1565</sup>

<sup>1552</sup> See note to 2 Kgs 20:19.

<sup>1553</sup> See note to 2 Kgs 20:19.

<sup>1554</sup> See note to 2 Kgs 20:19.

<sup>1555</sup> ‘True peace.’ See note to 2 Kgs 20:19.

<sup>1556</sup> ‘True (enduring) peace.’

<sup>1557</sup> Italics Thompson.

<sup>1558</sup> See note to Isa 22:13.

<sup>1559</sup> Italics Brichto. See note to 2 Sam 8:15.

<sup>1560</sup> See note to Gen 18:19.

<sup>1561</sup> See note to 2 Sam 8:15.

<sup>1562</sup> See note to 2 Sam 8:15.

<sup>1563</sup> See note to Ps 99:4.

<sup>1564</sup> See note to 2 Sam 8:15.

<sup>1565</sup> ‘Terrible rage.’ See note to Deut 9:19.

Jer 36:27 אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים the scroll and the words Avishur, <i>Studies</i> , 102; Bullinger, <i>Figures</i> , 661, “the roll, yes – and the roll that contained the words of Jehovah too”; Glassius, <i>Philologiae</i> , 494, “volumen verborum” <sup>1567</sup> ; König, <i>Stilistik</i> , 161, “volumen verborum” <sup>1568</sup> ; “Style,” 157, “the roll of the words”	Ndiss, b <sup>1566</sup>
Jer 36:28 קח שׁוּב return, take <i>NET</i> , 1466 n. 10 <sup>1570</sup>	Vdiss, asyn <sup>1569</sup>
Jer 42:17 וּפְלִיט וְשָׂרִיד an escapee and a fugitive Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1571</sup> ; Schorr, “Les composés,” 170, “celui qui se sauve par la fuite” <sup>1572</sup>	Nsemf
Jer 44:14 פְּלִיט וְשָׂרִיד a fugitive and an escapee Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1573</sup>	Nsemf
Jer 46:3 מִגֶּן וְצִנְהָ [small?] shield and [rectangular?] shield Andersen/Freedman, <i>Amos</i> , 422-433, “hendiadys?” <sup>1574</sup>	Ndiss, th
Jer 48:3 שֶׁד וְשִׁבְר שֶׁד וְשִׁבְר violence/destruction and break/fracture Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1575</sup> ; Schorr, “Les composés,” 173 <sup>1576</sup>	Nsemf
Jer 48:20 וַיִּצְעַק [וְ]וַיִּעֲקוּ [וְ]וַיִּצְעַק wail and cry out Babut, <i>Expressions</i> , 185	Vsemf <sup>1577</sup>
Jer 48:24 הַרְחֵקוֹת וְהַקְּרֹבוֹת the ones far away and the ones near Wächter, “רְחֵק,” <i>TDOT</i> , vol. XIII, 470, “the antithesis <i>rāḥôq/qarôb</i> is often used as a hendiadys expressing a totality” <sup>1578</sup>	Nant, b

<sup>1566</sup> Concr + abstr.

<sup>1567</sup> ‘The scroll of the words.’

<sup>1568</sup> ‘The scroll of the words.’

<sup>1569</sup> 2 impv.

<sup>1570</sup> See note to Gen 26:18.

<sup>1571</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Josh 8:22.

<sup>1572</sup> ‘One who rescues himself by the escape/by escaping.’ See note to Josh 8:22.

<sup>1573</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Josh 8:22.

<sup>1574</sup> Andersen/Freedman display uncertainty, by adding a question mark, when using the term *hendiadys* on the combination of these nouns in parataxis. The nouns occur in Jer 46:3; Ezek 39:9b; Ps 35:2 and in reverse order in Ezek 23:24b; 38:4.

<sup>1575</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 59:7.

<sup>1576</sup> See note to Isa 51:19.

<sup>1577</sup> 2 impv.

<sup>1578</sup> See note to Deut 13:8.



Jer 49:19 כִּי־אֲרִיזֶנּוּ אֶרְיָצֶנּוּ for I will disturb, I will make him run  
*NET*, 1433, “so too I will chase”; 1433 n. 8, “a verbal hendiadys”  
 Vdiss, asyn (advn)<sup>1579</sup>

Jer 50:37 אֶל־סוּסֵי וְאֶל־רֶכֶבָּו on their horses and on their chariot  
 Melamed, “Break-up” (Eng.), 128-129<sup>1580</sup>  
 N/Ph, diss, th, b, c

Jer 51:37 שִׁמְהָ וְשִׁרְקָהּ a horror and a hissing  
 Melamed, “Break-up” (Eng.), 133<sup>1581</sup>  
 Ndiss

Jer 51:38 יַחְדָּו כַּכְּפָרִים יִשְׁאָגוּ נְעָרָו כַּגֹּדְרֵי אַרְיֹת they shall roar together like young lions; they shall growl as lions’ whelps  
 Babut, *Expressions*, 185  
 Vsemf, asyn, in Pa<sup>1582</sup>

Jer 51:56 אֵל גְּמֻלוֹת יְהוָה שְׂלֵם יְשָׁלֵם for YHWH is a God of rewards, he will [surely] payingly pay  
 Babut, *Expressions*, 185  
 N, b + V, semf<sup>1583</sup>

## Ezekiel

Ezek 3:19 מִדְּשֵׁוֹ וּמִדְּרָבּוֹ הִרְשַׁעָה from his wickedness and from his wicked way  
 Brownlee, “Parable,” 405  
 N+Ph, semf, ss, a, c,

Ezek 5:15 מוֹסֵר וּמְשִׁמָּה discipline/instruction/correction and devastation/horror  
 Block, *Ezekiel 1-24*, 206 n. 50, “mockery and derision”  
 Ndiss

Ezek 5:17 וְדָבַר וְדָם and pestilence and blood  
 Allen, *Ezekiel 1-19*, 77, “seems to be virtually a hendiadys, ‘a fatal plague’”  
 Ndiss

Ezek 6:12 וְהַנִּשְׁאָר וְהַנִּצְוֵר and the remainder and the guard/keeper  
 Block, *Ezekiel 1-24*, 234 n. 76, “the person who remains and is preserved”;  
 Greenberg, *Ezekiel 1-20*, 136, “remains under siege”;  
 Levi, *Inkongruenz*, 92, “der belagerte Bleibende”<sup>1584</sup>  
 Ndiss

<sup>1579</sup> 2 impf.

<sup>1580</sup> See note to Ex 14:9.

<sup>1581</sup> See note to Jer 19:8.

<sup>1582</sup> *Yiqtol + qatal*.

<sup>1583</sup> The verb is an infabs and also followed by a finite verb from the same stem.

<sup>1584</sup> ‘The besieged remaining one.’

Ezek 6:14 שְׁמִימָה וּמְשֻׁמָּה desolation/devastation and desolation/devastation Block, <i>Ezekiel 1-24</i> , 236 n. 90; <i>Ezekiel 25-48</i> , 257 n. 100, “utter desolation” <sup>1585</sup> ; Habel, <i>Earth</i> , 145 n. 3, “Technically the words are a hendiadys”	Nsr, sg, df
Ezek 12:18 בְּרִיָּגָה וּבְרִאָּגָה with trembling and with anxiety Block, <i>Ezekiel 1-24</i> , 380 n. 2, “fearful trembling”	Nsemf, a
Ezek 16:7 עָרִים וְעָרִיָּה naked and nakedness/bareness Block, <i>Ezekiel 1-24</i> , 478 n. 86, “completely nude” <sup>1587</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1588</sup> ; Schorr, “Les composés,” 170, “nu et dévêtu” <sup>1589</sup>	Nsemf, synl, dg <sup>1586</sup>
Ezek 16:22 עָרִים וְעָרִיָּה naked and nakedness/bareness Block, <i>Ezekiel 1-24</i> , 478 n. 86, “completely nude” <sup>1591</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1592</sup> ; Schorr, “Les composés,” 170, “nu et dévêtu” <sup>1593</sup>	Nsemf, synl, dg <sup>1590</sup>
Ezek 16:39 עָרִים וְעָרִיָּה naked and nakedness/bareness Block, <i>Ezekiel 1-24</i> , 478 n. 86, “completely nude” <sup>1595</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1596</sup> ; Schorr, “Les composés,” 170, “nu et dévêtu” <sup>1597</sup>	Nsemf, synl, dg <sup>1594</sup>
Ezek 16:49 עָנִי וְאֶבְיֹן poor and needy Melamed, “Two,” 176 <sup>1598</sup>	Nsemf
Ezek 18:5 מִשְׁפָּט וְדָרְקָה judgment and righteousness Blenkinsopp, <i>Isaiah 1-39</i> , 108, 181; Brichto, <i>Grammar</i> , 41, “ <i>correct judgment</i> ” <sup>1599</sup> ; Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104 <sup>1600</sup> ;	Ndiss

<sup>1585</sup> Block refers to Ezek 6:14; 33:28, 29; 35:3.

<sup>1586</sup> Adj + noun.

<sup>1587</sup> Block refers to Ezek 16:7, 22, 39; 23:29.

<sup>1588</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” Brongers refers to Ezek 16:7, 22, 39; 23:29.

<sup>1589</sup> ‘Naked and undressed.’ Schorr refers to Ezek 16:7, 22, 39; 23:29.

<sup>1590</sup> Adj + noun.

<sup>1591</sup> Block refers to Ezek 16:7, 22, 39; 23:29.

<sup>1592</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Ezek 16:7.

<sup>1593</sup> ‘Naked and undressed.’ Schorr refers to Ezek 16:7, 22, 39; 23:29.

<sup>1594</sup> Adj + noun.

<sup>1595</sup> Block refers to Ezek 16:7, 22, 39; 23:29.

<sup>1596</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Ezek 16:7.

<sup>1597</sup> ‘Naked and undressed.’ Schorr refers to Ezek 16:7, 22, 39; 23:29.

<sup>1598</sup> See note to Deut 15:11.

<sup>1599</sup> Italics Brichto. See note to Gen 18:19.

<sup>1600</sup> See note to Gen 18:19.

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

Melamed, “Two,” 175<sup>1601</sup>;

Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1602</sup>;

Weinfeld, “Justice,” 228<sup>1603</sup>

Ezek 18:12 עני ואביון poor and needy

Nsemf

Melamed, “Two,” 176<sup>1604</sup>

Ezek 18:17 נשך ותרבייתו interest and interest

Nsemf, synl

Müller, *Semitica*, 16-17, “Zinsen”<sup>1605</sup>;

Schorr, “Les composés,” 170<sup>1606</sup>;

Tur-Sinai (Torczyner), *Language*, 350

Ezek 18:19 משפט וצדקה judgment and righteousness

Ndiss

Blenkinsopp, *Isaiah 1-39*, 108, 181;

Brichto, *Grammar*, 41, “correct judgment”<sup>1607</sup>;

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

Melamed, “Two,” 175<sup>1608</sup>;

Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1609</sup>;

Weinfeld, “Justice,” 228<sup>1610</sup>

Ezek 18:21 משפט וצדקה judgment and righteousness

Ndiss

Blenkinsopp, *Isaiah 1-39*, 108, 181;

Brichto, *Grammar*, 41, “correct judgment”<sup>1611</sup>;

Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

---

<sup>1601</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1602</sup> See note to 2 Sam 8:15.

<sup>1603</sup> See note to 2 Sam 8:15.

<sup>1604</sup> See note to Deut 15:11.

<sup>1605</sup> See note to Lev 25:36.

<sup>1606</sup> See note to Lev 25:36.

<sup>1607</sup> See note to Gen 18:19.

<sup>1608</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1609</sup> See note to 2 Sam 8:15.

<sup>1610</sup> See note to 2 Sam 8:15.

<sup>1611</sup> See note to Gen 18:19.

Melamed, “Two,” 175<sup>1612</sup>;  
 Reimer, “גֵּרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1613</sup>;  
 Weinfeld, “Justice,” 228<sup>1614</sup>

Ezek 18:27 מִשְׁפָּט וְדָרְקָה judgment and righteousness Ndiss  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1615</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1616</sup>;  
 Reimer, “גֵּרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1617</sup>;  
 Weinfeld, “Justice,” 228<sup>1618</sup>

Ezek 20:38 הַמְרֹדִים וְהַפּוֹשְׁעִים the rebelling and the transgressing Nsemf, synl, b  
 Knierim, “מֹרֵד,” *THAT*, vol. I, 927, “Empörer und Abtrünnige/Treubruchige”<sup>1619</sup>; “מֹרֵד,” *TLOT*, vol. II, 686, “rebels and apostates/disloyal ones”

Ezek 22:5 הַקְּרִיבִים וְהַרְחֹקִים the ones near and the ones far away Nant, b  
 Wächter, “רֵחַק,” *TDOT*, XIII, 470, “the antithesis *rāḥôq/qarôb* is often used as a hendiadys expressing a totality”<sup>1620</sup>

Ezek 22:12 נֶשֶׁךְ וְתַרְבִּיחַ interest and interest Nsemf, synl  
 Block, *Ezekiel 1-24*, 711 (**not h.**);  
 Müller, *Semitica*, 16-17, “Zinsen”<sup>1621</sup>;  
 Schorr, “Les composés,” 170<sup>1622</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350

Ezek 22:29 וְעָנִי וְאֶבְיֹוֹן and poor and needy Nsemf  
 Melamed, “Two,” 176<sup>1623</sup>

<sup>1612</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1613</sup> See note to 2 Sam 8:15.

<sup>1614</sup> See note to 2 Sam 8:15.

<sup>1615</sup> Italics Brichto. See note to Gen 18:19.

<sup>1616</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>1617</sup> See note to 2 Sam 8:15.

<sup>1618</sup> See note to 2 Sam 8:15.

<sup>1619</sup> ‘Rebelling and apostate/treacherous.’

<sup>1620</sup> See note to Deut 13:8.

<sup>1621</sup> See note to Lev 25:36.

<sup>1622</sup> See note to Lev 25:36

<sup>1623</sup> See note to Deut 15:11.

Ezek 23:24α ׁ וְגִלְגָּלִים chariot and wheel Block, <i>Ezekiel 1-24</i> , 748, n. 97, “wheeled chariots”	Hol
Ezek 23:24β צָנִיחַ וְצָנִיחַ [rectangular?] shield and [small?] shield Andersen/Freedman, <i>Amos</i> , 422-433, “hendiadys?” <sup>1624</sup>	Ndiss, th
Ezek 23:29 עָרִים וְעָרֵיהֶן naked and nakedness/bareness Block, <i>Ezekiel 1-24</i> , 478, n. 86; 752, “completely nude” <sup>1626</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>1627</sup> ; Schorr, “Les composés,” 170, “nu et dévêtu” <sup>1628</sup>	Nsemf, synl, dg <sup>1625</sup>
Ezek 23:33α שְׂכָרוֹן וְיָגוֹן drunkenness and sorrow Segal, <i>Introduction</i> , 43, “שְׂכָרוֹן יָגוֹן” <sup>1629</sup>	Ndiss
Ezek 23:33β שְׁמָמָה וְשְׁמָמָה desolation and desolation Greenberg, <i>Ezekiel 21-37</i> , 483, “appallment over desolation”	Nsr, sg, df
Ezek 24:23 לֹא תִכְרֹם וְלֹא תִבְכֶּה do not mourn and do not weep Westermann, <i>Genesis 12-36</i> , 373 <sup>1631</sup>	Vsemf, int <sup>1630</sup>
Ezek 26:7 בָּסוּס וּבָרֶכֶב with chariot and with horse Melamed, “Break-up” (Eng.), 128-129 <sup>1632</sup>	Ndiss, th, a
Ezek 26:20 לֹא תֵשֶׁבִי וְנָתַתִּי צְבִי בְּאֶרֶץ חַיִּים you shall not <i>sit</i> and I will give <i>beauty</i> in the land of life Barré, “Land,” 39, 52 n. 12, “sit nor stand” <sup>1634</sup>	V+N, <i>crux</i> <sup>1633</sup>
Ezek 27:24 בְּחִבְלִים חֲבֻשִׁים וְאֶרְזִים with ropes, bounded and tight Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. I, “אַרְזִים,” 96, “festgedrehte Seile” <sup>1635</sup>	Ph + N, semf
Ezek 29:9 לְשִׁמְמָה וְחָרָבָה to desolation and waste/ruin Greenberg, <i>Ezekiel 21-37</i> , 605, “a desolate ruin [...] Absence of preposed ל- before the the second noun suggests a hendiadys”	Nsemf, a
Ezek 31:15 הִצַּעֲלֵתִי כְּסֻתִּי I caused mourning, I covered Boadt, <i>Oracles</i> , 118, “I cover with mourning garments”; Greenberg, <i>Ezekiel 21-37</i> , 642 ( <b>not h.</b> )	Vdiss, asyn (advn) <sup>1636</sup>

<sup>1624</sup> See note to Jer 46:3.

<sup>1625</sup> Adj + noun.

<sup>1626</sup> See note to Ezek 16:7.

<sup>1627</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Ezek 16:7.

<sup>1628</sup> ‘Naked and undressed.’ See note to Ezek 16:7.

<sup>1629</sup> ‘Sorrowful drunkenness.’

<sup>1630</sup> 2 impf.

<sup>1631</sup> See note to Gen 23:2.

<sup>1632</sup> See note to Ex 14:9.

<sup>1633</sup> The verbs is an impf.

<sup>1634</sup> Conjecture by Barré of the MT-text.

<sup>1635</sup> ‘Strongly fastened ropes.’

<sup>1636</sup> 2 perf.

Ezek 33:14 מִשְׁפָּט וְדָרְקָה judgment and righteousness Ndis  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1637</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1638</sup>;  
 Reimer, “צֶדֶק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1639</sup>;  
 Weinfeld, “Justice,” 228<sup>1640</sup>

Ezek 33:16 מִשְׁפָּט וְדָרְקָה judgment and righteousness Ndis  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1641</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1642</sup>;  
 Reimer, “צֶדֶק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1643</sup>;  
 Weinfeld, “Justice,” 228<sup>1644</sup>

Ezek 33:19 מִשְׁפָּט וְדָרְקָה judgment and righteousness Ndis  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1645</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1646</sup>;  
 Reimer, “צֶדֶק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1647</sup>;

---

<sup>1637</sup> Italics Brichto. See note to Gen 18:19.

<sup>1638</sup> See note to 2 Sam 8:15.

<sup>1639</sup> See note to 2 Sam 8:15.

<sup>1640</sup> See note to 2 Sam 8:15.

<sup>1641</sup> Italics Brichto. See note to Gen 18:19.

<sup>1642</sup> See note to 2 Sam 8:15.

<sup>1643</sup> See note to 2 Sam 8:15.

<sup>1644</sup> See note to 2 Sam 8:15.

<sup>1645</sup> See note to Gen 18:19.

<sup>1646</sup> See note to 2 Sam 8:15.

<sup>1647</sup> See note to 2 Sam 8:15.

Weinfeld, “Justice,” 228<sup>1648</sup>

Ezek 33:28 שְׁמִמָּה וּמִשְׁמָה  
desolation/devastation and desolation/devastation  
Block, *Ezekiel 1-24*, 236 n. 90; *Ezekiel 25-48*, 257 n. 100, “an utter desolation”<sup>1649</sup>;  
Cook/Patton, *World*, 115 n. 35

Nsr, sg, df

Ezek 33:29 שְׁמִמָּה וּמִשְׁמָה  
desolation/devastation and desolation/devastation  
Block, *Ezekiel 1-24*, 236 n. 90; *Ezekiel 25-48*, 257 n. 100, “an utter desolation”<sup>1650</sup> ;  
Cook/Patton, *World*, 115 n. 35

Nsr, sg, df

Ezek 34:12 עָנָן וְעֲרֵפֶל cloud and thick darkness  
Brongers, “Merismus”, 109, “finstere Wolken”<sup>1651</sup>;  
Block, *Ezekiel 25-48*, 286 n. 72, “a stock hendiadys for ‘dark clouds’”

Ndiss

Ezek 35:3 שְׁמִמָּה וּמִשְׁמָה  
desolation/devastation and desolation/devastation  
Block, *Ezekiel 1-24*, 236, n. 90; *Ezekiel 25-48*, 257 n. 100, “an utter desolation”<sup>1652</sup>

Nsr, sg, df

Ezek 36:6 בְּקִנְיָתִי וּבְחַמְתִּי in my jealousy and in my wrath  
Block, *Ezekiel 25-48*, 326 n. 22, “in my passionate fury”

Ndiss, a, c

Ezek 36:32 בְּזָשׁוּ וְהִפְלִימוּ מִדְרֹכֵיכֶם  
be ashamed and be humiliated of your ways  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. I. “בוש,” 134, “schämt euch v. Grund auf wegen eures Wandels”<sup>1654</sup>

Vsemf (advn)<sup>1653</sup>

Ezek 38:4 מָגֵן וּמִגְן [rectangular?] shield and [small?] shield  
Andersen/Freedman, *Amos*, 422-423, “hendiadys?”<sup>1655</sup>

Ndiss, th

Ezek 38:15 קָהָל גָּדוֹל וְתַנּוּל קָהָל a large assembly and a great army  
Girard, *Psaumes 1-50*, 780 n. 9<sup>1656</sup>

N/Phsemf, synl in Pa

<sup>1648</sup> See note to 2 Sam 8:15.

<sup>1649</sup> See note to Ezek 6:14.

<sup>1650</sup> See note to Ezek 6:14.

<sup>1651</sup> ‘Darkest clouds.’ See note to Deut 4:11.

<sup>1652</sup> See note to Ezek 6:14.

<sup>1653</sup> 2 impv.

<sup>1654</sup> ‘Be deeply ashamed of the way of your conduct.’

<sup>1655</sup> See note to Jer 46:3.

<sup>1656</sup> See note to Jer 28:8.

Ezek 39:9α וְהִשְׂקוּ וְהִשְׂקוּ וְהִשְׂקוּ and they will burn and they will set on fire Vsemf, synl (advn)<sup>1657</sup>  
 Block, *Ezekiel 25-48*, 464, 465, “will go out and burn up [...] completely”

Ezek 39:9β וְהִנֵּן וְהִנֵּן and [small?] shield and [rectangular?] shield Ndiss, th  
 Andersen/Freedman, *Amos*, 422-423, “hendiadys?”<sup>1658</sup>

Ezek 39:20 כֶּסֶף וְחֵמָה chariot and horse Ndiss, th  
 Melamed, “Break-up” (Eng.), 128-129 n. 45<sup>1659</sup>

Ezek 45:9α וְהָיָה וְהָיָה violence and destruction Nsemf, synl  
 Andersen, *Habakkuk*, 116, “devastating lawlessness”<sup>1660</sup>;  
 Andersen/Freedman, *Amos*, 407, “the spoil of violent action”;  
 Block, *Ezekiel 25-48*, 654 n. 36, “may be interpreted as a hendiadys, ‘the violence of oppression’, i.e., lawless behaviour”;  
 Jacobson, *Student edition*, 20, “assault and-battery”<sup>1661</sup>;  
 Melamed, “Break-up” (Hebr.), 200<sup>1662</sup>;  
 Sabottka, *Zephanja*, 43 n. 145<sup>1663</sup>;  
 Stuart, *Hosea-Jonah*, 330, “virtually in hendiadys”<sup>1664</sup>;  
 Williams, *Syntax*, 16, “assault and battery”; *Syntax* (ed. Beckman), 30, “devastating violence”<sup>1665</sup>

Ezek 45:9β וְהָיָה וְהָיָה and judgment and righteousness Ndiss  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1666</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1667</sup>;  
 Reimer, “גִּדְרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1668</sup>;  
 Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1669</sup>;  
 Weinfeld, “Justice,” 228<sup>1670</sup>

<sup>1657</sup> 2 perf.

<sup>1658</sup> See note to Jer 46:3.

<sup>1659</sup> See note to Ex 14:9.

<sup>1660</sup> See note to Jer 6:7.

<sup>1661</sup> See note to Jer 6:7.

<sup>1662</sup> See note to Jer 6:7.

<sup>1663</sup> See note to Jer 6:7.

<sup>1664</sup> See note to Isa 60:18.

<sup>1665</sup> See note to Jer 6:7. Italics Beckman.

<sup>1666</sup> Italics Brichto. See note to Gen 18:19.

<sup>1667</sup> See note to 2 Sam 8:15.

<sup>1668</sup> See note to 2 Sam 8:15.

<sup>1669</sup> See note to Ps 99:4.



Ezek 45:17 הָעוֹלֹת וְהַמִּנְחָה and burnt-offering and grain-offering  
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a  
cereal-offering”; “Break-up” (Hebr.), 198<sup>1671</sup> Ndiss, th, b

## Hoseah

Hos 1:3 וַתֵּהָרַם וַתֵּהָרַם and she became pregnant and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew  
narrative for describing a baby coming into a family”<sup>1673</sup> Vdiss<sup>1672</sup>

Hos 1:6a, 8 וַתֵּהָרַם עוֹד וַתֵּהָרַם and she became pregnant again and she gave birth  
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew  
narrative for describing a baby coming into a family”<sup>1675</sup> Vdiss, int<sup>1674</sup>

Hos 2:9 אֵלַי אָשׁוּב וְאֵלַי אָשׁוּב I will go and I will return  
Andersen/Freedman, *Hosea*, 239, “go back”;  
Kuntz, “Agent,” 132-133;  
*NET*, 1559 n. 20, “I will go back” Vdiss (advn)<sup>1676</sup>

Hos 2:11 אֵשׁוּב וְאֵשׁוּב I will return and I will take  
Kelle, *Hosea*, 208, “*I will take back again* [...] These terms  
form a verbal hendiadys [sic]”<sup>1678</sup>;  
*NET*, 1560 n. 1, “I will take back”;  
Rand, *Introduction*, 170<sup>1679</sup> Vdiss (advn)<sup>1677</sup>

Hos 2:21 וּבְחַסְדֵּךְ וּבְרַחֲמֶיךָ and with loving-kindness and with compassions  
Melamed, “Two,” 178<sup>1680</sup>;  
Weinfeld, “Terminology,” 192<sup>1681</sup> Nsemf, a, b

Hos 3:5 אֶל-יְהוָה וְאֶל-טוֹבוֹ to YHWH and to his goodness  
Andersen/Freedman, *Hosea*, 308, “might be present in Hos 3:5  
by hendiadys” N/Ph, diss, c

Hos 4:1 אֵין-אֱמֶת וְאֵין-חַסְדֵּךְ no truth and no loving-kindness  
Brichto, *Grammar*, 41-42; *Problem*, 56;  
Clark, *Word*, 242-255<sup>1682</sup>; N/Ph, diss+neg

<sup>1670</sup> See note to 2 Sam 8:15.

<sup>1671</sup> See note to Ex 30:9.

<sup>1672</sup> 2 impfc.

<sup>1673</sup> See note to Gen 4:1.

<sup>1674</sup> 2 impfc.

<sup>1675</sup> See note to Gen 4:1.

<sup>1676</sup> *Yiqtol* + *weyiqtol* (coh).

<sup>1677</sup> Impf + perfc.

<sup>1678</sup> Italics Kelle.

<sup>1679</sup> See note to Gen 30:31.

<sup>1680</sup> See note to Jer 16:5.

<sup>1681</sup> See note to Jer 16:5.

Kuyper, “Grace,” 6-7<sup>1683</sup>;  
Melamed, “Two,” 175<sup>1684</sup>

Hos 4:2 אָלָה וְכַחֵשׁ swearing and deceiving  
Andersen/Freedman, *Hosea*, 337, “if the first pair is hendiadys,  
it would mean lying under oath”

Vdiss<sup>1685</sup>

Hos 4:11 וְנַיִן וְהַיָּדוּשׁ and wine and new wine  
Levi, *Inkongruenz*, 93-94, “Die Bedeutung dieser Phrase ist  
wahrscheinlich ‘neuer Wein’”<sup>1686</sup>;  
Stuart, *Hosea-Jonah*, 71, 80, “Wine and the fruit-of-the-vine”

Nsemf, synl

Hos 5:5 וְיִשְׂרָאֵל וְאֶפְרַיִם and Israel and Ephraim  
Stuart, *Hosea-Jonah*, 88, 93, “As for Israel—that is, Ephraim [...] probably reflects either hendiadys or apposition”

Ndiss, pers (expl)

Hos 5:11 הוּא אֵיל הַלֶּקֶךְ he was willing, he went  
Hostetter, *Grammar*, 86, “He has willingly gone”<sup>1688</sup>;  
Lambdin, *Introduction*, §173, p. 239, “For he has willingly gone”<sup>1689</sup>

Vdiss, asyn (advn)<sup>1687</sup>

Hos 6:1 לָכֵן וְנָשׁוּבָה go and we will return  
Stuart, *Hosea-Jonah*, 97, 107, “Let us return”

Vdiss<sup>1690</sup>

Hos 7:15 יִסְרַתִּי תַקְתִּי I disciplined, I strengthened  
Althann, “Ellipsis,” 96, “I strengthened their arms by training”;  
Avishur, “Pairs,” 73, “I trained (and) strengthened”<sup>1692</sup>;  
Kuntz, “Agent,” 132;  
Watson, *Poetry*, 327, “I strengthened their arms by training”

Vsemf, synl, asyn  
(advn)<sup>1691</sup>

Hos 9:9 הֵעֲמִיקוּ-שַׁחֲתוּ they made deep, they corrupted  
*NET*, 1570 n. 2, “they are deeply corrupted/they have sunk deep  
into corruption”;  
Stuart, *Hosea-Jonah*, 140, “deeply corrupted [...] a genuine  
hendiadys”

Vdiss, asyn (advn)<sup>1693</sup>

Hos 10:8 קִוְץ וְדַרְדָּרִיִּר thorn and thorny bush/thistle  
Lawson Younger Jr, “קִוְץ I,” *NIDOTTE*, vol. III, 907, “are  
hendiadys and simply strengthen the concept of thorniness”<sup>1694</sup>

Nsemf

<sup>1682</sup> See note to Gen 23:4.

<sup>1683</sup> See note to Gen 23:4.

<sup>1684</sup> See note to Gen 24:27.

<sup>1685</sup> 2 infabs.

<sup>1686</sup> ‘The meaning of this phrase is probably ‘new wine.’”

<sup>1687</sup> 2 perf.

<sup>1688</sup> A so-called *verbal hendiadys*, according to Hostetter.

<sup>1689</sup> A so-called *verbal hendiadys*, according to Lambdin.

<sup>1690</sup> *Impv* + *weyiqtol* (coh).

<sup>1691</sup> 2 perf.

<sup>1692</sup> An ‘appositional hendiadys,’ according to Avishur.

<sup>1693</sup> 2 perf.

<sup>1694</sup> See note to Gen 3:18 and Isa 5:6.

- Hos 12:2 נֶשֶׁר כָּנַב falsehood and destruction/violence Ndis  
 Freedman/Welch, “נֶשֶׁר,” *TDOT*, vol. XIV, 416
- Hos 12:5 בָּכָה וַיִּתְחַנֵּן לָּוְיָ he wept and he implored him Vdiss (advn)<sup>1695</sup>  
 Andersen/Freedman, *Hosea*, 613-614, “an example of hendiadys: weeping and imploring are a single act [...] beseeches with weeping”;  
 Kuntz, “Agent,” 133;  
 Stuart, *Hosea-Jonah*, 185, 191, “he wept and pleaded [...] the two verbs probably tending to occur together in hendiadys”<sup>1696</sup>
- Hos 12:7 וְיִמְשֹׁפֵט וְיִחַסֵּד loving-kindness and judgment Ndis  
 Avishur, *Studies*, 103, n. 1, “*faithfulness and justice*”<sup>1697</sup>

## Joel

- Joel 1:16 שִׂמְחָה וְגִיל joy and gladness Nsemf, synl  
 Crenshaw, *Joel*, 107;  
 Kuntz, “Agent,” 130;  
 Patterson, “Joel,” 314
- Joel 2:2α חֹשֶׁךְ וְאִפְלָאָה darkness and deep darkness Nsemf, synl  
 Brongers, “Merismus,” 109, “stockfinsteres Dunkel”<sup>1698</sup>;  
*NET*, 1582 n. 23, “a day of dreadful darkness” [...] “these two terms probably form a hendiadys here”;  
 Schorr, “Les composés,” 172, “obscurité profonde”<sup>1699</sup>
- Joel 2:2β עָנָן וְעֲרֵפָל cloud and thick darkness Ndis  
 Brongers, “Merismus,” 109, “finstere Wolken”<sup>1700</sup>
- Joel 2:10 שֶׁמֶשׁ וְיָרֵחַ sun and moon Ndis, th  
 Tsumura, “שֶׁמֶשׁ,” *NIDOTTE*, vol. IV, 186, “as a hendiadys, i.e., ‘sun and moon’ [...] conveying the notion of totality of the heavenly light”<sup>1701</sup>
- Joel 2:12 וּבְהִיבְיָ וּבְהִיבְיָ and with weeping and with lament Nsemf, a  
 Girard, *Psaumes 1-50*, 519 n. 2<sup>1702</sup>

<sup>1695</sup> Perf + impfc.

<sup>1696</sup> Stuart refers also to Esth 8:3.

<sup>1697</sup> Italics Avishur. Avishur refers also to Hos 12:7; Ps 101:1.

<sup>1698</sup> ‘Pitch-dark darkness.’ Brongers refers to several combinations of nouns in which חֹשֶׁךְ is one of the components; Joel 2:2; Zeph 1:15; Ps 107:10a; Job 3:5; 10:21; 28:3.

<sup>1699</sup> ‘Deep darkness.’ Schorr also refers to Zeph 1:15.

<sup>1700</sup> ‘Darkest clouds.’ See note to Deut 4:11.

<sup>1701</sup> See note to Gen 37:9.

<sup>1702</sup> See note to Isa 22:12.

Joel 2:19 וַיֹּאמֶר יְהוָה וַיַּעַן יְהוָה and YHWH <i>answered</i> and he <i>said</i> Buth, “Order,” 8, “synonyms can be put into this VSO foregrounded pattern to produce a hendiadys which logically is not the next event in the story but the same event” <sup>1704</sup> ; Crenshaw, <i>Joel</i> , 162, “answered them”; Labuschagne, “ענה,” <i>TLOT</i> , vol. II, 929 <sup>1705</sup> ; Stendebach, “ענה,” <i>TDOT</i> , vol. XI, 218 <sup>1706</sup>	Vsemf, int <sup>1703</sup>
Joel 3:3 עָשָׂן וְתַיִמְרוֹת עָשָׂן and smoke-pillars Crenshaw, <i>Joel</i> , 38, “mushrooming smoke”	Nc
Joel 3:4 הַגָּדוֹל וְהַיּוֹדֵד the great and the terrible Crenshaw, <i>Joel</i> , 38, “greatly awesome”; Kuntz, “Agent,” 133, “adjectival hendiadys [...] <i>greatly awesome</i> ” <sup>1708</sup>	Ndiss <sup>1707</sup>
Joel 4:11 עֲשׂוּ וְהָאֵי לֵד עֲשׂוּ וְהָאֵי lend aid/hasten(?) and go Patterson, “Joel,” 342, 344, “[if related to the meaning ‘to hasten, hurry’ it] is probably to be taken with the following verb as hendiadys, i.e., ‘come quickly’”	V, <i>hapax</i> (adv <sup>m</sup> ) <sup>1709</sup>
Joel 4:15 שֶׁמֶשׁ וְיָרֵחַ sun and moon Tsumura, “שֶׁמֶשׁ,” <i>NIDOTTE</i> , vol. IV, 186, “as a hendiadys, i.e., ‘sun and moon’ [...] conveying the notion of totality of the heavenly light” <sup>1710</sup>	Ndiss, th

## Amos

Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6 אַרְבָּעָה [...] שָׁלֹשׁ three [...] four Weiss, “Pattern,” 422; Paul, <i>Amos</i> , 28-29 ( <b>not h.</b> )	Ndiss, th, int
Amos 2:6 עַל-מִכְרָם בַּסֶּסֶל צְדִיק וְאֶבְיֹן בַּעֲבוּר נַעֲלִים on selling for silver a righteous [man] and a needy for produce/[a pair] of shoes Andersen/Freedman, <i>Amos</i> , 312, “as hendiadys, a bribe consisting of a (pair of) sandal(s)” <sup>1711</sup>	N/Ph, diss in Pa

<sup>1703</sup> 2 impfc.

<sup>1704</sup> See note to Gen 18:27.

<sup>1705</sup> See note to Gen 18:27a.

<sup>1706</sup> See note to Gen 18:27a.

<sup>1707</sup> 2 adj.

<sup>1708</sup> Italics Kuntz.

<sup>1709</sup> 2 impv. The first verb is a *hapax legomenon*, according to Greenspahn, *Hapax*, 205.

<sup>1710</sup> See note to Gen 37:9.

<sup>1711</sup> Freedman translates the whole verse, “because they sell for money the righteous, and the poor for the sake of a pair of sandals.”

Amos 3:4 הַיְשָׁעַן אֲדִוְיָהּ בְּעֵר וְטִרְחַ אֵין לֵו הַיָּמִין כְּפִיר קוֹלֵו מִמְעַנְתּוֹ  
 will a lion roar in the forest, when he has no prey?  
 will a young lion cry out of his den  
 Babut, *Expressions*, 185<sup>1712</sup>

Nsemf, synl, int

Amos 3:10 הַמָּס וְיָשָׁר violence/wrong and violence/destruction  
 Andersen/Freedman, *Amos*, 407, “the spoil of violent action”;  
 Andersen, *Habakkuk*, 111, 116, “devastating lawlessness”<sup>1713</sup>;  
 Jacobson, *Chanting*, 466, assault and-battery; *Student edition*,  
 20, “assault and-battery”<sup>1714</sup>;  
 Kuntz, “Agent,” 126-128<sup>1715</sup>;  
 Melamed, “Break-up” (Hebr.), 200<sup>1716</sup>;  
 Sabottka, *Zephanja*, 43, n. 145<sup>1717</sup>;  
 Stuart, *Hosea-Jonah*, 327, 330, “virtually in hendiadys”<sup>1718</sup>;  
 Williams, *Syntax*, 16, “assault and battery”; *Syntax* (ed.  
 Beckman), 30, “devastating violence”<sup>1719</sup>

Nsemf, synl

Amos 5:7 הַיָּדָקָה וְהַיָּשָׁרִים judgment and righteousness  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1720</sup>;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
 vol. III, 760; vol. V, 1104<sup>1721</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1722</sup>;  
 Reimer, “גִּדְרָק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1723</sup>;  
 Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1724</sup>;  
 Weinfeld, “Justice,” 228<sup>1725</sup>

Ndiss in Pa

<sup>1712</sup> See note to Isa 5:29.

<sup>1713</sup> See note to Jer 6:7.

<sup>1714</sup> See note to Jer 6:7.

<sup>1715</sup> See note to Jer 6:7.

<sup>1716</sup> See note to Jer 6:7.

<sup>1717</sup> See note to Jer 6:7.

<sup>1718</sup> See note to Isa 60:18.

<sup>1719</sup> See note to Jer 6:7. Italics Beckman.

<sup>1720</sup> Italics Brichto. See note to Gen 18:19.

<sup>1721</sup> See note to Gen 18:19.

<sup>1722</sup> See note to 2 Sam 8:15.

<sup>1723</sup> See note to 2 Sam 8:15.

<sup>1724</sup> See note to Ps 99:4.

<sup>1725</sup> See note to 2 Sam 8:15.

Amos 5:21 שָׂנְאתִי מֵאֲסֵתִי I hated, I rejected Vdiss, asyn (advn)<sup>1726</sup>  
 Stuart, *Hosea-Jonah*, 352, “I hate, I reject [...] Or, ‘I completely reject’ or the like”

Amos 5:24 הַיָּדָרָה וְהַצְדִּיקָה judgment and righteousness Ndiss in Pa  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>1727</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Melamed, “Two,” 175<sup>1728</sup>;  
 Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>1729</sup>;  
 Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>1730</sup>;  
 Weinfeld, “Justice,” 228<sup>1731</sup>

Amos 5:25 הַזְבָּחִים וּמִנְחָה the sacrifices and offering Nsemf, b  
 Andersen/Freedman, *Amos*, 532, “sacrifices and gifts”/“it can be interpreted in two ways: first, as hendiadys – ‘gift sacrifices’”<sup>1732</sup>

Amos 6:3 שֵׁבַח הַמָּסֵּה seat of violence Nc  
 Sabottka, *Zephanja*, 43 n. 145

Amos 6:8 אֶת־הַגְּבוּרִים וְאֶת־מִנְתוֹתֵיהֶם the pride of Jakob and its citadels Ph + N, diss, c in Pa<sup>1733</sup>  
 Andersen/Freedman, *Amos*, 571, “could be hendiadys, ‘the majestic citadels of Jakob’”;  
 Kuntz, “Agent,” 130, 133, “the majestic citadels of Jacob”

Amos 7:13 מִקְדָּשׁ־מְלֶכֶךְ הוּא וּבֵית מִמְלָכָה הוּא Phsemf, int  
 that is a *king’s sanctuary* and that is a *kingdom’s house*  
 Stuart, *Hosea-Jonah*, 374, 376, “a royal sanctuary, a state tempel”

Amos 7:14 בֶּן־נְבִיא [...] נְבִיא prophet [...] son of prophet N+Ph, semf in Pa  
 Porter, “Notes,” 424 n. 2

<sup>1726</sup> 2 perf.

<sup>1727</sup> Italics Brichto. See note to Gen 18:19.

<sup>1728</sup> See note to 2 Sam 8:15.

<sup>1729</sup> See note to 2 Sam 8:15.

<sup>1730</sup> See note to Ps 99:4.

<sup>1731</sup> See note to 2 Sam 8:15.

<sup>1732</sup> Andersen/Freedman continue, “Second, it has been read to mean that two kinds of oblation are distinguished by strict use of technical terms – ‘flesh-sacrifices and meal-offerings.’”

<sup>1733</sup> Abstr + concr.

## Obadjah

Obad v. 9-10 מִקְטָלִים מִמָּוֶת: from slaughter. From violence  
*NET*, 1607 n. 25, “because of the violent slaughter”

Ndiss<sup>1734</sup>

Obad v. 12 בְּיוֹם-אֶחָיוֹךָ בְּיוֹם נִכְרָוֹךָ

in the day of your brother, in the day of his calamity

*NET*, 1608 n. 4, “probably a hendiadys meaning, ‘in the day of your brother’s calamity’”

Phdiss, asyn

## Jonah

Jonah 1:2 קוּם לֶךְ arise, go

*NET*, 1610 n. 3, “Go immediately”

Vdiss, asyn (advn)<sup>1735</sup>

Jonah 1:9 וְאֶת-הַיָּם וְאֶת-הַיַּבֶּשֶׁת the sea and the dry land

Preuss, “וְיָבֵשׁ,” *TDOT* vol. V, 379, “antithetical hendiadys”;

Putnam, *Reading*, §4.11, p. 40

Ndiss

Jonah 1:11 הוֹלֵךְ וְסֹעֵר going and storming

Kuntz, “Agent,” 123-124, “denote that the storm at sea was escalating”<sup>1737</sup>;

Putnam, *Insert*, §2.3.2, p. 38, “for the sea *continued to storm*”<sup>1738</sup>;

Trible, *Criticism*, 143;

Sasson, *Jonah*, 123;

Tucker, *Jonah*, 37, “the two verbs form a hendiadys meant to suggest the growing strength and intensity of the storm”

Vdiss<sup>1736</sup>

Jonah 1:13 הוֹלֵךְ וְסֹעֵר going and storming

Kuntz, “Agent,” 123-124, “denote that the storm at sea was escalating”<sup>1740</sup>;

Putnam, *Insert*, §2.3.2, p. 38, “for the sea *continued to storm*”<sup>1741</sup>;

Trible, *Criticism*, 143;

Sasson, *Jonah*, 123;

Tucker, *Jonah*, 37, “the two verbs form a hendiadys meant to suggest the growing strength and intensity of the storm”

Vdiss<sup>1739</sup>

---

<sup>1734</sup> Emendation?

<sup>1735</sup> 2 impv.

<sup>1736</sup> 2 partc.

<sup>1737</sup> Kuntz refers also to Jonah 1:13.

<sup>1738</sup> Putnam refers to Jonah 1:11; 1:13. Italics Putnam.

<sup>1739</sup> 2 partc.

<sup>1740</sup> Kuntz refers also to Jonah 1:11.

<sup>1741</sup> See note to Jonah 1:11. Italics Putnam.

Jonah 1:16 2Co V/Nsr+ V/Nsr<sup>1742</sup>  
 בַּיַּרְאֵי הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־בַח לַיהוָה וַיִּדְרֹו נְדָרִים  
 and the men *feared* YHWH [*with*] *great fear* and *sacrificed sacrifices*  
*NET*, n 74, “It is likely that the two sets ... form a hendiadys ...  
 The men feared the Lord greatly, and earnestly vowed”<sup>1743</sup>

Jonah 2:4 N/Ph, semf, synl, b, c  
 כָּל־מִשְׁבָּרֶיךָ וְגִלְיֶךָ  
 all your waves and your waves/billows  
 Kuntz, “Agent,” 130;  
*NET*, n. 11, “all the mighty waves”<sup>1744</sup>;  
 Westhuizen van der, “Hendiadys,” 54, “thy *waves* and thy  
*billows*”<sup>1745</sup>

Jonah 2:9 empty-vanity Nc  
 הַבְּלִי־שׁוֹא empty-vanity  
 Sasson, *Jonah*, 310 (not h.)

Jonah 3:3 and Jonah stood up and he went Vdiss, int (advn)<sup>1746</sup>  
 וַיַּקֵּם יוֹנָה וַיֵּלֶךְ and Jonah stood up and he went  
 Dobbs-Allsopp, “Hebrew,” 37

Jonah 4:10 N/Phdiss  
 אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ  
 that you have not laboured with and not made it grow  
 Sasson, *Jonah*, 310, “it is possible that they may refer to one  
 continuous single act (hendiadys, that is, ‘upon which you have  
 not labored to cultivate’)”

## Micah

Micah 1:8 I will lament and I will wail Vsemf<sup>1747</sup>  
 אֶסְפְּדָה וְאֵלֵילֵה I will lament and I will wail  
 Johnson, *Perfekt*, 82

Micah 1:14-15 Ph+N, a, a, diss in Pa  
 לְאֶכְזָב [...] to liar (v. 14) [...] glory (v. 15)  
 Andersen/Freedman, *Micah*, 245, “If the result is hendiadys, the  
 fused meaning is ‘the false or deceptive glory’”

Micah 2:2 Cladiss/wāw-hen?  
 וַתִּמְדּוּ שָׂדוֹת וַתִּגְלְוּ וּבָתִּים וַתִּשְׁאוּ וַעֲשִׂקוּ גֵבֶר וּבֵיתוֹ וְאִישׁ וַיִּנְחַלְתּוּ  
 and they covet fields, and seize them, and houses, and take them  
 away, and they oppress a man and his house, even a man and his  
 heritage  
 Waltke, *Micah*, 96, “The *waw* with *wə‘āšēqû* (*and they defraud*)  
 is a hendiadys *waw*, which represents two aspects of a complex  
 situation.”<sup>1748</sup>

<sup>1742</sup> Impfc + impfc. Figura etymologica/cognate accusative.

<sup>1743</sup> In the *NET Bible Notes in Accordance*.

<sup>1744</sup> In the *NET Bible Notes in Accordance*.

<sup>1745</sup> Italics van der Westhuizen.

<sup>1746</sup> 2 impfc.

<sup>1747</sup> *Yiqtol* + *weyiqtol* (coh.).

<sup>1748</sup> Italics Waltke.



<p>Micah 2:2β וְבֵיתוֹ וְאִישׁ וְנַחֲלָתוֹ  a man <i>and his house</i> and a man <i>and his heritage</i>  Andersen/Freedman, <i>Micah</i>, 269, “his patrimonial property”;  Kuntz, “Agent,” 128-129</p>	<p>Ndiss, c in Pa</p>
<p>Micah 2:9 נָשִׂי עַמִּי תִגְרְשׁוּן מִבַּיִת תִּשְׁנַנְיָהּ מֵעַל עֲלֵיָהּ תִקְחוּ הַדְרֵי לְעוֹלָם  the women of <i>my people</i> you cast out from her delightful house,  from her children you took away <i>my glory/honour</i> for ever  Andersen/Freedman, <i>Micah</i>, 314, “we suspect hendiadys – ‘my honored people’”</p>	<p>Ph + N, c, diss in Pa</p>
<p>Micah 2:9 נָשִׂי עַמִּי תִגְרְשׁוּן מִבַּיִת תִּשְׁנַנְיָהּ מֵעַל עֲלֵיָהּ תִקְחוּ הַדְרֵי לְעוֹלָם  the women of my people you cast out from her <i>delightful house</i>,  from <i>her children</i> you took away my glory/honour for ever  Andersen/Freedman, <i>Micah</i>, 314, “The combination has to be read as hendiadys – ‘her delightful offspring’”</p>	<p>Ndiss, c in Pa</p>
<p>Micah 2:11a בֹּזֵב רוּחַ וְשֹׁקֵר spirit and a lie he lied  Andersen/Freedman <i>Micah</i>, 329, “could be hendiadys [...] ‘the man of the spirit of lying’, i.e., a false prophet”;  Ball, “Note,” 91, “quite possible [...] as hendiadys, i.e. ‘in a spirit of falsehood’”</p>	<p>2Ndiss+V, <i>crux</i><sup>1749</sup></p>
<p>Micah 2:11aa רוּחַ וְשֹׁקֵר spirit and lie  Mays, <i>Micah</i>, 73, “windy lies”</p>	<p>Ndiss</p>
<p>Micah 2:11b לִיַּיִן וְלִשְׁכָּר to wine and to strong drink  Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”<sup>1750</sup>;  Melamed, “Two,” 176, 178<sup>1751</sup>;  Talmon/Fields, “Collocation,” 88, “intoxicating drink”<sup>1752</sup></p>	<p>Nsemf</p>
<p>Micah 3:3α אָכְלוּ שְׂאֵר עַמִּי וְעוֹרָם מֵעֲלֵיתָם הִפְשִׁיטוּ וְאֶת־עַצְמוֹתֵיהֶם פָּצְחוּ  they ate the rest/remaining of my people’s flesh  and striped their skin from them  and broke their bones  Waltke, <i>Micah</i>, 149, “Probably the three clauses in v 3A should be interpreted as a hendiadys, representing three aspects of the one situation.”</p>	<p>3Cladiss</p>
<p>Micah 3:3β וּפְרָשׁוּ and they shall divide/spread out  Waltke, <i>Micah</i>, 150, “The waw-copulative with <i>ûpārěšû</i> (<i>and who chop [them] up</i>) does not function as a hendiadys” (<b>not h.</b>)</p>	<p>V/<i>wāw</i>–hen?<sup>1753</sup></p>

<sup>1749</sup> The verb is a perf.

<sup>1750</sup> See note to Lev 10:9.

<sup>1751</sup> See note to Lev 10:9.

<sup>1752</sup> See note to Lev 10:9.

<sup>1753</sup> The verbs is a *wəqatal*.

Micah 3:8 וּבְיָמֵי וְיָמֵי הַשִּׁפְטִים וְיָמֵי הַדָּבָר וְיָמֵי הַשִּׁפְטִים and judgment and might  
*NET*, 1625 n. 9, “strong commitment to justice”

Ndiss

Micah 3:11 רֹאשֵׁיהָ אֲשֶׁר בְּשֹׁחַד וְשֹׁפְטֵיהָ וְכֹהֲנֵיהָ בְּמַחֲוֵה יָדָיו וְנְבִיאֶיהָ בְּכֶסֶף וְקִסְמוֹ וְעַל־יְהוָה יִשְׁעֵנוּ  
her leaders with a bribe judges,  
and her priests for a price teaches,  
and her prophets for silver/money tell fortunes,  
*And on/[yet] the YHWH they lean*

3Cladiss

Waltke, *Micah*, 180, “The conjunctive *waw* in *wě‘al* (*and yet*) combines in a hendiadys the paradoxical activities of Israel’s magistrates, priests, and prophets”<sup>1754</sup>

Micah 3:12

לְכֵן בְּגִלְלָתְכֶם צִיּוֹן שָׂדֵה תִהְיֶה וְיִירוּשָׁלַם עֵינֵי תִהְיֶה וְתֵר הַבָּיִת לְבָמֹת יָעַר  
therefore because of you Zion shall [as a] field be plowed, *and Jerusalem shall become a ruin*, and the mountain of the house as the high places of a forest

Cla/Phdiss/*wāw*-hen?

Barrick, *Body*, 96, “it is no less likely that, as well-argued by B. K. Waltke, the entire verse is a hendiadys presenting three different aspects of Jerusalem’s predicament”;  
Waltke, *Micah*, 182, “The conjunctive *waw* in *wîrûšālayim* (*and Jerusalem*) functions as a hendiadys”<sup>1755</sup>

Micah 4:1

וְהָיָה בְּאַחֲרֵית הַיָּמִים יִהְיֶה הַר בֵּית־יְהוָה נְכוֹן בְּרֵאשׁ הַהָרִים וְנִשָּׂא הוּא מִגְבְּעוֹת  
and it shall come to pass in the latter days, that the mountain of YHWH’s house shall be established on the top of *the mountains*, and it shall be exalted above *the hills*  
Babut, *Expressions*, 185<sup>1756</sup>

Nsemf, int

Micah 4:2α לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה

go and let us go up to the mountain of YHWH

Waltke/O’Connor, *Introduction*, §39.2.5, p. 654, “Go *and* let us ascend YHWH’s mountain.”<sup>1758</sup>

V/Cla, diss<sup>1757</sup>

Micah 4:2β לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב

go and let us go up to the mountain of YHWH

*and to* the house of the God of Jakob

Waltke, *Micah*, 197, “The *wāw* with *wě‘el* (*and to*) is either emphatic ‘even’ or, more probably, a hendiadys introducing another aspect of the situation.”

Cla/Phsemf/*wāw*-hen?

<sup>1754</sup> Italics Waltke.

<sup>1755</sup> Italics Waltke.

<sup>1756</sup> See note to Isa 2:2.

<sup>1757</sup> Impv + *weyiqtol* (coh.).

<sup>1758</sup> Italics Waltke/O’Connor who also refer to Isa 2:3.

- Micah 4:13 **קוּמִי וְדוּשִׁי** arise and thresh Vdiss<sup>1759</sup>  
 Waltke, *Micah*, 254, “The principal imperative *wādōšî* (*and thresh*) consists of *waw*-conjunctive in a hendiadys with another *qal* feminine singular imperative of the root *dûš* (*thresh*)”<sup>1760</sup>
- Micah 6:12 **אֲשֶׁר עָשִׂירֶיהָ מְלֵאֵי הַמָּוֶה וְיֹשְׁבֵיהָ דְבָרוֹ-שֶׁקֶר**  
 that *her rich inhabitants* are full of violence,  
 and *her inhabitants* spoke lie[s]  
 Andersen/Freedman, *Micah*, 542, “by hendiadys means ‘her (the city’s) rich inhabitants’”;  
 Kuntz, “Agent,” 129
- Micah 7:3 **וְהַגָּדוֹל [...] הַשֹּׁרֵר** the prince [...] and the great Nsemf, int  
 Waltke, *Micah*, 419, “the judging ruler”
- Micah 7:17 **וְיִדְרֹאוּ וְיִירָאוּ** they will dread and they will fear Vsemf<sup>1761</sup>  
 Johnson, *Perfekt*, 82
- Micah 7:20 **וְהַחֶסֶד [...] אֱמֶת** truth [...] loving-kindness Ndiss in Pa  
 Waltke, *Micah*, 466 (**not h.**)

## Nahum

- Nah 1:3 **בְּסוּפָה וּבְשַׁעֲרָהּ דָּרְצוּ**  
*in a storm* and *in a whirlwind* is his way  
 Spronk, *Nahum*, 25 n. 9 (**not h.**)<sup>1762</sup>;  
 Watson, *Poetry*, 196, “probably to be translated: ‘In the tempestuous whirlwind his road’”
- Nah 1:14 **וּמִסֻּכָּה וּמִפְסֵל** an idol/graven image and a molten image Ndiss, th  
 Andersen, *Habakkuk*, 254, “could be hendiadys”<sup>1763</sup>;  
 Block, *Judges, Ruth*, 480, “A carved image overlaid with molten metal”<sup>1764</sup>;  
 Houtman, *Exodus*, vol. III, 31; 639, n. 55, “likely a hendiadys”<sup>1765</sup>;  
 Levi, *Inkongruenz*, 88-89 n. 79<sup>1766</sup>;

<sup>1759</sup> 2 impv.

<sup>1760</sup> Italics Waltke. The formulation by Waltke is somewhat obscure since he seems to refer to two verbs in this verse derived from the stem **דוּשׁ**, ‘thresh,’ but a verb from that stem occurs only once. By “the principal imperative,” Waltke probably refers to the first verb **קוּם**, ‘arise,’ and that it is the combination of that verb together with the verb from the stem **דוּשׁ** that Waltke views as a *hendiadys*.

<sup>1761</sup> *Yiqtol* + *weyiqtol*.

<sup>1762</sup> Spronk, *Nahum*, 25 n. 9, “Watson underestimates the poet’s artistry when he takes **בְּסוּפָה וּבְשַׁעֲרָהּ** as a hendiadys.”

<sup>1763</sup> See note to Deut 27:15.

<sup>1764</sup> See note to Deut 27:15.

<sup>1765</sup> See note to Deut 27:15.

<sup>1766</sup> See note to Deut 27:15.

Melamed, “Break-up” (Eng.) 125 n. 36, “a cast statue”<sup>1767</sup>

Nah 3:6 וְנַבְלָתֶיךָ וְשִׁמְתֶיךָ כְּרֹאֵ

*I will make you foolish/a disgrace*

*and I will make you an appearance/spectacle*

Patterson, *Nahum*, 89, “and make you a contemptible spectacle”

V + Cla, semf<sup>1768</sup>

## Habakkuk

Hab 1:3β וְשֵׁר וְהָקַט and violence/destruction and violence

Andersen, *Habakkuk*, 116, “by hendiadys: ‘devastating lawlessness’”<sup>1769</sup>;

Kuntz, “Agent,” 126-128<sup>1770</sup>;

Melamed, “Break-up” (Hebr.), 200<sup>1771</sup>;

Stuart, *Hosea-Jonah*, 330, “virtually in hendiadys”<sup>1772</sup>

Nsemf, synl

Hab 1:3γ וּמְדוֹן תִּיב וּמְדוֹן strife/dispute and strife

Andersen, *Habakkuk*, 118;

Kuntz, “Agent,” 128, “*disputation and contention*”<sup>1773</sup>

Nsemf, synl

Hab 2:2βα וּבְאֵר [...] וְכָתוּב write [...] and make distinct

Patterson, *Nahum*, 160, “can be treated as hendiadys: ‘Write the vision plainly’”;

Roberts, *Nahum*, 105, “write the vision clearly”;

Toorn van der, *Culture*, 14, 271 n. 22; “I take the conjunction of *ktb* and *b’r* as a Hendiadys”/“inscribe it clearly”

Vdiss, int (advn)<sup>1774</sup>

Hab 2:2ββ הוּ יָרֵץ קוֹרֵא בּוֹ he shall run reading it

Patterson, *Nahum*, 117, 157, 158, “so that the one who reads it may run”

V+Ph, *crux*<sup>1775</sup>

Hab 2:6 לְוִי וּמְלִיצָה חִידוֹת לְוִי and satire/scorn, riddle to/of him

Avishur, “Pairs,” 69, “in scoffing derision of him”<sup>1776</sup>;

Watson, *Poetry*, 325, “in *scoffing derision* of him”<sup>1777</sup>;

Patterson, *Nahum*, 117, 157;

Kuntz, “Agent,” 129

N/Ph, semf, asyn

<sup>1767</sup> See note to Deut 27:15.

<sup>1768</sup> 2 perf.

<sup>1769</sup> See note to Jer 6:7.

<sup>1770</sup> See note to Jer 6:7.

<sup>1771</sup> See note to Jer 6:7.

<sup>1772</sup> See note to Isa 60:18.

<sup>1773</sup> Italics Kuntz.

<sup>1774</sup> 2 impv.

<sup>1775</sup> Impf + partic.

<sup>1776</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1777</sup> Italics Watson.

<p>Hab 2:17<math>\alpha</math> כִּי חַמַּס לְבָנוֹן יִכְסֶּה וְשָׂדֵה בְּהֵמוֹת יִחִיתָן  for the violence of Lebanon shall cover you,  and the destruction of beasts shall terrify them  Andersen, <i>Habakkuk</i>, 251;  Stuart, <i>Hosea-Jonah</i>, 330, “virtually in hendiadys”<sup>1778</sup></p>	<p>Ndiss, int</p>
<p>Hab 2:17<math>\beta</math> כִּי חַמַּס לְבָנוֹן יִכְסֶּה וְשָׂדֵה בְּהֵמוֹת יִחִיתָן  for the violence of Lebanon shall cover you,  and the destruction of beasts shall terrify them  Andersen, <i>Habakkuk</i>, 251, “The matching verbs make hendiadys: ‘overwhelm you with terror’”</p>	<p>Vdiss, int<sup>1779</sup></p>
<p>Hab 2:20 בְּהֵיכַל קִדְשׁוֹ in the temple of his holiness  Putnam, <i>Insert</i>, §1.8.1c, p. 21 “his holy temple”/§1.8.3b, p. 22, “a form of hendiadys”<sup>1780</sup></p>	<p>Nc</p>
<p>Hab 3:2<math>\alpha</math> דְּבַרְךָ ... שְׂמִיעֶךָ your report [...] your work  Andersen, <i>Habakkuk</i>, 276, “By hendiadys, this is a discontinuous construct chain, ‘the report of your deed’”</p>	<p>N/Ph, diss, c, in Pa</p>
<p>Hab 3:2<math>\beta</math> רַחֵם תִּזְכֹּר compassion/lovingly you shall remember  Simian-Yofre, “רהם,” <i>TDOT</i> XIII, 440, “the infinitive [...] governs another verb in a hendiadys”</p>	<p>Vdiss, asyn (advn)<sup>1781</sup></p>
<p>Hab 3:11 שֶׁמֶשׁ יָרַח sun, moon  Avishur, “Pairs,” 71, “sun (and) moon”<sup>1782</sup>;  Kuntz, “Agent,” 129-130;  Tsumura, “שָׁמֶשׁ,” <i>NIDOTTE</i>, vol. IV, 186, “as a hendiadys, i.e. ‘sun and moon [...] conveying the notion of totality of the heavenly light’”<sup>1783</sup></p>	<p>Ndiss, th, asyn</p>

## Zephaniah

<p>Zeph 1:9 חַמַּס וּמְרִמָּה violence and deceit  Sabottka, <i>Zephanja</i>, 43</p>	<p>Ndiss</p>
<p>Zeph 1:15<math>\alpha</math> צָרָה וּמְצוּקָה distress and distress  Schorr, “Les composés,” 173, “peine d’angoisse”<sup>1784</sup></p>	<p>Nsemf, synl</p>
<p>Zeph 1:15<math>\beta</math> חֹשֶׁךְ וְאֶפְלֵיהַּ darkness and deep darkness  Brongers, “Merismus,” 109, “stockfinsteres Dunkel”<sup>1785</sup>;</p>	<p>Nsemf, synl</p>

<sup>1778</sup> Stuart refers to the two nouns חַמַּס וְשָׂדֵה. See note to Isa 60:18.

<sup>1779</sup> 2 impf.

<sup>1780</sup> Italics Putnam.

<sup>1781</sup> Infabs + impf.

<sup>1782</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>1783</sup> See note to Gen 37:9.

<sup>1784</sup> ‘Agonizing pain.’ Schorr also refers to Ps 119:143.

Schorr, “Les composés,” 172, “obscurité profonde”<sup>1786</sup>

Zeph 1:15 עָנָן וְעֲרֵפֶל cloud and thick darkness Ndis  
Brongers, “Merismus,” 109, “finstere Wolken”<sup>1787</sup>

Zeph 1:16 שׁוֹפָר וְהִרְוּעָה shofar/rams horn and shout Ndis<sup>1788</sup>  
Avishur, *Studies*, 110, “trumpeting of the horn”<sup>1789</sup>;  
Bullinger, *Figures*, 661, “of the trumpet, yes – and an alarming trumpet too.”

Zeph 3:19 לְתִהְיֶה וּלְשֵׁם to praise and to name Ndis, a  
Avishur, *Studies*, 111, “praise and renown”<sup>1790</sup>;  
Kuntz, “Agent,” 130-131, “praise and renown”

Zeph 3:20 לְתִהְיֶה וּלְשֵׁם to praise and to name Ndis, a  
Avishur, *Studies*, 111, “praise of renown”<sup>1791</sup>;  
Kuntz, “Agent,” 131, “renowned and praised”

## Haggai

Hag 1:14 וַיָּבֹאוּ וַיַּעֲשׂוּ and they came and they did Vdis<sup>1792</sup>  
Taylor/Clendenen, *Haggai*, 143-144, “Whether [a verbal hendiadys meaning] those already in Jerusalem started to do [...] is not completely clear”<sup>1793</sup>

Hag 2:14 כֵּן הָעַם-הַזֶּה וְכֵן-הַגּוֹי הַזֶּה so this people and so this nation Phsemf  
Beuken, *Haggai*, 69

## Zechariah

Zech 1:4 מִדְרָכֵיכֶם הָרָעִים וּמִשְׁלֵלֵיכֶם [וּ]מִשְׁלֵלֵיכֶם הָרָעִים Phsemf  
from your evil ways and from your evil deeds  
Walker, “Zechariah,” 738

<sup>1785</sup> ‘Pitch-dark darkness.’ See note to Joel 2:2aa.

<sup>1786</sup> ‘Deep darkness.’ Schorr also refers to Joel 2:2.

<sup>1787</sup> ‘Dark/gloomy clouds.’ See note to Deut 4:11.

<sup>1788</sup> Concr + abstr.

<sup>1789</sup> Italics Avishur.

<sup>1790</sup> Italics Avishur. See also verse 20 below.

<sup>1791</sup> Italics Avishur. See also verse 19 above.

<sup>1792</sup> 2 impfc.

<sup>1793</sup> Taylor/Clendenen are uncertain, but favour the interpretation of the verbs as, what they call, a *verbal hendiadys*. Taylor/Clendenen, *Haggai*, 143-144: “Whether the verbal construction ‘they came and they began to work’ is simply a verbal hendiadys referring to what those already living in Jerusalem started to do, or whether the verb ‘came’ has in view those living away from the city [...] is not completely clear. The former idea is probably what is meant.”

Zech 1:6 דְּבַרִּי וְדִבְרֵי וְהָיָה my words and my statutes Barré/Kselman, “Exodus,” 108-109, “my covenant stipulations”	Ndiss, b, c
Zech 2:14 רָגְוּ וְשִׂמְחֵתִי shout [for joy] and rejoice Tate, <i>Psalms 51-100</i> , 436, “joyfully rejoice/sing out” <sup>1795</sup>	Vsemf, synl <sup>1794</sup>
Zech 4:6 לֹא בְחֵיל וְלֹא בְכֹחַ not with power and not with strength Klein, <i>Zechariah</i> , 159	Phsemf, synl
Zech 5:1 וָאָשׁוּב וָאָשׁוּבָה and I returned and I lifted <i>NET</i> , 1466 n. 10 <sup>1797</sup>	Vdiss (advn) <sup>1796</sup>
Zech 6:1 וָאָשׁוּב וָאָשׁוּבָה and I returned and I lifted <i>NET</i> , 1466 n. 10 <sup>1799</sup>	Vdiss (advn) <sup>1798</sup>
Zech 6:11 כֶּסֶף-וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>1800</sup>	Ndiss, th
Zech 7:9 וְרַחֲמִים וְחַסְדֵּךָ and loving-kindness and compassions Melamed, “Two,” 177 <sup>1801</sup> ; Weinfeld, “Terminology,” 192 <sup>1802</sup>	Nsemf, b
Zech 8:8 בְּאֵמֶת וּבִצְדָקָה in truth and in righteousness Franke, <i>Isaiah</i> , 173, “in true righteousness” <sup>1803</sup>	Ndiss, a
Zech 8:16 אֱמֶתָהּ וּמִשְׁפָּט truth and judgment Avishur, <i>Studies</i> , 155 n. 1 <sup>1804</sup> ; Brichto, <i>Grammar</i> , 41, “correct judgment” <sup>1805</sup> ; Melamed, “Two,” 177, 179 <sup>1806</sup>	Ndiss
Zech 8:19α וְלִשְׂמֹחָהּ וּלְשִׂשׂוֹן to joy and to gladness Babut, <i>Expressions</i> , 185 <sup>1807</sup> ; Schorr, “Les composés,” 173 <sup>1808</sup>	Nsemf, synl, a
Zech 8:19β וְהָאֱמֶתָהּ וְהַשְּׁלוֹמִים and the truth and the peace Avishur, <i>Studies</i> , 155 n. 2 <sup>1809</sup> ;	Ndiss

<sup>1794</sup> 2 impv.

<sup>1795</sup> Tate refers to Zech 2:14; Ps 35:27; 67:5.

<sup>1796</sup> 2 impfc.

<sup>1797</sup> See note to Gen 26:18.

<sup>1798</sup> 2 impfc.

<sup>1799</sup> See note to Gen 26:18.

<sup>1800</sup> See note to Gen 13:2.

<sup>1801</sup> See note to Jer 16:5.

<sup>1802</sup> See note to Jer 16:5.

<sup>1803</sup> See note to 1 Kgs 3:6.

<sup>1804</sup> Avishur refers to the combination of these nouns as a *hendiadys*. They occur combined in Zech 8:16; Ps 111:17.

<sup>1805</sup> Italics Brichto. See note to Gen 18:19.

<sup>1806</sup> See note to Jer 4:2.

<sup>1807</sup> See note to Isa 22:13.

<sup>1808</sup> See note to Isa 22:13.

Jepsen, “אָמֵן,” *TDOT*, vol. I, 311<sup>1810</sup>;  
Levi, *Inkongruenz*, 90 n. 82<sup>1811</sup>

Zech 9:9 בֶּן־אֲתוֹנוֹת עֵיזר male donkey, son of donkeys N+Nc, semf, asyn  
Held, “Notes,” 37

Zech 12:10 רוּחַ חַן וְתַחֲנוּנִים spirit of favour and supplications Nc + N, ss, c  
Girard, *Symboles*, 438 n. 163

Zech 13:1 לְחַטָּאת וּלְנִדָּה for sin and for impurity Nsemf, a  
Meyers/Meyers, *Zechariah 9-14*, 364, “may mean that we really have a hendiadys here, perhaps ‘for the cleansing of the defilement of sin’”

## Malachi

Mal 1:4 וְנִשְׁבַּע וְנִבְנֶה and we will return and we will build Vdiss (advn)<sup>1812</sup>  
*NET*, 1466 n. 10<sup>1813</sup>;  
Niccacci, *Interpretation*, 73, “‘we want to build again’, or: ... in order that we return and build’, i.e., ‘... only to build again’”<sup>1814</sup>

Mal 2:5 הַחַיִּים וְהַשְּׁלוֹמִים the life and the peace/welfare Ndiss  
Avishur, *Studies*, 107, “*life and peace*”<sup>1815</sup>;  
Barré, “Blessing,” 181 n. 13<sup>1816</sup>

Mal 2:6 אֵמֶת הַתּוֹרָה law of truth Nc  
Petersen, *Zechariah/Malachi*, 175, “True torah”; 176, “is a case of hendiadys”

Mal 2:11 בְּיִשְׂרָאֵל וּבִירוּשָׁלַם in Israel and in Jerusalem Ndiss, geogr  
Hill, *Malachi*, 229, “The simple conjunctive *waw* joins ‘Israel’ and ‘Jerusalem’ in a type of hendiadys for the territory of postexilic Yehud”

Mal 2:12 עָרָה וְעָנָה awake and answering(?) N/V, *crux*  
Schorr, “Les composés,” 173, “vaillant et respondant, c.à.d. chaque homme”<sup>1817</sup>;  
Talmon/Fields, “Collocation,” 88 n. 14<sup>1818</sup>

<sup>1809</sup> See note to 2 Kgs 20:19.

<sup>1810</sup> See note to 2 Kgs 20:19.

<sup>1811</sup> See note to 2 Kgs 20:19.

<sup>1812</sup> 2 *weyiqtol*.

<sup>1813</sup> See note to Gen 26:18.

<sup>1814</sup> Italics Niccacci.

<sup>1815</sup> Italics Avishur.

<sup>1816</sup> Barré refers to Mal 2:5; Prov 3:2.

<sup>1817</sup> ‘Brave and willingly responding, i.e., every man.’



- Mal 2:14 **חַבְרֵתְךָ וְאִשְׁתְּ בְרִיתְךָ** your companion and your covenant wife N, c + Nc, c  
Hill, *Malachi*, 243, “a sort of hendiadys construction [...] ‘the wife of your youth’”
- Mal 3:1 **אֲשֶׁר־אַתֶּם מְבַקְשִׁים וּמַלְאֲךְ הַבְּרִית אֲשֶׁר־אַתֶּם חֹפְצִים**  
that you seek and the covenant angel that you delight [in]  
Hill, *Malachi*, 270, “The pair of relative clauses indicate a type of hendiadys [...] ‘the Lord, and the messenger of the covenant whom you eagerly await’”
- Mal 3:7 **סָרְתֶם מִחֻקֵּי יְהוָה וְלֹא שָׁמַרְתֶּם**  
you turned aside from my statutes and you did not keep them  
Hill, *Malachi*, 300, “the copulative construction *waw* + suffix conjugation after another suffixing form here serves in a hendiadys, representing two aspects of a complex situation”
- Mal 3:16 **וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו לְיִרְאֵי יְהוָה וְלַחֹשְׁבֵי שְׁמוֹ**  
and a book of remembrance was written before him *for YHWH-fearers and the ones thinking(?) on his name*  
Hill, *Malachi*, 341, “The conjunction *waw* connects a pair of clauses and forms a hendiadys”
- Mal 3:18 **וְשָׁבְתֶם וּרְאִיתֶם** and you shall return and you shall see  
Niccacci, *Interpretation*, 98, “Then you shall again distinguish”
- Mal 3:19 **כָּל־יָרִים וְכָל־עָשָׂה רָשָׁעָה** all proud and all who do wickedness  
Hill, *Malachi*, 347
- Mal 3:20 **וַיֵּצְאוּתֶם וַיִּלְּצוּ** and you will go out and you will leap  
Hill, *Malachi*, 352, “The two verbs may be understood as hendiadys [...] ‘you will come out leaping’”
- Mal 3:22 **הַחֻקִּים וּמִשְׁפָּטֵים** statutes and judgments  
Melamed, “Two,” 175, 177<sup>1821</sup>

## Psalms

- Ps 2:6 **הַר־קֹדֶשׁ** the mountain of my holiness Nc  
Putnam, *Insert*, §1.8.1c, p. 19 “*my holy hill*”/§1.8.3b, p. 22, “a form of hendiadys”<sup>1822</sup>

<sup>1818</sup> Talmon/Fields suggest when presenting several examples of what they consider *hendiadys*; “such an approach could be taken as well towards elucidation of other equally perplexing expressions such as *עַד וְעַד*...”

<sup>1819</sup> 2 perf.

<sup>1820</sup> 2 perf.

<sup>1821</sup> See note to Ex 15:25.

<sup>1822</sup> Italics Putnam.

<p>Ps 4:9 בְּשָׁלוֹם יַחְדָּו in peace, together  Dahood, <i>Psalms 1-50</i>, 27, “his peaceful presence”<sup>1823</sup></p>	<p>N, a + advb</p>
<p>Ps 7:2 הוֹשִׁיעַנִי מִכָּל־דֹּרְפֵי וְהַצִּילֵנִי  <i>save me</i> from all pursuers and <i>deliver me</i>  Girard, <i>Psaumes 1-50</i>, 218</p>	<p>Vsemf, int<sup>1824</sup></p>
<p>Ps 7:9 כַּצְדִּיק וְכִתְמוֹנִי as my righteousness and as my integrity/purity  Kuntz, “Psalms,” 13</p>	<p>Nsemf, a, c</p>
<p>Ps 7:10 לְבָבוֹת וּכְלֵאוֹת hearts and kidneys  Goldingay, <i>Psalms 1-41</i>, 143, “together they form a kind of hendiadys for thoughts and attitudes of the inner being”<sup>1825</sup>;  Holladay, “Indications,” 251<sup>1826</sup>;  VanGemereren, <i>Psalms</i>, 132<sup>1827</sup></p>	<p>Ndiss, th, b</p>
<p>Ps 7:13 אִם־לֹא יָשׁוּב תִּרְבֹּז וְלֹא־יִטְוֶה  if he does not <i>return</i> his sword he will <i>sharpen</i>  <i>NET</i>, 1466 n. 10<sup>1829</sup>;  VanGemereren, <i>Psalms</i>, 133, “It is possible to translate the verb as a hendiadys, rendering ‘sharpen’ as ‘if he will not again sharpen his sword’”</p>	<p>Vdiss, int (advn)<sup>1828</sup></p>
<p>Ps 7:16 בֹּדַר בָּרַח וַיִּחְפְּרוּהוּ he digged a pit and he digged/searched it  Witt de, <i>Psalms</i>, 18</p>	<p>Vsemf, synl<sup>1830</sup></p>
<p>Ps 8:3α עוֹלָלִים וַיְנַקִּים children and sucklings  Brown, <i>Psalms</i>, 253 n. 81;  Girard, <i>Psaumes 1-50</i>, 229, “certinement un hendiadys”;  Kuntz, “Psalms,” 15;  Watson, <i>Poetry</i>, 328;  Westhuizen van der, “Hendiadys,” 50;  Witt de, <i>Psalms</i>, 22, “children, even infants”</p>	<p>Nsemf, synl, b</p>
<p>Ps 8:3β אֹיֵב וּמְתַנְגֵּם enemy and avenger  Girard, <i>Psaumes 1-50</i>, 229;  Kuntz, “Psalms,” 15;  Westhuizen van der, “Hendiadys,” 50</p>	<p>Ndiss</p>
<p>Ps 8:6 וְהַתְּהַרְרֵהוּ וְכַבֹּד וְהַתְּהַרְרֵהוּ and <i>glory and majesty</i> you surround him  Girard, <i>Psaumes 1-50</i>, 233 n. 3; 402 n. 2</p>	<p>Nsemf, synl, a</p>

<sup>1823</sup> Italics Dahood.

<sup>1824</sup> 2 impv.

<sup>1825</sup> Goldingay refers to Ps 7:10; 26:2.

<sup>1826</sup> See note to Jer 11:20.

<sup>1827</sup> VanGemereren refers to Ps 7:10; 26:2; 73:21; Jer 11:20; 17:10; 20:12 and in the NT to Rev 2:23.

<sup>1828</sup> 2 impf.

<sup>1829</sup> See note to Gen 26:18.

<sup>1830</sup> Perf + impfc.

Ps 9:3 אֲשַׂמְחָה וְאֶשְׂלַחַה I will rejoice and I will exult Girard, <i>Psaumes 1-50</i> , 244	Vsemf <sup>1831</sup>
Ps 10:10 וְשָׁחַ [וְדָכָה] וְשָׁחַ he will be broken, he is bowing down Girard, <i>Psaumes 1-50</i> , 656 n. 3	Vdiss, asyn <sup>1832</sup>
Ps 10:14 וְעַמָּל וְעַמָּל trouble and anger Allen, “עַמָּל,” <i>TWOT</i> , vol. II, 675; Talmon/Fields, “Collocation,” 90 n. 22	Ndiss
Ps 12:3 בְּלֵב וּבְלֵב with heart and heart Schorr, “Les composés,” 172, “ambigument” <sup>1833</sup>	Nsr, iden
Ps 14:1 הִשְׁחִיתוּ הַתְּעִיבוּ עָלֵינוּ they destroyed, they made abominable deeds Girard, <i>Psaumes 1-50</i> , 303 n. 2	Vdiss, asyn <sup>1834</sup>
Ps 14:7 יִגַּל יִשְׂמַח יִשְׂרָאֵל Jacob shall <i>rejoice</i> , Israel will be <i>glad</i> Babut, <i>Expressions</i> , 185; Patterson, <i>Nahum</i> , 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys” <sup>1836</sup>	Vsemf, synl in Pa <sup>1835</sup>
Ps 15:2 הוֹלֵךְ יָמִים וּפְעֹל צְדָק וְדַבָּר אֱמֶת בְּלִבּוֹ <i>walking</i> uprightly, and <i>working</i> righteousness, and <i>speaking</i> truth in his heart Kaiser Jr, <i>Guide</i> , 15, “a hendiatis, that is, one total idea of practicing the presence of God by calling on three aspects of life”	3Vdiss ( <i>hendiatis</i> ) <sup>1837</sup>
Ps 16:5 מִנַּחֲהֶלֶקִי the part/portion of my portion Sperling, “Meni,” 1061, “an Aramaism in hendiadys with <i>heleq</i> ”	Nc
Ps 16:5 וְכוֹסִי וְכוֹסִי my portion and my cup Dahood, <i>Psalms 1-50</i> , 89, “ <i>my cup of smooth wine</i> ” <sup>1839</sup> ; Girard, <i>Psaumes 1-50</i> , 321; <i>Syboles</i> , 187, 228 n. 255	Ndiss, c <sup>1838</sup>
Ps 17:12 דְּמִינֵוּ בְּאֲרָצֵיהָ וְכִסּוּף לְטָרוֹף אֲכַכְפִּיר יִשָּׁב בְּמִסְתָּרִים he is like a <i>lion</i> wanting to tear, and as a <i>young lion</i> dwelling in secret places Babut, <i>Expressions</i> , 185 <sup>1840</sup>	Nsemf, int, a

<sup>1831</sup> *Yiqtol + weyiqtol.*

<sup>1832</sup> Perf + impf.

<sup>1833</sup> ‘Ambiguously.’

<sup>1834</sup> 2 perf.

<sup>1835</sup> 2 impf.

<sup>1836</sup> For occurrences of this proposed *hendiadys* Patterson refers to Ps 14:7, 32:11; 53:7; 1 Chr 16:31.

<sup>1837</sup> 3 part. A *hendiatis*, according to Kaiser Jr.

<sup>1838</sup> Abstr + concr.

<sup>1839</sup> Italics Dahood.

Ps 18:27 עֲקוּם וְתִפְתָּל crooked, twisted Waltke, <i>Proverbs 1-15</i> , 398 <sup>1842</sup>	Adj+Vsemf, asyn <sup>1841</sup>
Ps 19:4 אֵין דְבָרִים וְאֵין דְבָרִים there is no speech and there are no words Girard, <i>Psaumes 1-50</i> , 375; Kuntz, “Psalms,” 15; Westhuizen van der, “Hendiadys,” 51	N/Phsemf in Pa + neg
Ps 19:14 אֵתָם וְנִקְיָתִי I will be complete and I will be clean Fokkelman, <i>Poems</i> , vol. II, 99-100	Vdiss <sup>1843</sup>
Ps 20:8 אֵלֶּה בְּרֶכֶב וְאֵלֶּה בַּסּוּסִים these in chariot and these on horses Dean, “Nomine,” 4, “horse drawn chariots”; Smelik, “Use,” 326, “should probably be understood as a hendiadys for horse-drawn chariot(s)” <sup>1844</sup>	N/Ph, diss, th, a, b
Ps 21:6 הוֹד וְהִדְרָר תִּשְׁגָּה עָלָיו <i>glory and majesty</i> you have laid on him Girard, <i>Psaumes 1-50</i> , 233 n. 3 <sup>1845</sup>	Nsemf, synl
Ps 21:14 נִשְׁיְרָה וְנִזְמְרָה we will sing and we will sing praises Girard, <i>Psaumes 101-150</i> , 540; Witt de, <i>Psalms</i> , 59, “We will sing with the harp”	Vsemf <sup>1846</sup>
Ps 22:7 חֲרַפְתָּ אָדָם וּבְזוּי עָם reproach of men and despised of the people Girard, <i>Psaumes 1-50</i> , 412	Nsemf in Pa <sup>1847</sup>
Ps 22:18 הִנֵּיטוּ וְרִאדוּבֵי they, they look, they look at me Babut, <i>Expressions</i> , 185; Witt de, <i>Psalms</i> , 64, “Gaze at me gloating”	Vsemf, synl, asyn <sup>1848</sup>
Ps 22:28 יִזְכְּרוּ וְיִשְׁבוּ they shall remember and they shall return Koopmans, “Prose,” 97 n. 41; Mascarenhas, <i>Function</i> , 246, “being mindful, will turn”	Vdiss <sup>1849</sup>
Ps 23:4 שִׁבְטְךָ וְמִשְׁעֶנְיֶךָ your rod and your staff Barré/Kselman, “Exodus,” 97, 115, n. 2	Nsemf, c

<sup>1840</sup> See note to Isa 5:29.

<sup>1841</sup> Adj + impf.

<sup>1842</sup> Waltke refers to Deut 32:5; 2 Sam 22:17; Ps 18:27, Prov 2:15.

<sup>1843</sup> Impf + perfc.

<sup>1844</sup> With reference to Melamed, “Break-up” (Eng.), 128-129.

<sup>1845</sup> Girard refers to Ps 21:6; 45:6 (presumably v. 4 where these nouns occur combined); 96:6; 104:1; 111:3.

<sup>1846</sup> *Yiqtol* + *weyiqtol* (coh).

<sup>1847</sup> Noun + adj.

<sup>1848</sup> 2 impf.

<sup>1849</sup> *Yiqtol* + *weyiqtol*.

- Ps 23:6 טוֹב וְחַסֵּד goodness and loving-kindness Ndis  
 Barré/Kselman, “Exodus,” 98, 107, “(henceforth) may only  
 (your) covenant blessings [pursue me]”;  
 Weinfeld, “Terminology,” 192
- Ps 24:3 בְּמִקְוֵם קִדְשׁוֹ in the place of his holiness Nc  
 Kittel/Hoffer/Wright, *Hebrew*, 225, “The phrase [...] is an  
 example of **hendiadys**: using two nouns in apposition rather  
 than a noun and an adjective”<sup>1850</sup>
- Ps 25:6 זְכֹר־רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ  
 remember *your loving-kindnesses* YHWH and *your mercies*  
 Girard, *Psaumes 51-100*, 18 n. 2<sup>1851</sup> Nsemf, int, b, c
- Ps 25:8 טוֹב וְיָשָׁר good and straight Nsemf<sup>1852</sup>  
 Girard, *Psaumes 1-50*, 463;  
 Watson, *Poetry*, 196<sup>1853</sup>
- Ps 25:10א וְאֵמֶת וְחַסֵּד loving-kindness and truth Ndis  
 Alter, *Five Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>1854</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully  
 true’”<sup>1855</sup>;  
 Clark, *Word*, 242-255<sup>1856</sup>;  
 Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64; 463<sup>1857</sup>;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “‘true kindness’”<sup>1858</sup>;  
 Jepsen, “אֵמֶת,” *TDOT*, vol. I, 311<sup>1859</sup>;  
 Kuyper, “Grace,” 6-7<sup>1860</sup>;  
 Mascarenhas, *Function*, 210<sup>1861</sup>;  
 Melamed, “Two,” 175<sup>1862</sup>;  
 Stoebe, “חַסֵּד,” *TLOT*, vol. II, 451;  
 Watson, *Poetry*, 196<sup>1863</sup>;

<sup>1850</sup> Bold letters Kittel/Hoffer/Wright.

<sup>1851</sup> Girard refers to Ps 25:6; 103:4.

<sup>1852</sup> 2 adj.

<sup>1853</sup> Watson exemplifies *hendiadys* by referring to this verse. Even if he does not give the actual components it is presumably the nouns that are aimed at by Watson since the other alleged *hendiadyses* referred by him on p. 196 in *Poetry*, consist of two nouns.

<sup>1854</sup> See note to Gen 24:27.

<sup>1855</sup> See note to Gen 24:27.

<sup>1856</sup> See note to Gen 23:4.

<sup>1857</sup> On p. 39 n. 10, Girard refers to Ps 25:10; 40:12; 57:4; 61:8; 85:11; 89:15, 25; 115:1; 138:2.

<sup>1858</sup> See note to Gen 24:27.

<sup>1859</sup> See note to Gen 24:27.

<sup>1860</sup> See note to Gen 23:4.

<sup>1861</sup> See note to Gen 24:27.

<sup>1862</sup> See note to Gen 24:27.

<sup>1863</sup> See note to Ps 25:8.

Wildberger, “אמן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we<sup>e</sup>met* as a hendiadys, ‘lasting mercy’”

Ps 25:10β כְּרִיתוֹ וְעֵדוּתָיו his covenant and his testimonies Ndiss, b, c  
 Craigie, *Psalms 1-50*, 217;  
 Dahood, *Psalms 1-50*, 157, “*his covenant stipulations*”<sup>1864</sup>;  
 VanGemeren, *Psalms*, 268, “the demands of his covenant”

Ps 25:16 יְהִיד וְעָנִי solitary and poor Ndiss  
 Brongers, “Merismus,” 110-111 (**not h.**)<sup>1865</sup>

Ps 25:21 תְּמִימַת הַמַּעַשִׁים completeness/integrity and uprightness Nsemf  
 Alter, *Psalms*, 86, “the two terms combined may in any case be a hendiadys [...] yielding the sense here of ‘absolute integrity’”;  
 Barré/Kselman, “Exodus,” 119 n. 53 (**not h.**), “do not constitute a covenantal hendiadys”;  
 Watson, *Poetry*, 196<sup>1866</sup>

Ps 26:2α צַרְפָּה וְנִסְתֵּי יְהוָה וְנִסְתֵּי יְהוָה test me YHWH and try me, refine 3Vsemf/diss, int  
 Girard, *Psaumes 1-50*, 471 n. 1 (*hendiatrix*)<sup>1867</sup>

Ps 26:2β לִבִּי וְלִבִּי my kidneys and my heart Ndiss, th, b, c  
 Goldingay, *Psalms 1-41*, 143, “together they form a kind of hendiadys for thoughts and attitudes of the inner being”<sup>1868</sup>

Ps 27:1 אֹרְחִי וְיִשְׁעֵי my light and my salvation Ndiss, c  
 Avishur, *Studies*, 105, “*the light of my salvation*”<sup>1869</sup>;  
 Brongers, “Merismus,” 109, “heilbringendens licht”<sup>1870</sup>;  
 Girard, *Psaumes 1-50*, 39 n. 11; 114 n. 23; 299 n. 3; *Psaumes 51-100*, 207 n. 4; *Les symboles*, 179, 226 n. 217;  
 VanGemeren, *Psalms*, 53

Ps 27:2α אֹיְבָבִי וְאֹיְבָבֵי my adversaries and my enemies Nsemf, synl, b, c  
 Girard, *Psaumes 1-50*, 117 n. 1;  
 Held, “Notes,” 37 n. 51<sup>1871</sup>

Ps 27:2β כָּשְׁלוּ וַיִּפְּלוּ they stumbled and they fell Vdiss<sup>1872</sup>  
 Goldingay, *Psalms 1-41*, 392 n. 4, “... the verbs, which are synonymous and/or form a hendiadys rather than describing two stages in a process”

<sup>1864</sup> Italics Dahood.

<sup>1865</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>1866</sup> See note to Ps 25:8.

<sup>1867</sup> 3 impv. A *hendiatrix*, according to Girard.

<sup>1868</sup> See note to Ps 7:10.

<sup>1869</sup> Italics Avishur.

<sup>1870</sup> ‘Light bringing salvation.’

<sup>1871</sup> Held refers to Ps 27:2; Lam 4:12; Esth 7:6.

<sup>1872</sup> *Qatal* + *weqatal*.

Ps 27:6 וְאֶשְׂרָה וְאֶזְמְרָה I will sing and I will play/sing praise Margulis, “Psalm,” 294 n. 7	Vsemf <sup>1873</sup>
Ps 28:5 אֶל-פְּעֻלַּת יְהוָה וְאֶל-מַעֲשֵׂה יָדָיו to the <i>wage</i> of YHWH and the <i>work</i> of his hands Girard, <i>Psaumes 1-50</i> , 315 n. 5	Nsemf, int
Ps 28:7 עֲנִי וּמָגְנִי my strength and my shield Brongers, “Merismus,” 109, “ein starker Schild” <sup>1875</sup> ; Good, “Exodus,” 358, “my strong shield”; Kuntz, “Psalms,” 13; Dahood, <i>Psalms 1-50</i> , 173, “my strong shield” <sup>1876</sup>	Ndiss, c <sup>1874</sup>
Ps 29:1 קְבוֹד וְעֹז glory and strength Avishur, <i>Studies</i> , 107, “glory and strength” <sup>1877</sup> ; Girard, <i>Psaumes 1-50</i> , 68 n. 88; 509; König, <i>Stilistik</i> , 161, “die Ehre seiner Macht” <sup>1878</sup> ; “Style,” 157, “glory of strength”	Ndiss
Ps 30:10 בְּדַמִּי בְּרִדְתִּי אֶל-שְׁחַת with my blood when going down to the pit Girard, <i>Psaumes 1-50</i> , 522 n. 8	N, a, c + Ph, diss
Ps 31:4α כְּלֵי וּמְצֻדָתִי my rock and my stronghold Brongers, “Merismus,” 109, “mein vollständiges Schutz” <sup>1879</sup> ; Kuntz, “Psalms,” 13, 14, 31:4a + 31:4b = “a double hendiadys” <sup>1880</sup> ; König, <i>Psalmen</i> , 386, “meine felswandartige Zufluchtsstätte” <sup>1881</sup>	Ndiss, c
Ps 31:4β יְהַנְהִלֵנִי וְיִהְיֶה לִּי you lead me and you lead/guide me Girard, <i>Psaumes 1-50</i> , 433 n. 2; Johnson, <i>Perfekt</i> , 84; Kuntz, “Psalms,” 13, 14, 31:4a + 31:4b = “a double hendiadys” <sup>1883</sup>	Vsemf, synl <sup>1882</sup>
Ps 31:8 וְאֶשְׂמְחָה וְאֶגִּילָה I will be glad and I will rejoice Johnson, <i>Perfekt</i> , 84	Vsemf, synl <sup>1884</sup>

<sup>1873</sup> *Yiqtol + weyiqtol* (coh.).

<sup>1874</sup> Abstr + concr.

<sup>1875</sup> Brongers refers to Ps 28:7; 33:20; 115; 9, 10.

<sup>1876</sup> Italics Dahood.

<sup>1877</sup> Avishur also refers to Ps 29:1; 96:7, 1 Chr 16:28 and the same nouns in reverse order in Ps 63:3. Italics Avishur.

<sup>1878</sup> ‘The glory of his power.’ König refers to Ps 29:1; 96:7.

<sup>1879</sup> ‘My total protection.’

<sup>1880</sup> See note to Ps 31:4b below.

<sup>1881</sup> ‘My rock like refuge.’

<sup>1882</sup> *Yiqtol + weyiqtol*.

<sup>1883</sup> See note to Ps 31:4a above.

<sup>1884</sup> *Yiqtol + weyiqtol* (coh).

<p>Ps 31:19 בְּגִאֲוָה וּבְזוּז with pride and contempt  Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner),  “בוז,” vol. I. 131, “hochmütiger Verachtung”<sup>1885</sup></p>	<p>Nsemf</p>
<p>Ps 31:25 חֲזַק וַיִּצְמַח לְבַבְכֶם  be strong and he will strengthen your heart  Girard, <i>Psaumes 1-50</i>, 488 n. 19; 534 n. 3</p>	<p>Vsemf<sup>1886</sup></p>
<p>Ps 32:5 עֲוֹן חַטָּאתַי iniquity of my sin/sin offering  Dahood, <i>Psalms 1-50</i>, 195, “my sinful guilt”<sup>1887</sup>;  Watson, <i>Poetry</i>, 328</p>	<p>Nc</p>
<p>Ps 32:8 אֶשְׁבִּילְךָ וְאֶזְדַּרְךָ  I will make you wise and I will teach you  Johnson, <i>Perfekt</i>, 84</p>	<p>Vsemf<sup>1888</sup></p>
<p>Ps 32:9a כָּסוּס כַּפָּרָד as horse, as mule  Girard, <i>Psaumes 1-50</i>, 559 n. 8</p>	<p>Ndiss, th, a, asyn</p>
<p>Ps 32:9b בְּמַתְגַּי-וּרְסָן with bridle and halter  Girard, <i>Psaumes 1-50</i>, 559 n. 8</p>	<p>Ndiss, th, a</p>
<p>Ps 32:11 שִׂמְחוּ בַיהוָה וְגִילוּ rejoice in YHWH and be glad  Patterson, <i>Nahum</i>, 153, “They are often used together to express  total gladness, sometimes perhaps as hendiadys”<sup>1890</sup></p>	<p>Vsemf, synl, int <sup>1889</sup></p>
<p>Ps 33:5 צְדָקָה וּמִשְׁפָּט righteousness and judgment  Brichto, <i>Grammar</i>, 41, “correct judgment”<sup>1891</sup>;  Goldingay, <i>Psalms 1-41</i>, 293<sup>1892</sup>;  Leclerc, <i>Yahweh</i>, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  Schorr, “Les composés,” 169, “droit équitable”<sup>1893</sup>;  Weinfeld, “Justice,” 228<sup>1894</sup></p>	<p>Ndiss</p>

<sup>1885</sup> ‘Arrogant contempt.’

<sup>1886</sup> Impv + *weyiqtol*.

<sup>1887</sup> Italics Dahood. Dahood translates the noun combination “my sinful guilt” but adds: “... or as another instance of double-duty suffix to be rendered, ‘my guilt, my sin.’”

<sup>1888</sup> *Yiqtol* + *weyiqtol*.

<sup>1889</sup> 2 impv.

<sup>1890</sup> See note to Ps 14:7.

<sup>1891</sup> Italics Brichto. See note to Gen 18:19.

<sup>1892</sup> Goldingay refers to Ps 33:3; 89:14; 97:2.

<sup>1893</sup> ‘Fair justice.’ See note to Gen 18:19.

<sup>1894</sup> See note to Gen 18:19.



<p>Ps 33:9 כִּי הָיָא אֲמַר וַיִּהְיֶה הוּא-צִוָּה וַיַּעֲמֹד for <i>he spoke</i> and <i>it became</i>, <i>he commanded</i> and <i>it stood forth/firm</i> Westhuizen van der, “Hendiadys,” 52, “may even be regarded as a case of parallelistic hendiadys [...] double hendiadys”</p>	<p>Vsemf in Pa, x2<sup>1895</sup></p>
<p>Ps 33:20 עֲזָרְנוּ וּמִגִּבּוֹתֵינוּ our helper and our shield Brongers, “Merismus,” 109, “ein starker Schild”<sup>1897</sup>; Kuntz, “Psalms,” 15; Westhuizen van der, “Hendiadys,” 51, “he is our <i>warrior</i> and our <i>shield</i>”<sup>1898</sup></p>	<p>Ndiss, c<sup>1896</sup></p>
<p>Ps 34:11 רָשָׁו וְרָעִבוּ they were in want and they were hungry Johnson, <i>Perfekt</i>, 84<sup>1900</sup></p>	<p>Vsemf<sup>1899</sup></p>
<p>Ps 34:19 לְשֹׁפְרֵי-לֵב וְאֵת-דַּבְּאֵי-רוּחַ to heartbrokened and of contrite spirit Girard, <i>Symboles</i>, 439 n. 181</p>	<p>Ph, semf</p>
<p>Ps 35:2 קָמַן וְצָנְהָ [small?] shield and [rectangular?] shield Andersen/Freedman, <i>Amos</i>, 422-423, “hendiadys?”<sup>1901</sup>; Bühlman/Scherer, <i>Stilfiguren</i>, 32, “den schützenden Schild”<sup>1902</sup></p>	<p>Ndiss, th</p>
<p>Ps 35:6 תְּשֻׁדָּה וְחֹלְלֵי-קוֹחַ darknesss and slipperies Barré/Kselman, “Exodus,” 102, “dark and slippery”</p>	<p>Ndiss, b</p>
<p>Ps 35:10 וְעָנִי וְאֶבְיֹן and poor and needy Levi, <i>Inkongruenz</i>, 86; Melamed, “Two,” 176<sup>1903</sup></p>	<p>Nsemf</p>
<p>Ps 35:26 בִּשְׁתֹּם וּבְלִבְיָהוּ shame and disgrace Schorr, “Les composés,” 172, “rougissement de honte”<sup>1904</sup></p>	<p>Nsemf, synl</p>
<p>Ps 35:27 יִשְׂמְחוּ וַיִּשְׂמְחוּ they will/may they shout for joy and they will/may they be glad Babut, <i>Expressions</i>, 185; König, <i>Psalms</i>, 307 n. 4, 392, “Jauchzend sich freuen sollen”<sup>1906</sup>; Tate, <i>Psalms</i>, 436, “joyfully rejoice/sing out”<sup>1907</sup></p>	<p>Vsemf, synl<sup>1905</sup></p>

<sup>1895</sup> 2 perf + 2 impfc.

<sup>1896</sup> Abstr + concr.

<sup>1897</sup> See note to Ps 28:7.

<sup>1898</sup> Italics van der Westhuizen.

<sup>1899</sup> *Qatal* + *weqatal*.

<sup>1900</sup> Johnson refers to Ps 34:11; 38:9; 86:17; 131:12.

<sup>1901</sup> See note to Jer 46:3.

<sup>1902</sup> ‘The protecting shield.’

<sup>1903</sup> See note to Deut 15:11.

<sup>1904</sup> ‘Blush of shame.’ Schorr also refers to Ps 71:13b.

<sup>1905</sup> *Yiqtol* + *weyiqtol*.

<sup>1906</sup> ‘Rejoicingly will praise.’

<sup>1907</sup> See note to Zech 2:14.

Ps 36:4 אָנּוּ וּמְרִמָּה iniquity/wickedness and deceit Avishur, <i>Studies</i> , 104, “ <i>mischief of deceit, mischief that is accomplished by deceit</i> ” <sup>1908</sup> ; Dahood, <i>Psalms 1-50</i> , 219, “ <i>sinful deceit</i> ” <sup>1909</sup>	Ndiss
Ps 36:6 אֱמִינְתֶּךָ חֶסֶדְךָ your loving-kindness, your truth Melamed, “Two,” 178 <sup>1910</sup>	Ndiss, b, asyn
Ps 37:2 וּכְיֶרֶק דָּשָׁא and like plants of green Watson, <i>Poetry</i> , 196, “green grass”	Nc
Ps 37:14 עָנִי וְאֶבְיֹוֹן poor and needy Girard, <i>Psaumes 1-50</i> , 636; Melamed, “Two,” 176 <sup>1911</sup>	Nsemf
Ps 37:21 הוֹגֵן וְנוֹתֵן showing favour and giving Brichto, <i>Problem</i> , 125 n. 26, “spends generously”	Vdiss (advn) <sup>1912</sup>
Ps 37:37 שְׁמֹר־תָּם וְרֵאָה יֵשָׁר <i>keep</i> a blameless and <i>see</i> an upright Girard, <i>Psaumes 1-50</i> , 643 n. 25	Vsemf, int <sup>1913</sup>
Ps 38:7 נִבְּנִיתִי שְׁתֵּתִי עַד-מְאֹד I was disturbed, I bowed down greatly Girard, <i>Psaumes 1-50</i> , 654	Vdiss, asyn <sup>1914</sup>
Ps 39:3 נִאֲלַמְתִּי דְּוִמְיָה הַחֲשִׁיתִי I was dumb, silence, I was silent Girard, <i>Psaumes 1-50</i> , 665	Vsemf, int + N ( <i>hendiatrix</i> ) <sup>1915</sup>
Ps 39:8 נִבְּנִיתִי וְנִדְּבִיתִי I was benumbed and I was crushed Johnson, <i>Perfekt</i> , 84 <sup>1917</sup>	Vsemf <sup>1916</sup>
Ps 39:10 נִאֲלַמְתִּי לֹא אֶפְתַּח-פִּי I was dumb, I did not open my mouth Girard, <i>Psaumes 1-50</i> , 668 n. 12	V/Cla+Cla, semf, asyn <sup>1918</sup>
Ps 40:2 מִשִּׁטְ הַתֵּן mire-mud VanGemerren, <i>Psalms</i> , 364, 365, ‘slimy pit’	Nc

<sup>1908</sup> Italics Avishur.

<sup>1909</sup> Italics Dahood.

<sup>1910</sup> Melamed refers to Ps 25:6, but the nouns occur in Ps 36:6.

<sup>1911</sup> See note to Deut 15:11.

<sup>1912</sup> 2 partc.

<sup>1913</sup> 2 impv.

<sup>1914</sup> 2 perf.

<sup>1915</sup> 2 perf + a noun. A *hendiatrix*, according to Girard.

<sup>1916</sup> *Qatal* + *weqatal*.

<sup>1917</sup> See note to Ps 34:11.

<sup>1918</sup> Perf + impf.

Ps 40:6 אֶגְדֹּרָה וְאֶדְבָּרָה I will tell/declare and I will speak/tell Vsemf, synl<sup>1919</sup>  
 Babut, *Expressions*, 186;  
 Girard, *Psaumes 1-50*, 680;  
 Gordon, “Time,” 48 n. 1, “let me declare and say”

Ps 40:11 אֶמְוִנְתֶּךָ וְהִשְׁעֵתֶךָ your faithfulness and your salvation Ndiss, c  
 Wildberger, “אמן,” *TLOT*, vol. I, 149, “perhaps in a hendiadys  
 ‘your faithful aid’”

Ps 40:12 אֶמֶתְךָ וְחַסְדְּךָ your loving-kindness and your truth Ndiss, c  
 Barré/Kselman, “Exodus,” 107;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>1920</sup>;  
 Clark, *Word*, 242-255<sup>1921</sup>;  
 Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64<sup>1922</sup>;  
 Hamilton, *Genesis 18-50*, 144<sup>1923</sup>;  
 Jepsen, “אמן,” *TDOT*, vol. I, 311<sup>1924</sup>;  
 Kuyper, “Grace,” 6-7<sup>1925</sup>;  
 Mascarenhas, *Function*, 210<sup>1926</sup>;  
 Melamed, “Two,” 175<sup>1927</sup>;  
 Perry, “Meaning,” 253, “strongly suggestive of a hendiadys”<sup>1928</sup>

Ps 40:15α יִבְשׂוּ וְיִתְפָּרוּ יַחְדָּם let them be ashamed and let them be ashamed together Vsemf, synl<sup>1929</sup>  
 Dahood, *Psalms 1-50*, 247, “recoil in disgrace”<sup>1930</sup>;  
 Girard, *Psaumes 1-50*, 52 n. 57; 53;  
 Kuntz, “Psalms,” 13, 14;  
 Watson, *Poetry*, 326

Ps 40:15β יִסָּגוּ אֶדְוָר וְיִכְלָמוּ let them be driven aside and be humiliated Vdiss, int<sup>1931</sup>  
 Girard, *Psaumes 1-50*, 52 n. 57; 53

Ps 40:17 יִשְׂמְחוּ וְיִשְׂמְחוּ rejoice and be glad Vsemf, synl<sup>1932</sup>  
 Babut, *Expressions*, 186<sup>1933</sup>;  
 Girard, *Psaumes 1-50*, 778 n. 2<sup>1934</sup>

<sup>1919</sup> *Yiqtol + weyiqtol.*

<sup>1920</sup> See note to Gen 24:27.

<sup>1921</sup> See note to Gen 24:27.

<sup>1922</sup> See note to Ps 25:10.

<sup>1923</sup> See note to Gen 24:27.

<sup>1924</sup> See note to Gen 24:27.

<sup>1925</sup> See note to Gen 24:27.

<sup>1926</sup> See note to Gen 24:27.

<sup>1927</sup> See note to Gen 24:27.

<sup>1928</sup> Perry also refers to Ps 89:24.

<sup>1929</sup> *Yiqtol + weyiqtol.*

<sup>1930</sup> Italics Dahood.

<sup>1931</sup> *Yiqtol + weyiqtol.*

<sup>1932</sup> *Yiqtol + weyiqtol.*

<sup>1933</sup> Babut refers to Ps 40:17; 70:4.

<sup>1934</sup> Girard refers to Ps 40:17; 70:5.

Ps 40:18 עָנִי וְאַבְיָוֹן poor and needy Melamed, “Two,” 176 <sup>1935</sup>	Nsemf
Ps 41:14 אָמֵן וְאָמֵן amen and amen Girard, <i>Psaumes 1-50</i> , 40 n. 13 <sup>1936</sup>	Nsr, iden
Ps 42:3 מָתַי אָבוֹא וְאֶרְאֶה when will I come and I will see Kuntz, “Psalms,” 12, “When shall I come seeing” <sup>1938</sup> ; Watson, <i>Poetry</i> , 326, 328, “When shall I come and see?”	Vdiss (advn) <sup>1937</sup>
Ps 42:5α אֶזְכְּרֶה וְאֶשְׁפֹּךְ I will remember and I will pour out Kuntz, “Psalms,” 12, “Remembering, I pour out”; Watson, <i>Poetry</i> , 326, 328, “remembering I pour out”	Vdiss (advn) <sup>1939</sup>
Ps 42:5β אֶעֱבֹר אֶבְרֹךְ אֶת הַעָדָה I will pass with the crowd, I will move slowly Witt de, <i>Psalms</i> , 114-115, “Led on the crowd with slow step”	Vdiss, int <sup>1940</sup>
Ps 42:5γ בְּקוֹל־רִנָּה וְתוֹרָה with voice of joy and thanksgiving Avishur, <i>Studies</i> , 103 n. 1, “with joyous <i>shouts of praise</i> ” <sup>1941</sup> ; Goldingay, <i>Psalms 42-89</i> , 20 and n. 3, “With the sound of thanksgiving resounding”; Kuntz, “Psalms,” 12, “with glad shouts”; Watson, <i>Poetry</i> , 321, “loud shouts OF thanksgiving” <sup>1942</sup> ; 326, “a shout of joyful thanks”	Nc+N
Ps 42:8 כָּל־מַשְׁבָּרֶיךָ וְגִלְיֶיךָ all your breakers/waves and your waves/billows Kuntz, “Psalms,” 12; Watson, <i>Poetry</i> , 328	N/Ph, semf, synl, b, c
Ps 42:11 בְּעַצְמוֹתַי בְּרִצָּה with slaughter in my bones Watson, <i>Poetry</i> , 327, 328, “a death-wound in my bones”	1Ph
Ps 43:1α שִׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבֵי judge me God and plead my case Girard, <i>Psaumes 1-50</i> , 712	Vsemf, int <sup>1943</sup>

<sup>1935</sup> Melamed refers to the combination of these nouns as a *hendiadys*. See note to Deut 15:11.

<sup>1936</sup> Girard refers to Ps 41:14; 72:19; 89:53.

<sup>1937</sup> *Yiqtol + weyiqtol*.

<sup>1938</sup> A verbal *hendiadys*, according to Kuntz, in his unpublished paper ‘Hendiadys in the Psalms,’ which he most kindly bestowed me with.

<sup>1939</sup> *Yiqtol + weyiqtol* (coh).

<sup>1940</sup> 2 impf.

<sup>1941</sup> Italics Avishur.

<sup>1942</sup> Capital letters Watson.

<sup>1943</sup> 2 impv.

Ps 43:1β מֵאִישׁ־מִרְמָה וְעוֹלָה תְּפַלְטֵנִי from the deceitful and iniquitous man deliver me Kuntz, “Psalms,” 12, “From the deceitfully unjust man”; Watson, <i>Poetry</i> , 326, 328	Nsemf <sup>1944</sup>
Ps 43:3α אֶל־תִּירְךָ־קִרְשֵׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ your light and your truth Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. I, “אֶמֶת,” 79, “deine leuchtende Wahrheit” <sup>1945</sup> ; Kuntz, “Psalms,” 12, “illuminating truth”; Watson, <i>Poetry</i> , 328	Ndiss, c
Ps 43:3β אֶל־תִּירְךָ־קִרְשֵׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ to your temple of your holiness and to your dwellings Girard, <i>Psaumes 1-50</i> , 714	Nc + Nsemf, c
Ps 43:4 וְיֵלֵי שִׂמְחַתִּי the joy of my joy Kuntz, “Psalms,” 12-13, “my exceeding joy”	Nc
Ps 44:14 לְעַג וְלִקְלֹס mocking and derision Girard, <i>Psaumes 1-50</i> , 727 n. 7	Nsemf, synl
Ps 44:17a וּמִתְהַרְרָה וּמִתְהַרְרָה reproaching and blaspheming Goldingay, <i>Psalms 42-89</i> , 44	Vdiss <sup>1946</sup>
Ps 44:17b אֹיֵב וּמִתְנַקֵּם an enemy and avenger/avenging Goldingay, <i>Psalms 42-89</i> , 44	N+Vdiss <sup>1947</sup>
Ps 45:4 הוֹדֵךְ וְהוֹדֵךְ your glory and your majesty Girard, <i>Psaumes 1-50</i> , 233 n. 3 <sup>1948</sup>	Nsemf, synl
Ps 45:5 וְעֲנִיּוּת־צַדִּיק and humility, righteousness Ryou, <i>Oracles</i> , 191 and n. 60, “the semantically related terms (עֲנִיּוּת//צַדִּיק) are used as a hendiadys in gender-matched parallelism” <sup>1950</sup>	Ndiss, asyn <sup>1949</sup>
Ps 45:16 בְּשִׂמְחָת וּגְלִיל with rejoicings and joy Rendsburg, “Dialects,” 79	Nsemf, synl, b
Ps 46:2α מְחֻסָּה וְעִזּוֹ refuge and strength Avishur, <i>Studies</i> , 108, “refuge and stronghold” <sup>1951</sup> ; Brongers, “Merismus,” 109, “eine sichere Zuflucht” <sup>1952</sup> ;	Ndiss

<sup>1944</sup> 2 adj.

<sup>1945</sup> ‘Your illuminating truth.’

<sup>1946</sup> 2 partc.

<sup>1947</sup> Partc.

<sup>1948</sup> See note to Ps 21:6.

<sup>1949</sup> Masc. + fem.

<sup>1950</sup> With reference by Ryou to Watson, *Poetry*, and Berlin, *Dynamics*.

<sup>1951</sup> Italics Avishur.

<sup>1952</sup> ‘A safe refuge.’

Goldingay, *Psalms 42-89*, 67, “We could take this as a hendiadys: God is a strong refuge”;

Kuntz, “Psalms,” 15;

Müller, “Gebrauch,” 144, “sind etwa [...] eine sichere Zuflucht”;

*NET*, n. 1 “probably a hendiadys meaning ‘our strong refuge’”<sup>1953</sup>;

Tsumura, “Insertion,” 475

Ps 46:2β מֵאֵד ... עֲזָרָה helper ... might/very/much

N+Advb, int

Tsumura, “Insertion,” 475, “another hendiadys [...] ‘help (and) might’ or a ‘mighty help(er)’ is interrupted...”<sup>1954</sup>

Ps 50:20 תָּשֵׁב בְּאָזְנוֹיךָ תִּדְבֹר בְּבֶן־אָמִיךָ

Vdiss, int (advm)<sup>1955</sup>

*you sit with your brother speaking*

Craigie, *Psalms 1-50*, 363, “Alternatively, the phrase could be interpreted as hendiadys and translated with Dahood: ‘you sit speaking’”;

Dahood, *Psalms 1-50*, 309, “*You sit speaking*”<sup>1956</sup>;

Tsumura, “Insertion,” 478, “a hendiadys (in asyndeton)”<sup>1957</sup>;

Watson, *Poetry*, 326, “You sit gossiping against your brother”

Ps 51:4 כַּבְּסֵנִי מֵעֲוֹנֵי וּמַחֲטָאתַי טַהַרְנִי

Clasemf

wash me from my iniquity and from my sin purify me

Girard, *Psaumes 51-100*, 18

Ps 51:5 אֶלַי אַיִם יִקְוּ וְאֶל־זְרָעֵי יִיחַלְדוּן

Vsemf, synl, int<sup>1958</sup>

and for me the coastland *waits* and for my arms they *wait*

Girard, *Psaumes 1-50*, 631 n. 5

Ps 51:10 שִׂשׂוֹן וְשִׂמְחָה joy and gladness

Nsemf, synl

Babut, *Expressions*, 185<sup>1959</sup>;

Brongers, “Merismus,” 110-111 (**not h.**)<sup>1960</sup>;

Kuntz, “Psalms,” 13, 14;

*NET*, [51:8], n. 24, “the ultimate joy”<sup>1961</sup>;

Schorr, “Les composés”, 173<sup>1962</sup>

Ps 51:21 עֹלָה וְכֹלֵל burnt offering and whole [offering]

Nsemf

Avishur, *Studies*, 109, “*burnt and whole offerings*”<sup>1963</sup>;

Tsumura, *1 Book of Samuel*, 235, “as a wholly burnt sacrifice”<sup>1964</sup>

<sup>1953</sup> In the *NET Bible Notes in Accordance*.

<sup>1954</sup> Tsumura refers to the construction as an example of literary insertion.

<sup>1955</sup> 2 impf.

<sup>1956</sup> Italics Dahood.

<sup>1957</sup> With reference to Dahood.

<sup>1958</sup> 2 impf.

<sup>1959</sup> See note to Isa 22:13.

<sup>1960</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 22:13.

<sup>1961</sup> In the *NET Bible Notes in Accordance*.

<sup>1962</sup> See note to Isa 22:13.

<sup>1963</sup> Italics Avishur.

<p>Ps 52:7 יִחַתְּךָ וְיִסְחָתְךָ מֵאֹהֶל  <i>he shall snatch you and tear you away from [your] tent</i>  Girard, <i>Psaumes 51-100</i>, 35</p>	<p>Vsemf<sup>1965</sup></p>
<p>Ps 53:7 יִשְׂמַח ... יִגַּל he shall rejoice ... he shall rejoice  Patterson, <i>Nahum</i>, 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys”<sup>1967</sup></p>	<p>Vsemf, synl in Pa<sup>1966</sup></p>
<p>Ps 55:3 אֶרְיֹד בְּשִׁיתִי וְאֶהְיָמָה  I roam with complaint and I will murmur  Girard, <i>Psaumes 51-100</i>, 69</p>	<p>Cla + V, semf<sup>1968</sup></p>
<p>Ps 55:6 יִדְאָה וְרָעַד fear and trembling  Goldingay, <i>Psalms 42-89</i>, 169;  Kuntz, “Psalms,” 13, 14, “a trembling fear”;  Watson, <i>Poetry</i>, 326, “Trembling fear”; <i>Techniques</i>, 383, “<i>Terrible fear</i>”<sup>1969</sup></p>	<p>Nsemf</p>
<p>Ps 55:9 סַעָה וְמַסְעָר storm and tempest  Girard, <i>Symboles</i>, 426 n. 19</p>	<p>Nsemf, synl</p>
<p>Ps 55:10 וְהִמָּס וְהִרִיב violence and dispute  Fokkelman, <i>Poems</i>, vol. II, 172;  Girard, <i>Psaumes 51-100</i>, 66 n. 3</p>	<p>Ndiss</p>
<p>Ps 55:11 וְאָזָן וְעִמָּל and iniquity and trouble  Fokkelman, <i>Poems</i>, vol. II, 172;  Girard, <i>Psaumes 51-100</i>, 66 n. 3</p>	<p>Ndiss</p>
<p>Ps 55:12 וּמְרִמָּה וְהִמָּס oppression and deceit  Fokkelman, <i>Poems</i>, vol. II, 172;  Girard, <i>Psaumes 51-100</i>, 66 n. 3</p>	<p>Ndiss</p>
<p>Ps 57:4 חַסְדּוֹ וְאֱמֻנָתוֹ his loving-kindness and his truth  Alter, <i>Psalms</i>, 200, “means something like ‘steadfast kindness’”;  Brichto, <i>Grammar</i>, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>1970</sup>;  Clark, <i>Word</i>, 242-255<sup>1971</sup>;  Girard, <i>Psaumes 51-100</i>, 93, 94, 97;  Glueck, <i>Bible</i>, 55, 79, 102;  Hamilton, <i>Genesis 18-50</i>, 144<sup>1972</sup>;</p>	<p>Ndiss, c</p>

<sup>1964</sup> See note to 1 Sam 7:9.

<sup>1965</sup> *Yiqtol*+ *weyiqtol*.

<sup>1966</sup> 2 impf.

<sup>1967</sup> See note to Ps 14:7.

<sup>1968</sup> *Yiqtol* + *weyiqtol* (1 coh).

<sup>1969</sup> Italics Watson.

<sup>1970</sup> See note to Gen 24:27.

<sup>1971</sup> See note to Gen 24:27.

<sup>1972</sup> See note to Gen 24:27.

Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>1973</sup>;  
 Kuypers, “Grace,” 6-7<sup>1974</sup>;  
 Mascarenhas, *Function*, 210<sup>1975</sup>;  
 Melamed, “Two,” 175<sup>1976</sup>

Ps 57:9 חֲנֻכָּה וְכִנּוּר harp and lyre  
 Girard, *Psaumes 51-100*, 95 n. 3.

Ndiss, th

Ps 60:8 אֶשְׂלַח אֶחְלֶקֶה I will exult, I will divide/share  
 Dahood, *Psalms 51-100*, 80, “*Exultant, I will make Shechem my portion*”<sup>1978</sup>;  
 Tate, *Psalms 51-100*, 100, 102, “I will exult (and) divide”<sup>1979</sup>;  
 Watson, *Poetry*, 328

Vdiss, asyn (advn)<sup>1977</sup>

Ps 61:8 חֶסֶד וְאֱמֵת loving-kindness and truth  
 Alter, *Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>1980</sup>;  
 Richto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>1981</sup>;  
 Barré/Kselman, “Exodus,” 107;  
 Clark, *Word*, 242-255<sup>1982</sup>;  
 Girard, *Psaumes 1-50*, 39 n. 10; *Psaumes 51-100*, 141 n. 3; 144 n. 6<sup>1983</sup>;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>1984</sup>;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>1985</sup>;  
 Kuypers, “Grace,” 6-7<sup>1986</sup>;  
 Mascarenhas, *Function*, 210<sup>1987</sup>;  
 Melamed, “Two,” 175<sup>1988</sup>;  
 Stoebe, “חֶסֶד,” *TLOT*, vol. II, 451;  
 Tate, *Psalms 51-100*, 110, “may be correct to conclude that חֶסֶד וְאֱמֵת is a hendiadys, meaning ‘true devotion’ or ‘true loyal-love’”;

Ndiss

<sup>1973</sup> See note to Gen 24:27.

<sup>1974</sup> See note to Gen 24:27.

<sup>1975</sup> See note to Gen 24:27.

<sup>1976</sup> See note to Gen 24:27.

<sup>1977</sup> *Yiqtol + weyiqtol* (coh).

<sup>1978</sup> Italics Dahood.

<sup>1979</sup> Tate adds, “Dahood prefers a hendiadys [...] which is probably correct.”

<sup>1980</sup> See note to Gen 24:27.

<sup>1981</sup> See note to Gen 24:27.

<sup>1982</sup> See note to Gen 24:27.

<sup>1983</sup> See note to Ps 25:10.

<sup>1984</sup> See note to Gen 24:27.

<sup>1985</sup> See note to Gen 24:27.

<sup>1986</sup> See note to Gen 24:27.

<sup>1987</sup> See note to Gen 24:27.

<sup>1988</sup> See note to Gen 24:27.



Wildberger, “אמן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we<sup>e</sup>met* as a hendiadys, ‘lasting mercy’”

Ps 62:3α צוּרִי וְיִשׁוּעָתִי my rock and my salvation Ndiss, c<sup>1989</sup>  
 Dahood, *Psalms 51-100*, 91, “*my mountain of triumph*”<sup>1990</sup>;  
 Goldingay, *Psalms 42-89*, 246<sup>1991</sup>;  
 Watson, *Poetry*, 328;  
 Tate, *Psalms 51-100*, 117, 118, “‘my rock of deliverance’ or ‘my saving rock’”

Ps 62:3β מְשֻׁנָּבֵי לֹא-אֶמְוֹט רֶבֶה my stronghold, not much shaken N + Ph, diss  
 Goldingay, *Psalms 42-89*, 246

Ps 62:7 צוּרִי וְיִשׁוּעָתִי my rock and my salvation Ndiss, c<sup>1992</sup>  
 Dahood, *Psalms 51-100*, 92, “*my mountain of triumph*”<sup>1993</sup>;  
 Goldingay, *Psalms 42-89*, 248<sup>1994</sup>;  
 Watson, *Poetry*, 328<sup>1995</sup>;  
 Tate, *Psalms 51-100*, 117, 118, “‘my rock of deliverance’ or ‘my saving rock’”

Ps 62:8 יִשְׁעִי וְכְבוֹדִי my salvation and my glory Ndiss, c  
 Goldingay, *Psalms 42-89*, 248, “a kind of hendiadys, ‘my deliverance from dishonor’”;  
 Kselman, “Note,” 24 n. 6, “glorious Saviour”;  
 Tate, *Psalms 51-100*, 117, 118, “Probably another case of hendiadys: ‘my glorious deliverance’”

Ps 62:11 בְּעִשְׂקָא וּבְגַזְלָא with oppression and with robbery Ndiss, a  
 Dahood, *Psalms 51-100*, 93, “*criminal extortion*”<sup>1996</sup>

Ps 63:3 עֲזָרְךָ וְכְבוֹדְךָ your strength/might and your glory Ndiss, c  
 Avishur, *Studies*, 107<sup>1997</sup>;  
 Goldingay, *Psalms 42-89*, 257, “perhaps a hendiadys, God’s splendid power”

Ps 63:6 תֵּלֵב וְדִשָּׁן fat and fat Nsemf, synl  
 Tate, *Psalms 51-100*, 124, “The two terms probably form a hendiadys meaning ‘very rich food’”

---

<sup>1989</sup> Concr + abstr.

<sup>1990</sup> Italics Dahood.

<sup>1991</sup> Goldingay refers to Ps 62:2(3).

<sup>1992</sup> Concr + abstr.

<sup>1993</sup> Italics Dahood.

<sup>1994</sup> Goldingay refers to Ps 62:2(3).

<sup>1995</sup> Watson refers to Ps 62:3.

<sup>1996</sup> Italics Dahood. See also, Dahood, *Psalms 1-50*, 326.

<sup>1997</sup> See note to Ps 29:1.

<p>Ps 64:7 וְקֶרֶב אִישׁ וְלֵב עֲמֹק and the innermost of a man and a deep heart Girard, <i>Psaumes 51-100</i>, 173</p>	<p>Phsemf</p>
<p>Ps 65:5 בְּטוֹב בֵּיתְךָ קָדֹשׁ הַיְקַלֵּךְ in the goodness of <i>your house</i>, the holy of <i>your temple</i> Girard, <i>Psaumes 1-50</i>, 485 n. 11</p>	<p>Nsemf in Pa</p>
<p>Ps 66:20 תְּפִלָּתִי וְחַסְדּוֹ my prayer and his loving-kindness Lee, <i>Grammar</i>, 304</p>	<p>Ndiss</p>
<p>Ps 67:2 וְהַנְּנוּ וְיִבְרַכְנוּ may he show favour to us and may he bless us Mascarenhas, <i>Function</i>, 87, 104, “graciously bless us”; Watson, <i>Techniques</i>, 384, 385, “possibly [hendiadys] [...] mercifully bless us”</p>	<p>Vdiss (advm)<sup>1998</sup></p>
<p>Ps 67:5 הִשְׂמְחוּ וְיִרְנְנוּ they will rejoice and they will shout/sing of joy Mascarenhas, <i>Function</i>, 89, “shout gladly”; Tate, <i>Psalms 51-100</i>, 436, “joyfully rejoice/sing out”<sup>2000</sup>; Watson, <i>Techniques</i>, 385, “happily rejoicing”</p>	<p>Vsemf (advm)<sup>1999</sup></p>
<p>Ps 68:10 נִחַלְתָּהּ וְנִלְאָהּ your possession and it /he will be weary Tate, <i>Psalms 51-100</i>, 164, “The <i>waw</i> can be understood as temporal determinative [...] or as forming a hendiadys: ‘your exhausted heritage’”</p>	<p>N+V, diss<sup>2001</sup></p>
<p>Ps 69:17 טוֹב חַסְדְּךָ your loving-kindness is good Stoebe, “טוב,” <i>TLOT</i>, vol. I, 494, “Your kindness is gracious”<sup>2002</sup></p>	<p>1Cla</p>
<p>Ps 69:18 מַהֵר עֲנֵנִי hasten, answer me Dahood, <i>Psalms 51-100</i>, 160, “<i>quickly answer me</i>”<sup>2004</sup>; Kuntz, “Psalms,” 13, 14, “quickly answer me”; Watson, <i>Poetry</i>, 328</p>	<p>Vdiss, asyn (advm)<sup>2003</sup></p>
<p>Ps 69:20 חֲרַפְתִּי וּבִשְׁתִּי וּבְחַלְמֹתַי my reproach and my shame and my disgrace Girard, <i>Psaumes 150</i>, 413 n. 1</p>	<p>3Nsemf, synl, c<sup>2005</sup> (<i>hendiatrix</i>)</p>

<sup>1998</sup> *Yiqtol + weyiqtol*.

<sup>1999</sup> *Yiqtol + weyiqtol*.

<sup>2000</sup> See note to Zech 2:14.

<sup>2001</sup> The verb is a *weqatal*.

<sup>2002</sup> Stoebe refers to Ps 69:17; 109:21.

<sup>2003</sup> 2 impv.

<sup>2004</sup> Italics Dahood.

<sup>2005</sup> A *hendiatrix*, according to Girard.

Ps 70:5 וְשִׂישׂוּ וְיִשְׂמְחוּ they will rejoice and they will be glad Babut, <i>Expressions</i> , 186 <sup>2007</sup> ; Girard, <i>Psaumes 1-50</i> , 778 n. 2 <sup>2008</sup>	Vsemf, synl <sup>2006</sup>
Ps 70:6α עָנִי וְאֶבְיֹן poor and needy Melamed, “Two,” 176 <sup>2009</sup> ; Tate, <i>Psalms 51-100</i> , 203, “probably a hendiadys = ‘Needy-poor’ or ‘truly poor’”	Nsemf
Ps 70:6β עֹזְרִי וּמַדְלִיִּי my helper and my deliverer Tate, <i>Psalms 51-100</i> , 204, “It is probable that these two words also form a hendiadys: ‘my delivering helper’”	Nsemf, c
Ps 71:3α קִצּוֹר לְצִוּר to/as a rock, a refuge/habitation Kuntz, “Psalms,” 13	Ndiss, asyn, a <sup>2010</sup>
Ps 71:3β סִלְעִי וּמְצֻדָּתִי my rock and my stronghold Kuntz, “Psalms,” 14; Brongers, “Merismus,” 109, “mein vollständiger Schutz” <sup>2011</sup>	Ndiss, c
Ps 71:13α וְבָשׂוּ וְכִלּוּ may they be ashamed, may they be finish(ed)/complete(d) Dahood, <i>Psalms 51-100</i> , 174, “ <i>be utterly humiliated</i> ” <sup>2013</sup> ; Kuntz, “Psalms,” 13; Tate, <i>Psalms 51-100</i> , 208, 209, “end up in complete shame”; Watson, <i>Poetry</i> , 328	Vdiss, asyn (advn) <sup>2012</sup>
Ps 71:13β וְכִלְמָה וְכִלְמָה reproach and disgrace Schorr, “Les composés,” 172, “rougissement de honte” <sup>2014</sup>	Nsemf
Ps 71:18 זָקְנָה וְשֵׂיבָה old age and grey hair Dahood, <i>Psalms 51-100</i> , 175, “ <i>hoary old age</i> ” <sup>2016</sup> ; Kuntz, “Psalms,” 13; Schorr, “Les composés,” 170, “ <i>vénérable vieillesse</i> ” <sup>2017</sup> ; Tate, <i>Psalms 51-100</i> , 208, 210, “gray-haired old age”; Watson, <i>Poetry</i> , 328	Nsemf <sup>2015</sup>

<sup>2006</sup> *Yiqtol + weyiqtol.*

<sup>2007</sup> See note to Ps 40:17.

<sup>2008</sup> Girard refers to Ps 40:17; 70:5.

<sup>2009</sup> See note to Deut 15:11.

<sup>2010</sup> Concr + abstr.

<sup>2011</sup> See note to Ps 31:4.

<sup>2012</sup> 2 impf.

<sup>2013</sup> Italics Dahood.

<sup>2014</sup> ‘Blush of shame.’ Schorr also refers to Ps 35:26.

<sup>2015</sup> Abstr + concr.

<sup>2016</sup> Italics Dahood.

<sup>2017</sup> ‘Venerable old age.’

Ps 71:20α רַבּוֹת וְרָעוֹת many and harmful Tate, <i>Psalms 51-100</i> , 208, 210, “many hurtful (troubles)”	Ndiss, b <sup>2018</sup>
Ps 71:20β וּמִתְהוֹמוֹת הָאָרֶץ and from depths of the earth/land Wakeman, “Earth,” 317 n. 18	Nc
Ps 71:21 וְהִסָּב תְּנַחֲמֵנִי and you will turn/surround, you will comfort me Dahood, <i>Psalms 51-100</i> , 177, “ <i>enfold me with your comfort</i> ” <sup>2020</sup> ; Kuntz, “Psalms,” 13; Watson, <i>Poetry</i> , 328	Vdiss, asyn (advn) <sup>2019</sup>
Ps 72:12 וְעָנִי ... וְאֶבְיֹן needy ... poor Fokkelman, <i>Poems</i> vol. II, 192, “virtually a hendiadys”	Nsemf in Pa
Ps 72:13 הֵל וְאֶבְיֹן poor and needy Fokkelman, <i>Poems</i> , vol. II, 192, “virtually a hendiadys”; Melamed, “Two,” 176 <sup>2022</sup> ; Tate, <i>Psalms 51-100</i> , 328, 329, “poverty-stricken” <sup>2023</sup>	Nsemf <sup>2021</sup>
Ps 72:14 מִתּוֹד וּמִחֲמָס from oppression and from violence Dahood, <i>Psalms 51-100</i> , 183, “ <i>from lawless oppression</i> ” <sup>2024</sup> ; Fokkelman, <i>Poems</i> , vol. II, 192, “virtually a hendiadys”; Goldingay, <i>Psalms 42-89</i> , 390, “we might see the two words as a hendiadys, ‘lawless violence’”; Kuntz, “Psalms,” 15; Sabottka, <i>Zephanja</i> , 43 n. 145 <sup>2025</sup>	Ndiss, a
Ps 72:19 אָמֵן   אָמֵן amen and amen Girard, <i>Psaumes 1-50</i> , 40 n. 13 <sup>2026</sup>	Nsr, iden
Ps 73:19 סָפוּ אֲנֵנוּ they were swept away, they were complete(d)/finished Dahood, <i>Psalms 51-100</i> , 193, “ <i>utterly swept away</i> ” <sup>2028</sup> ; Kuntz, “Psalms,” 15; Nelson, <i>Joshua</i> , 54 <sup>2029</sup> ; Watson, <i>Poetry</i> , 328, “utterly swept away”	Vdiss, asyn (advn) <sup>2027</sup>

<sup>2018</sup> 2 adj.

<sup>2019</sup> *Weyiqtol + yiqtol*.

<sup>2020</sup> Italics Dahood.

<sup>2021</sup> 2 adj.

<sup>2022</sup> See note to Isa 14:30.

<sup>2023</sup> See note to Ps 82:4.

<sup>2024</sup> Italics Dahood.

<sup>2025</sup> See note to Jer 6:7.

<sup>2026</sup> See note to Ps 41:14.

<sup>2027</sup> 2 perf.

<sup>2028</sup> Italics Dahood.

<sup>2029</sup> See note to Josh 3:16.

Ps 73:21 פִּי וַתְּחַפְּנֵן לְבָבִי וְכִלְיֹתַי אֲשִׁתְּחַנֵּן for embittered was <i>my heart and my kidneys</i> (lit. ‘I was’) were pierced VanGemerén, <i>Psalms</i> , 132 <sup>2030</sup>	Ndiss, th, b, c, in Pa
Ps 74:11 יָדְךָ וְיְמִינְךָ your hand and your right [hand] Girard, <i>Psaumes 1-50</i> , 726 n. 2	Nsemf, synl, c
Ps 74:16 מְאֹר וְשֶׁמֶשׁ light and sun Avishur, <i>Studies</i> , 111 <sup>2032</sup> ; Bullinger, <i>Figures</i> , 660, “sunlight”; Girard, <i>Psaumes</i> , 51-100, 305; Lee, <i>Grammar</i> , 291 <sup>2033</sup>	Nsemf <sup>2031</sup>
Ps 74:21 עָנִי וְאֶבְיוֹן poor and needy Melamed, “Two,” 176 <sup>2034</sup>	Nsemf
Ps 76:7 וְרֶכֶב וָסוּס and chariot and horse Melamed, “Break-up” (Eng.), 128-129 <sup>2035</sup>	Ndiss, th
Ps 78:8 סוֹדֵר וְיַמְרֵה rebelling/stubborn and rebelling Fleishman, “Innovation,” 311 n. 2, 312, “wayward and defiant” <sup>2037</sup> ; Schorr, “Les composés,” 172, “indocilement obstiné” <sup>2038</sup>	Nsemf <sup>2036</sup>
Ps 78:14 אֵשׁ in light of fire Meyers, <i>Menorah</i> , 176, 198 n. 51, “fiery light”	Nc
Ps 78:49 וְנִזְעַם וְנִדְרָה and indignation and distress König, <i>Psalmen</i> , 249 “Grimm und Drangsal”; 249 n. 2, “Waw explicativum: und zwar = nämlich; eine Art Hendiadyoin”	Nsemf, wāw - expl
Ps 78:56 וַיִּנְסוּ וַיִּמְרֹדוּ and they tested and they rebelled Dahood, <i>Psalms 51-100</i> , 245, “ <i>they defiantly tempted</i> ” <sup>2040</sup> ; Watson, <i>Poetry</i> , 328, “they defiantly tempted”	Vdiss (advn) <sup>2039</sup>
Ps 79:4 לַעֲג וְלַקְלֹס mocking and derision Goldingay, <i>Psalms 42-89</i> , 44, “scornful derision”	Nsemf, synl

<sup>2030</sup> See note to Ps 7:10.

<sup>2031</sup> Abstr + concr.

<sup>2032</sup> Avishur refers also to the same nouns in reverse order in Eccl 12:2.

<sup>2033</sup> In the edition from 1832.

<sup>2034</sup> See note to Deut 15:11.

<sup>2035</sup> See note to Ex 14:9.

<sup>2036</sup> 2 adj.

<sup>2037</sup> See note to Deut 21:18.

<sup>2038</sup> ‘Intractably stubborn.’ See note Deut 21:18.

<sup>2039</sup> 2 impfc.

<sup>2040</sup> Italics Dahood.

Ps 82:3α <b>רָעָל וְיָתוּם</b> poor and orphan Fokkelmann, <i>Poems</i> , vol. II, 37, “appears to be a hendiadys”	Ndiss
Ps 82:3β <b>עָנִי וְרָשׁ</b> poor and in want Fokkelmann, <i>Poems</i> II, 37, “appears to be a hendiadys”; Tate, <i>Psalms 51-100</i> , 328, 329, “poverty-stricken”	Nsemf, synl
Ps 82:4 <b>רָעָל וְאֶבְיֹן</b> poor and needy Fokkelmann, <i>Poems</i> , vol. II, 37, “appears to be a hendiadys”; Melamed, “Two,” 176 <sup>2041</sup> ; Tate, <i>Psalms 51-100</i> , 328, 329, “the powerless poor” <sup>2042</sup>	Nsemf
Ps 83:2 <b>אַל-תִּהְיֶה שָׁקֵט וְאַל-תִּתְחַרַּשׁ</b> do not be silent and do not be quiet Girard, <i>Psaumes 51-100</i> , 420	Vsemf <sup>2043</sup>
Ps 83:18 <b>וְיִחָפְרוּ וְיֵאָבְדוּ</b> and may they be ashamed and may they perish Dahood, <i>Psalms 51-100</i> , 277, “perish in utter disgrace” <sup>2045</sup> ; Watson, <i>Poetry</i> , 328	Vdiss (advn) <sup>2044</sup>
Ps 84:12 <b>חַן וְכְבוֹד</b> favour/grace and glory Aaron, <i>Ambiguities</i> , 58, “a conceptual unit (perhaps even a hendiadys of sorts)”; König, <i>Psalms</i> , 307 n. 4 ( <b>not h.</b> )	Ndiss
Ps 85:9 <b>אֶל-עַמּוֹ וְאֶל-חֲסִידָיו</b> to his people and to his faithful/devoted Dahood, <i>Psalms 51-100</i> , 289, “ <i>To the devoted ones of his people</i> ” <sup>2046</sup> ; Kselman, “Note,” 25 n. 12; Tate, <i>Psalms 51-100</i> , 364, 365, “the loyal members of his people” <sup>2047</sup> ; Watson, <i>Poetry</i> , 328; “Parallelism,” 59	N/Ph, diss, int, b, c
Ps 85:11α <b>חֶסֶד-וְאֵמֶת</b> loving-kindness and truth Andersen, <i>Habakkuk</i> , 213 <sup>2048</sup> ; Brichto, <i>Grammar</i> , 41, “‘enduringly faithful’ or ‘faithfully true’” <sup>2049</sup> ; Clark, <i>Word</i> , 242-255 <sup>2050</sup> ;	Ndiss

<sup>2041</sup> See note to Isa 14:30.

<sup>2042</sup> Tate refers to Ps 72:13; 82:3.

<sup>2043</sup> 2 impf.

<sup>2044</sup> 2 *weyiqtol*.

<sup>2045</sup> Italics Dahood.

<sup>2046</sup> With reference by Dahood to D. N. Freedman.

<sup>2047</sup> Tate, *Psalms 51-100*, 365: “Treating [...] as a hendiadys [...] However, it is possible that the construction is appositional: ‘to his people, that is to those who are his loyal-ones.’”

<sup>2048</sup> See note to Gen 24:27.

<sup>2049</sup> See note to Gen 24:27.

<sup>2050</sup> See note to Gen 24:27.

Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64; *Psaumes 51-100*, 441 n. 3<sup>2051</sup>;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2052</sup>;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>2053</sup>;  
 Kuyper, “Grace,” 6-7<sup>2054</sup>;  
 Mascarenhas, *Function*, 210<sup>2055</sup>;  
 Melamed, “Two,” 175<sup>2056</sup>;  
 Stoebe, “הַסֵּד,” *TLOT*, vol. II, 451;  
 Wildberger, “אֱמֵן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we*”*met* as a hendiadys, ‘lasting mercy’”

Ps 85:11β צְדָקָה וְשָׁלוֹם righteousness and peace Ndis  
 Girard, *Psaumes 51-100*, 441 n. 3

Ps 86:1 עָנִי וְאֶבְיֹוֹן poor and needy Nsemf  
 Melamed, “Two,” 176<sup>2057</sup>

Ps 86:9 וַיָּבֹאוּ וַיִּשְׁתַּחֲוּוּ they shall come and they shall worship Vdis<sup>2058</sup>  
 Mascarenhas, *Function*, 257

Ps 86:15α רַחוּם וְחַנּוּן compassionate and gracious Nsemf  
 Fishbane, “Remarks,” 392 n. 14<sup>2059</sup>

Ps 86:15β חֶסֶד וְאֱמֵת loving-kindness and truth Ndis  
 Alter, *Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>2060</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>2061</sup>;  
 Clark, *Word*, 242-255<sup>2062</sup>;  
 Girard, *Psaumes 1-50*, 56 n. 64;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2063</sup>;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>2064</sup>;  
 Kuyper, “Grace,” 6-7<sup>2065</sup>;

<sup>2051</sup> See note to Ps 25:10.

<sup>2052</sup> See note to Gen 24:27.

<sup>2053</sup> See note to Gen 24:27.

<sup>2054</sup> See note to Gen 24:27.

<sup>2055</sup> See note to Gen 24:27.

<sup>2056</sup> See note to Gen 24:27.

<sup>2057</sup> See note to Deut 15:11.

<sup>2058</sup> *Yiqtol + weyiqtol*.

<sup>2059</sup> See note to Ex 34:6.

<sup>2060</sup> See note to Gen 24:27.

<sup>2061</sup> See note to Gen 24:27.

<sup>2062</sup> See note to Gen 23:4.

<sup>2063</sup> See note to Gen 24:27.

<sup>2064</sup> See note to Gen 24:27.

Mascarenhas, *Function*, 210<sup>2066</sup>;  
 Melamed, “Two,” 175<sup>2067</sup>;  
 Stoebe, “הַסֵּד,” *TLOT*, vol. II, 451;  
 Tate, *Psalms 51-100*, 376, “probably a hendiadys [...] meaning ‘true/faithful loyal-love’”;  
 Wildberger, “אמן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”

- Ps 86:17 וְנִחַמְתָּנִי וְנִסְתַּחֲתָנִי you helped me and you comforted me Vdiss<sup>2068</sup>  
 Johnson, *Perfekt*, 84<sup>2069</sup>
- Ps 87:7 וְשָׂרִים כְּחַלְלִים and singers as dancers Ndiss, th, b, asyn  
 VanGemerén, *Psalms*, 657, “may be a hendiadys, for the ones who sing are the same as those who dance”
- Ps 88:7 בְּקֹדֶר תְּהַתְּיֹזֵת בְּמַחְשָׁפִים בְּמַצְלֹת in a lowest pit, in darknesses, in depths Nc + Nsemf, asyn, a, b  
 Girard, *Psaumes 1-50*, 41 n. 15 (*hendiatrix*)<sup>2070</sup>
- Ps 88:7b בְּמַחְשָׁפִים בְּמַצְלֹת in darknesses, in depths Nsemf, asyn, c  
 Goldingay, *Psalms 42-89*, 650, “might be a hendiadys, suggesting ‘in the darkest depths’ [...] or ‘in the deepest darkness’”
- Ps 88:19 וְרֵעַ אֹהֵב lover and friend Nsemf  
 Dahood, *Psalms 51-100*, 307, “*my friendly neighbors* [sic]”<sup>2071</sup>;  
 Kuntz, “Psalms,” 13, 14
- Ps 89:15α צֶדֶק וְיִשְׁפָּט righteousness and judgment Ndiss  
 Goldingay, *Psalms 1-41*, 293<sup>2072</sup>;
- Ps 89:15αβ מְקוֹן כִּסֵּאֲךָ the fixed place of your throne Nc  
 Propp, *Exodus 1-18*, 542<sup>2073</sup>
- Ps 89:15β חֶסֶד וְאֱמֶת loving-kindness and truth Ndiss  
 Alter, *Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>2074</sup>;  
 Clark, *Word*, 242-255<sup>2075</sup>;  
 Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64<sup>2076</sup>;

<sup>2065</sup> See note to Gen 23:4.

<sup>2066</sup> See note to Gen 24:27.

<sup>2067</sup> See note to Gen 24:27.

<sup>2068</sup> *Qatal + weqatal*.

<sup>2069</sup> See note to Ps 34:11.

<sup>2070</sup> A *hendiatrix*, according to Girard.

<sup>2071</sup> Italics Dahood.

<sup>2072</sup> See note to Ps 33:3.

<sup>2073</sup> Propp refers to Ps 89:15; 97:2.

<sup>2074</sup> See note to Gen 24:27.

<sup>2075</sup> See note to Gen 23:4.



Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2077</sup>;  
 Ho, *Sedeq*, 89;  
 Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>2078</sup>;  
 Kuyper, “Grace,” 6-7<sup>2079</sup>;  
 Mascarenhas, *Function*, 210<sup>2080</sup>;  
 Melamed, “Two,” 175<sup>2081</sup>;  
 Stoebe, “הַסֵּדֶר,” *TLOT*, vol. II, 451;  
 Wildberger, “אֱמֵן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we*”*met* as a hendiadys, ‘lasting mercy’”

Ps 89:25 וְאֵמֵן וְחֶסֶדִי וְאֵמֵן  
 and my faithfulness and my loving-kindness  
 Andersen, *Habakkuk*, 213, “true loyalty”;  
 Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64<sup>2082</sup>;  
 Perry, “Meaning,” 253, “strongly suggestive of a hendiadys”<sup>2083</sup>

Ndiss, c

Ps 89:39 וַיִּבְחַדְתָּ וַיִּבְחַדְתָּ וַיִּבְחַדְתָּ you rejected and you rejected  
 Dahood, *Psalms 51-100*, 318, “*you spurned in your anger*”<sup>2085</sup>;  
 Tate, *Psalms 51-100*, 411, “Dahood [...] may be correct to read the two verbs as a hendiadys”

Vsemf, synl<sup>2084</sup>

Ps 89:53 אָמֵן | אָמֵן amen and amen  
 Girard, *Psaumes 1-50*, 40 n. 13<sup>2086</sup>  
 Ps 90:2 וַיִּבְרָא אֱרֶץ וַיִּבְרָא אֶת הָאָרֶץ  
 and you brought to birth *the earth and the world*  
 Girard, *Psaumes 1-50*, 38 n. 7; *Psaumes 51-100*, 606 n. 10

Nsr, iden

Nsemf

Ps 90:10 וְעָמַל וְאִיֶּקְוָה trouble and iniquity  
 Allen, “עָמַל,” *TWOT*, vol. II, 669;  
 Girard, *Psaumes 51-100*, 502<sup>2087</sup>

Ndiss

Ps 90:14 וְנִשְׂמְחָה וְנִשְׂמְחָה and we will rejoice and we will be glad  
 Goldingay, *Psalms 90-150*, 33, “resound with joy (the two verbs form a hendiadys)”;  
 Tate, *Psalms 51-100*, 436, “joyfully rejoice/sing out”<sup>2089</sup>

Vsemf, synl (advn)<sup>2088</sup>

<sup>2076</sup> See note to Ps 25:10.

<sup>2077</sup> See note to Gen 24:27.

<sup>2078</sup> See note to Gen 24:27.

<sup>2079</sup> See note to Gen 23:4.

<sup>2080</sup> See note to Gen 24:27.

<sup>2081</sup> See note to Gen 24:27.

<sup>2082</sup> See note to Ps 25:10.

<sup>2083</sup> See note to Ps 40:12.

<sup>2084</sup> Perf + impfc.

<sup>2085</sup> Italics Dahood.

<sup>2086</sup> See note to Ps 41:14.

<sup>2087</sup> Girard: “il faudrait probablement lire les deux derniers mots comme un hendiadys.”

<sup>2088</sup> 2 *weyiqtol*.

Ps 91:4 <i>צָנָה וְסִחָה</i> shield and buckler Girard, <i>Psaumes 51-100</i> , 517; Tate, <i>Psalms 51-100</i> , 448, “protective shield/shield of protection”	Ndiss, th, <i>hapax(n)</i> <sup>2090</sup>
Ps 92:4 <i>עֲלִי-עֶשׂוֹר וְעֲלִי-נֶבֶל</i> with ten-[stringed], with harp Goldingay, <i>Psalms 90-150</i> , 54, “here ‘with ten-string, with harp’ may be a hendiadys for the same instrument”	Ndiss
Ps 94:4α <i>יִבְעִיּוּ וְיִדְבְּרוּ</i> they pour out, they speak Dahood, <i>Psalms 51-100</i> , 347, “ <i>pour forth ... words</i> ” <sup>2092</sup> ; VanGemeren, <i>Psalms</i> , 713, “may be taken as a hendiadys, namely, ‘They pour out arrogant words’”	Vdiss, asyn <sup>2091</sup>
Ps 94:4αα <i>יִבְעִיּוּ וְיִדְבְּרוּ עֲתָק הָתְאֲמָרוּ</i> they pour out, they speak arrogance, they boast themselves Girard, <i>Psaumes 1-50</i> , 375 n. 1; <i>Psaumes 51-100</i> , 554 n. 6	3Vsemf, asyn, int ( <i>hendiatrix</i> ) <sup>2093</sup>
Ps 95:6α <i>בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה</i> come, let us bow/worship and let us fall down Cohen, “Saga,” 325, 327 n. 28 <sup>2095</sup>	Vsemf <sup>2094</sup>
Ps 95:6αβ <i>נִשְׁתַּחֲוֶה וְנִכְרַעַה לְפָנֵי-יְהוָה</i> let us bow/worship and let us fall down, kneel before YHWH Girard, <i>Psaumes 1-50</i> , 41 n. 14; <i>Psaumes 51-100</i> , 566	3Vsemf ( <i>hendiatrix</i> ) <sup>2096</sup>
Ps 95:9 <i>אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם לְבָחֵנוּנִי</i> as your fathers tested me and tried me Girard, <i>Psaumes 1-50</i> , 471 n. 1; <i>Psaumes 51-100</i> , 575	Vsemf, int <sup>2097</sup>
Ps 96:6 <i>הוֹד וְהַגָּדָה</i> glory and majesty Girard, <i>Psaumes 1-50</i> , 233 n. 3	Nsemf, synl
Ps 96:7 <i>קֶדֶשׁ וְעֹז</i> glory and strength Avishur, <i>Studies</i> , 107, “ <i>glory and strength</i> ” <sup>2098</sup> ; Bullinger, <i>Figures</i> , 660, “glory, yes – and great glory too”; Glassius, <i>Philologiae</i> , 494, “ <i>gloriam fortitudinis</i> ” <sup>2099</sup> ; König, <i>Stilistik</i> , 161, “ <i>die Ehre seiner Macht</i> ” <sup>2100</sup> ; “Style,” 157, “glory of strength”;	Ndiss

<sup>2089</sup> See note to Zech 2:14 [10].

<sup>2090</sup> A non-absolute *hapax legomenon*, according to Greenspahn, *Hapax*, 195.

<sup>2091</sup> 2 impf.

<sup>2092</sup> Italics Dahood.

<sup>2093</sup> 3 impf. A *hendiatrix*, according to Girard.

<sup>2094</sup> *Yiqtol* + *weyiqtol* (coh).

<sup>2095</sup> Cohen refers to Ps 95:6; Esth 3:2 (x2), 5.

<sup>2096</sup> *Yiqtol* + *weyiqtol* + *yiqtol* (coh). A *hendiatrix*, according to Girard.

<sup>2097</sup> 2 perf.

<sup>2098</sup> Italics Avishur. See note to Ps 29:1.

<sup>2099</sup> ‘The glory of strength.’

<sup>2100</sup> ‘The glory of his power.’ See note to Ps 29:1.

Mascarenhas, *Function*, 144, 149, “hendiadys and metonymy is employed [...] glorious strength”

Ps 96:8 שְׂאוּ-מִנְחָהּ וּבֵאוּ לְחַצְרוֹתָיו

carry offering and come to his courtyard

Mascarenhas, *Function*, 149, “bringing gifts come into his courts”<sup>2102</sup>

Cladiss<sup>2101</sup>

Ps 96:13 יִשְׁפֹּט-תְּהַבֵּל בְּצִדְקָה וְעַמִּים בְּאֱמוּנָתוֹ

he will judge the world with *righteousness*

and peoples with his *faithfulness*

Bazak, “Meaning,” 12, “a hendiadys which divides into two parts, where the second word is used as an attribute for the first – an *equitable* righteous justice, a *faithful* righteous justice”<sup>2103</sup>

Nsemf, a, c in Pa

Ps 97:2α עָנָן וְעֲרֵפֶל cloud and thick darkness

Brongers, “Merismus,” 109, “finstere Wolken”<sup>2104</sup>;

Kuntz, “Psalms,” 15;

Westhuizen van der, “Hendiadys,” 51

Ndiss

Ps 97:2β צִדְקָה וּמִשְׁפָּט righteousness and judgment

Brichto, *Grammar*, 41, “*correct judgment*”<sup>2105</sup>;

Goldingay, *Psalms 1-41*, 293<sup>2106</sup>;

Ho, *Sedeq*, 89;

Kuntz, “Psalms,” 16;

Westhuizen van der, “Hendiadys,” 51

Ndiss

Ps 97:2ββ מְקוֹן כִּסְאוֹ the fixed place of his throne

Propp, *Exodus 1-18*, 542<sup>2107</sup>

Nc

Ps 98:3 חַסְדּוֹ וְאֱמוּנָתוֹ his loving-kindness and his faithfulness

Andersen, *Habakkuk*, 213;

Melamed, “Two,” 176, 178

Nsemf, c

Ps 98:4α הִרְיֵעוּ לַיהוָה כָּל-הָאָרֶץ שִׂחֵחוּ וְרַנְּנוּ וְזַמְרוּ

shout to YHWH all the earth, *break forth* and *sing* for joy

and *sing* praise

Girard, *Psaumes 1-50*, 768 n. 3

4Vsemf, int  
(*hendiatetris*)<sup>2108</sup>

Ps 98:4β שִׂחֵחוּ וְרַנְּנוּ break forth and sing for joy

Rand, *Introduction*, 266<sup>2110</sup>

Vdiss<sup>2109</sup>

<sup>2101</sup> 2 impv.

<sup>2102</sup> Mascarenhas translates the same phrases slightly different on p. 144: “bringing an offering, come into his courts.”

<sup>2103</sup> Italics Bazak. See note to Isa 11:4.

<sup>2104</sup> ‘Darkest clouds.’ See note to Deut 4:4.

<sup>2105</sup> Italics Brichto. See note to Gen 18:19.

<sup>2106</sup> See note to Ps 33:3.

<sup>2107</sup> Propp refers to Ps 89:15; 97:2.

<sup>2108</sup> 4 impv. A *hendiatetris*, according to Girard.

<sup>2109</sup> 2 impv.

Ps 98:9 וְשָׁפַט-תְּהַבֵּל בְּצִדְקָה וְעַמִּים בְּמִישָׁרִים  
 he will judge the world with *righteousness*  
 and the peoples with *equities*

Bazak, “Meaning,” 12, “a hendiadys which divides into two parts, where the second word is used as an attribute for the first – an *equitable* righteous justice, a *faithful* righteous justice”<sup>2111</sup>

Nsemf, a, b, in Pa

Ps 99:4 מִשְׁפָּט וְצִדְקָה judgment and righteousness  
 Blenkinsopp, *Isaiah 1-39*, 108, 181;

Brichto, *Grammar*, 41, “correct judgment”<sup>2112</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;

Melamed, “Two,” 175<sup>2113</sup>;  
 Reimer, “צדק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>2114</sup>;  
 Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>2115</sup>

Ndiss

Ps 100:4 שִׁמּוּ בְּרָכוּ שְׁמוֹ הוֹדוּ-לוֹ praise him, bless his name  
 Girard, *Psaumes 1-50*, 752 n. 15

Vsemf, asyn<sup>2116</sup>

Ps 101:1 חַסְדֵּי-וּמִשְׁפָּט loving-kindness and judgment  
 Avishur, *Studies*, 103 n. 1, “*faithfulness and justice*”<sup>2117</sup>;  
 Kselman, “Psalm 101,” 58 n. 6, “the expression may be a hendiadys meaning Yahweh’s *customary* (i.e. constant, unflinching) loyalty to the Davidic monarch”<sup>2118</sup>

Ndiss

Ps 102:11 מִפְּגַיְוֹתֶיךָ וּמִקְצָפֶיךָ  
 because of *your indignation and your wrath*  
 Girard, *Psaumes 1-50*, 656 n. 2

Nsemf, c

Ps 103:4 חַסְדֵּי וְרַחֲמִים loving-kindness and compassions  
 Fokkelman, *Poetry*, 163, “almost a hendiadys”;  
 Girard, *Psaumes 51-100*, 18 n. 2<sup>2119</sup>;

Nsemf, b

<sup>2110</sup> See note to Isa 52:9.

<sup>2111</sup> Italics Bazak. See note to Isa 11:4.

<sup>2112</sup> See note to 2 Sam 8:15.

<sup>2113</sup> See note to 2 Sam 8:15.

<sup>2114</sup> See note to 2 Sam 8:15.

<sup>2115</sup> The only example Schultz gives is Ps 99:4, but he adds “Whenever one of the two terms is thus used in close proximity to the other, it is appropriate to understand them in terms of the combined concept rather than sharply distinguishing between the two.” He refers to Weinfeld, *Social Justice*, 1.

<sup>2116</sup> 2 impv.

<sup>2117</sup> Italics Avishur. Avishur refers also to Hos 12:7.

<sup>2118</sup> Italics, Kselman.

<sup>2119</sup> Girard refers to Ps 25:6; 103:4.

Melamed, “Two,” 178 <sup>2120</sup> ; Weinfeld, “Terminology,” 192 <sup>2121</sup>	
Ps 103:6 עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים YHWH is doing <i>righteous [acts]</i> , and <i>judgments</i> to all oppressed Goldingay, <i>Psalms 90-150</i> , 170, “decisive acts”; Melamed, “Two,” 177	Ndiss, int
Ps 103:8 רַחוּם וְחַנּוּן compassionate and gracious Fishbane, “Remarks,” 392 n. 14 <sup>2122</sup>	Nsemf
Ps 103:20c דְּבַר דָּרֹו לְשָׁמֹעַ בְּקוֹל דָּרֹו to listen to the words of his voice Westhuizen van der, “Hendiadys,” 51, “hearkening to the <i>voice</i> of <i>His word</i> ” <sup>2124</sup>	V+Nc <sup>2123</sup>
Ps 104:1 הוֹד וְהִדְרָה לְבָשֶׁתֶּךָ <i>splendour and majesty</i> you wear Girard, <i>Psaumes 1-50</i> , 114 n. 21; 233 n. 3; <i>Psaumes 101-150</i> , 54	Nsemf, synl
Ps 104:23b לְפַעְלֵי וְלַעֲבֹדָתוֹ to his works and to his labours Kuntz, “Psalms,” 15; Westhuizen van der, “Hendiadys,” 51	Nsemf, synl, a, b, c
Ps 106:13 מָהֵרוּ שָׁכְחוּ they hastened, they forgot Dahood, <i>Psalms 101-150</i> , 70, “ <i>they quickly forgot</i> ” <sup>2126</sup> ; Kuntz, “Psalms,” 14; Watson, <i>Poetry</i> , 328	Vdiss, asyn (advn) <sup>2125</sup>
Ps 107:10α חֹשֶׁךְ וְצִלְמָוֶת darkness and deep darkness Babut, <i>Expressions</i> , 186; Bühlman/Scherer, <i>Stilfiguren</i> , 32, “in großem Dunkel” <sup>2127</sup> ; Brongers, “Merismus,” 109, “stockfinsteres Dunkel” <sup>2128</sup> ; Dahood, <i>Psalms 101-150</i> , 83, “ <i>gloomy darkness</i> ” <sup>2129</sup> ; Girard, <i>Psaumes 101-150</i> , 132; Müller, “Gebrauch,” 144, “vollständiges Dunkel” <sup>2130</sup> ; VanGemeren, <i>Psalms</i> , 53	Nsemf, synl
Ps 107:10β עֲנִי וּבְרִיזַל affliction and iron Bühlman/Scherer, <i>Stilfiguren</i> , 32, “in qualvollem Eisen” <sup>2132</sup> ;	Ndiss <sup>2131</sup>

<sup>2120</sup> See note to Jer 16:5.

<sup>2121</sup> See note to Jer 16:5.

<sup>2122</sup> See note to Ex 34:6.

<sup>2123</sup> The verb is an infc.

<sup>2124</sup> Italics van der Westhuizen.

<sup>2125</sup> 2 perf.

<sup>2126</sup> Italics Dahood.

<sup>2127</sup> ‘In deep darkness.’

<sup>2128</sup> ‘Pitch-dark darkness.’ See note to Joel 2:2aa.

<sup>2129</sup> Italics Dahood.

<sup>2130</sup> ‘Complete darkness.’ Müller refers to Ps 107:10; Job 3:5; 10:21 and adds ‘etc.’ presumably referring to the other instance in the HB where these two nouns occur together, which is Ps 107:14.

<sup>2131</sup> Abstr + concr.

Dahood, *Psalms 101-150*, 83, “torturing irons”<sup>2133</sup>;  
*NET*, 977, “painful irons chains”; 977 n. 25, “‘Suffering and iron’ is a hendiadys”

Ps 107:14 מְהוֹשֵׁךְ וְעַל־מָוֶת from darkness and deep darkness Nsemf, synl  
 Müller, “Gebrauch,” 144, “vollständiges Dunkel”<sup>2134</sup>;  
 Girard, *Psaumes 101-150*, 132;

Ps 109:16 עָנִי וְאֶבְיֹוֹן poor and needy Nsemf  
 Melamed, “Two,” 176<sup>2135</sup>

Ps 109:21 טוֹב חַסְדֶּיךָ good is your loving-kindness 1Cla  
 Stoebe, “טוב,” *TLOT*, vol. I, 494, “Your kindness is gracious”<sup>2136</sup>

Ps 109:22 עָנִי וְאֶבְיֹוֹן poor and needy Nsemf  
 Melamed, “Two,” 176<sup>2137</sup>

Ps 111:1 יִשְׁרָיִם וְעֵדָה upright and the assembly Ndiss  
 Girard, *Psaumes 101-150*, 171;  
 Goldingay, *Psalms 90-150*, 303

Ps 111:3 הוֹדֵד־וְהִדְגָּר splendour and majesty Nsemf, synl  
 Girard, *Psaumes 1-50*, 233 n. 3<sup>2138</sup>;  
 Goldingay, *Psalms 90-150*, 303

Ps 111:4 חַנּוּן וְרַחוּם gracious and compassionate/merciful Nsemf<sup>2139</sup>  
 Girard, *Psaumes 101-150*, 172 n. 1;  
 Goldingay, *Psalms 90-150*, 303;  
 Watson, *Poetry*, 196, “mercifully gracious”<sup>2140</sup>

Ps 111:7 אֱמֶת וּמִשְׁפָּט truth and judgment Ndiss  
 Avishur, *Studies*, 155 n. 1, “true justice”<sup>2141</sup>;  
 Brichto, *Grammar*, 41, “correct judgment”<sup>2142</sup>;  
 Goldingay, *Psalms 90-150*, 303;  
 Melamed, “Two,” 177<sup>2143</sup>

Ps 111:8א לְעֹלָם לְעֶד (to) forever, to eternity Nsemf, synl, asyn  
 Goldingay, *Psalms 90-150*, 303

<sup>2132</sup> ‘In agonizing iron[fetters].’

<sup>2133</sup> Italics Dahood.

<sup>2134</sup> ‘Complete darkness.’ See note to Ps 107:10.

<sup>2135</sup> See note to Deut 15:11.

<sup>2136</sup> See note to Ps 69:17.

<sup>2137</sup> See note to Deut 15:11.

<sup>2138</sup> See note to Ps 21:6.

<sup>2139</sup> 2 adj.

<sup>2140</sup> Watson refers to Ps 111:4; 112:4.

<sup>2141</sup> See note to Jer 4:2.

<sup>2142</sup> Italics Brichto. See note to Gen 18:19.

<sup>2143</sup> See note to Jer 4:2.

Ps 111:8β בְּאֵמֶת וְיִשְׁרָר with truth and with uprightness Goldingay, <i>Psalms 90-150</i> , 303	Ndiss
Ps 111:9 קָדוֹשׁ וְנֹרֵאָה holy and fearful Girard, <i>Psaumes 101-150</i> , 172 n. 1; Watson, <i>Poetry</i> , 196 <sup>2145</sup>	Ndiss <sup>2144</sup>
Ps 112:4 חַנּוּן וְרַחוּם gracious and compassionate Watson, <i>Poetry</i> , 196, “mercifully gracious” <sup>2147</sup>	Nsemf <sup>2146</sup>
Ps 112:9 פָּצַח אֶת־יָדָיו he scattered, he gave Bühlman/Scherer, <i>Stilfiguren</i> , 32, “hat reichlich gegeben” <sup>2149</sup> ; Dahood, <i>Psalms 101-150</i> , 129, “he gives lavishly” <sup>2150</sup> ; Watson, <i>Poetry</i> , 328	Vdiss, asyn (advn) <sup>2148</sup>
Ps 114:2 הִיְתָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְשֻׁלּוֹתָיו Judah was as his holiness and Israel his dominions Goldingay, <i>Psalms 90-150</i> , 322, “in the parallelism the expressions form a hendiadys”	Cla/Phdiss, in Pa
Ps 115:1 עַל־חַסְדְּךָ וְעַל־אֱמֻנָתְךָ for your loving-kindness, for you truth Clark, <i>Word</i> , 242-255 <sup>2151</sup> ; Girard, <i>Psaumes 1-50</i> , 39 n. 10; 56 n. 64; <i>Psaumes 101-150</i> , 202 <sup>2152</sup> ; Kuyper, “Grace,” 6-7 <sup>2153</sup>	N/Ph, diss, c, asyn
Ps 115:4 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches” <sup>2154</sup>	Ndiss, th
Ps 115:9, 10, 11 עֲזָרָתָם וְיָמִנָם their help and their shield Brongers, “Merismus,” 109, “ein starker schild” <sup>2156</sup> ; Kuntz, “Psalms,” 15	Ndiss, c <sup>2155</sup>
Ps 116:1 אֶת־קוֹלִי תַחֲנוּנֵי אֶת־קוֹלִי my voice, my supplications Bullinger, <i>Figures</i> , 661, “my supplicating voice, with emphasis on ‘supplicating’”; Glassius, <i>Philologiae</i> , 393, “vocem meam humilimè supplicem” <sup>2157</sup> ;	N/Ph, diss, b, c, asyn

<sup>2144</sup> 2 adj.

<sup>2145</sup> See note to Ps 25:8.

<sup>2146</sup> 2 adj.

<sup>2147</sup> See note to Ps 111:4.

<sup>2148</sup> 2 perf.

<sup>2149</sup> ‘Has amply/generously given.’

<sup>2150</sup> Italics Dahood.

<sup>2151</sup> See note to Gen 23:4.

<sup>2152</sup> See note to Ps 25:10.

<sup>2153</sup> See note to Gen 23:4.

<sup>2154</sup> See note to Gen 13:2.

<sup>2155</sup> Abstr + concr.

<sup>2156</sup> ‘A strong shield.’ See note to Ps 28:7.

Lee, *Grammar*, 161 “*the voice of my supplication*”; p. 161 n.  
 “this may be an instance of the Hendiadys”<sup>2158</sup>

<p>Ps 116:3 צָרָה וְיָגוֹן distress and sorrow          Babut, <i>Expressions</i>, 186</p>	<p>Nsemf</p>
<p>Ps 117:2 חֶסֶדוֹ וְאֱמֶת־יְהוָה his loving-kindness and the truth of YHWH          Kuyper, “Grace,” 6-7<sup>2159</sup></p>	<p>N, c + Nc, diss</p>
<p>Ps 118:14 עֲזָרַת יְהוָה וְיַחְזָקִים my strength and Yah-song          Margulis, “Psalm,” 296 n. 3<sup>2160</sup></p>	<p>N, c + Nc, diss</p>
<p>Ps 118:15 קוֹל הַיְהוּדָה וְשִׁירֵי הַיְשׁוּעָה voice of shout of joy and salvation          Avishur, <i>Studies</i>, 103 n. 1, “with joyous shouts of deliverance”<sup>2161</sup>;          König, <i>Psalmen</i>, 307 n. 4, 441, “<i>Jauchzen über Heilserfahrung</i>”<sup>2162</sup></p>	<p>Nc + N, diss</p>
<p>Ps 119:22 הַרְפָּה וְבִזֵּי reproach and contempt          Girard, <i>Psaumes 1-50</i>, 316 n. 8;          Talmon, <i>Study</i>, 377, “probably a hendyadys [sic]”</p>	<p>Nsemf</p>
<p>Ps 119:106 נִשְׁבַּעְתִּי וְאַקְוִיָּה I swore and I confirmed          Goldingay, <i>Psalms 90-150</i>, 373, 379, 421, “I swore, I confirmed”</p>	<p>Vsemf<sup>2163</sup></p>
<p>Ps 119:114 סֵתֶרִי וְמִגְנִי my secret and my shield          Goldingay, <i>Psalms 90-150</i>, 374, 379, 432, “my shelter, my shield [...] the expression acts as a hendiadys”</p>	<p>Ndiss, c</p>
<p>Ps 119:121 מִשְׁפָּט וְצֶדֶק judgment and righteousness          Goldingay, <i>Psalms 90-150</i>, 374, 379, “faithful decisions”;          König, <i>Psalmen</i>, 264 n. 2, “gerechte Rechtsnorm”</p>	<p>Ndiss</p>
<p>Ps 119:138 צְדִיקְתְּךָ וְאֱמוּנָתְךָ מִאֵד righteousness of your testimonies and faithfulness          Bullinger, <i>Figures</i>, 661, “thy testimonies, yes – thy exceeding faithful testimonies”;          Glassis, <i>Philologiae</i>, 393, “<i>justa testimonia tua, fidelia</i>”<sup>2164</sup></p>	<p>Ndiss, b, c</p>

<sup>2157</sup> ‘My humbly supplicating voice.’

<sup>2158</sup> Italics Lee. From the edition from 1832.

<sup>2159</sup> See note to Gen 23:4.

<sup>2160</sup> See note to Ex 15:2.

<sup>2161</sup> Italics Avishur.

<sup>2162</sup> ‘Rejoice over salvation experience.’ Italics König.

<sup>2163</sup> Perf + impfc.

<sup>2164</sup> ‘Your righteous testimony, faithful’/‘your righteous, faithful testimony.’



Ps 119:143 צַר-וּמְצוֹק distress and distress Schorr, “Les composés,” 173, “peine d’angoisse” <sup>2165</sup>	Nsemf, synl
Ps 122:8 אֶתִי וְרַעֵי my brothers and my friends Dahood, <i>Psalms 101-150</i> , 207, “‘my brothers and my friends’ is a form of hendiadys”	Ndiss, b, c
Ps 125:4 לַטּוֹבוֹת וְלַיְשָׁרִים בְּלִבָּתָם to the <i>good</i> and to the <i>right</i> in their hearts Girard, <i>Psaumes 101-150</i> , 326	Nsemf, a, b
Ps 129:5 יִבְשׁוּ וְיָפְגוּ may they be ashamed and turn back Goldingay, <i>Psalms 90-150</i> , 518, “the expression is a hendiadys”; Dahood, <i>Psalms 101-150</i> , 232, “ <i>May they retreat in humiliation</i> [...] a good instance of hendiadys”; Watson, <i>Poetry</i> , 328	Vdiss (advn) <sup>2166</sup>
Ps 131:2 שָׁנִיתִי אֶרְדּוֹמִמְתִּי נִפְשִׁי <i>I have soothed, and I have silenced my soul</i> Johnson, <i>Perfekt</i> , 84 <sup>2168</sup>	Vdiss <sup>2167</sup>
Ps 132:9 וְחַסִּידֶיךָ [...] וְכַהֲנֵיךָ your priests [...] and your faithful Dahood, <i>Psalms 101-150</i> , 245, “may be interpreted as an instance of hendiadys, namely, ‘your devoted priests’”; Watson, <i>Poetry</i> , 328	Ndiss, b, c, in Pa
Ps 133:1 מַה-טּוֹב וּמַה-נְּעִים how good and how pleasant Girard, <i>Psaumes 101-150</i> , 384	N/Phsemf
Ps 133:3 אֶת-הַבְּרָכָה תָּלִים עַד-הָעוֹלָם the blessing, life for evermore Girard, <i>Psaumes 101-150</i> , 384	N+Ph, diss
Ps 135:9 אֵתוֹת וּמוֹפְתִים signs and wonders Houtman, <i>Exodus</i> , vol. I, 363 n. 73 <sup>2169</sup> ; Fokkelman, <i>Poems</i> , vol. II, 299 n. 18	Nsemf, synl, b
Ps 135:15 כֶּסֶף וְזָהָב silver and gold Talmon/Fields, “Collocation,” 88, “riches”	Ndiss, th
Ps 136:12 בְּיָד תִּזְקָה וּבְיָרֵעַ נְטוּיָהּ with a strong arm and with an outstretched hand Westhuizen van der, “Hendiadys,” 51	Phsemf

<sup>2165</sup> ‘Agonizing pain.’ Schorr also refers to Zeph 1:15.

<sup>2166</sup> *Yiqtol + weyiqtol*.

<sup>2167</sup> *Qatal + weqatal*.

<sup>2168</sup> See note to Ps 34:11.

<sup>2169</sup> See note to Deut 4:34.

<p>Ps 138:2 על־חסדך ועל־אמתך for your loving-kindness and your truth Andersen, <i>Habakkuk</i>, 213<sup>2170</sup>; Clark, <i>Word</i>, 242-255<sup>2171</sup>; Girard, <i>Psaumes 1-50</i>, 39 n. 10; 56 n. 64<sup>2172</sup>; Hamilton, <i>Genesis 18-50</i>, 144<sup>2173</sup>; Kuyper, “Grace,” 6-7<sup>2174</sup>; Mascarenhas, <i>Function</i>, 210<sup>2175</sup>; Melamed, “Two,” 175<sup>2176</sup></p>	<p>N/Ph, diss, c</p>
<p>Ps 138:7 תִּשְׁלַח יְדֶיךָ וְתוֹשִׁיעַנִי יְמִינְךָ you stretch out <i>your hand</i> and <i>your right hand</i> saves me Barré/Kselman, “Exodus,” 98, 115 n. 2</p>	<p>Nsemf, synl, c, in Pa</p>
<p>Ps 139:13 כִּלְיֹתַי my kidneys <i>NET</i>, 1004 n. 19, “my mind and heart”</p>	<p>1N, b, c</p>
<p>Ps 140:12 אִישׁ־הָמָס רָע an violent man, evil Girard, <i>Psaumes 101-150</i>, 457</p>	<p>Nc + N, semf, asyn</p>
<p>Ps 141:5 עוֹד וְהִפְלֵתִי עוֹד for still/again and my prayer Dahood, <i>Psalms 101-150</i>, 312, “my constant prayer”<sup>2177</sup></p>	<p>Advb + N, c</p>
<p>Ps 141:9 זַמְקָשׁוֹת [...] וְמִכְשָׁוֹת [...] and traps Melamed, “Break-up” (Eng.), 126 n. 38<sup>2178</sup></p>	<p>Nsemf, int, b</p>
<p>Ps 145:5 הַדָּר הַדָּר כְּבוֹד הַדָּר majesty, glory, your splendour Girard, <i>Psaumes 1-50</i>, 402 n. 2</p>	<p>3Nsemf, synl, asyn, c (<i>hendiatrix</i>)<sup>2179</sup></p>
<p>Ps 147:19 חֻקֵי וּמִשְׁפָּטַי my statutes and my judgments Melamed, “Two,” 175, 178<sup>2180</sup></p>	<p>Nsemf, b</p>
<p>Ps 148:1 הַלְלוּ אֶת־יְהוָה הַלְלוּ יְהוָה praise YH, praise YHWH Girard, <i>Psaumes 1-50</i>, 39 n. 9</p>	<p>Vsr, int<sup>2181</sup></p>
<p>Ps 148:3 שֶׁמֶשׁ וְיָרֵחַ sun and moon Tsumura, “שֶׁמֶשׁ,” <i>NIDOTTE</i>, vol. IV, 186, “as a hendiadys, i.e. ‘sun and moon’ [...] conveying the notion of totality of the heavenly light”<sup>2182</sup></p>	<p>Ndiss, th</p>

<sup>2170</sup> See note to Gen 24:27.

<sup>2171</sup> See note to Gen 24:27.

<sup>2172</sup> See note to Ps 25:10.

<sup>2173</sup> See note to Gen 24:27.

<sup>2174</sup> See note to Gen 24:27.

<sup>2175</sup> See note to Gen 24:27.

<sup>2176</sup> See note to Gen 24:27.

<sup>2177</sup> Italics Dahood.

<sup>2178</sup> See note to Josh 23:13.

<sup>2179</sup> A *hendiatrix*, according to Girard.

<sup>2180</sup> See note to Ex 15:25.

<sup>2181</sup> 2 impv.

Ps 148:9 וְכָל-יְבִעוֹת הַהָרִים the mountains and every hill N + Ph, semf  
 Girard, *Psaumes 51-100*, 184 n. 3, “hendiadys?”; *Psaumes 101-150*, 531 n. 3

Ps 148:11 וְכָל-שֹׁפְטֵי אֶרֶץ princes and judges of the world N+ Nc, semf  
 Girard, *Psaumes 101-150*, 531 n. 3;  
 Westhuizen van der, “Hendiadys,” 52<sup>2183</sup>

Ps 150:1 עָוָה בְּרָקִיעַ in the expanse of his might Nc  
 Dahood, *Psalms 1-50*, 50, “his vaulted fortress”

## Job

Job 1:1 וְיֹשֵׁר תָם blameless and upright Nsemf<sup>2184</sup>  
 Good, *Tempest*, 25, 48, 198, “scrupulously moral”<sup>2185</sup>

Job 1:4 וַיִּשְׁלְחוּ וַיִּקְרְאוּ and they sent and they called Vdiss<sup>2186</sup>  
 Good, *Tempest*, 47, 48, “would invite”

Job 1:5a וַהֲשִׁקִּים בַּבֶּקֶר וַהֲעִלָּה וַהֲשִׁקִּים  
*and he rose early in the morning and he offered*  
 NET, 755 n. 16, “could also [...] form a verbal hendiadys [...] ‘he would sacrifice early in the morning’”  
 Vdiss, int (advn)<sup>2187</sup>

Job 1:5b אִילָנֵי תְּשַׁאֲרוּ בְנֵי וַיְבָרְכוּ perhaps my sons have sinned and have blessed/cursed Vdiss, int<sup>2188</sup>  
 Good, *Tempest*, 50, 202, “have sinned and blessed”

Job 1:8 וְיֹשֵׁר תָם blameless and upright Nsemf<sup>2189</sup>  
 Brongers, “Merismus,” 112 (**not h.**)<sup>2190</sup>;  
 Good, *Tempest*, 25, 48, 198, “scrupulously moral”<sup>2191</sup>

Job 1:11 שְׁלַח-יָדְךָ וַיִּגַּע stretch, please, your hand and touch Vdiss, int<sup>2192</sup>  
 Good, *Tempest*, 47, “send [put out] your hand and touch”

<sup>2182</sup> See note to Gen 37:9.

<sup>2183</sup> Westhuizen refers to Ps 148:11b; Ex 2:14; Mic 7:3.

<sup>2184</sup> 2 adj.

<sup>2185</sup> Good refers on page 198 to Job 1:1, 8; 2:3.

<sup>2186</sup> 2 *weqatal*.

<sup>2187</sup> 2 *weqatal*.

<sup>2188</sup> *Qatal* + *weqatal*.

<sup>2189</sup> 2 adj.

<sup>2190</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>2191</sup> See note to Job 1:1.

<sup>2192</sup> 2 impv.

Job 1:20 נִפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה <i>and he fell to the earth and he bowed down</i> Cohen, “Saga,” 325, 337 n. 27 <sup>2194</sup>	Vsemf, int <sup>2193</sup>
Job 2:3 תָּם וְיָשָׁר blameless and upright Good, <i>Tempest</i> , 25, 48, 198, “scrupulously moral” <sup>2196</sup>	Nsemf <sup>2195</sup>
Job 2:5 אֶל-עַצְמוֹ וְאֶל-בָּשָׂרוֹ to his bone and to his flesh Putnam, <i>Reading</i> , §4.11, p. 40	Ndiss, th, c
Job 2:12 וַיִּשָּׂאוּ קוֹלָם וַיִּבְכּוּ and they lifted their voice and they cried Hubbard, <i>Ruth</i> , 105-106 n. 50, “depicts a loud, audible crying” <sup>2197</sup>	Cla + V, semf
Job 3:5 וְצִלְמֹת חָשְׁךְ וְצִלְמֹת חָשְׁךְ darkness and deep darkness Brongers, “Merismus,” 109, “stockfinsteres Dunkel” <sup>2198</sup> ; Müller, “Gebrauch,” 144, “vollständiges Dunkel” <sup>2199</sup> ; <i>NET</i> , 760 n. 11, “could possibly form a nominal hendiadys: ‘Let the deepest shadow...’”	Nsemf, synl
Job 4:16 דְּמִמָּה וְקוֹל silence and a voice Avishur, <i>Studies</i> , 106, “ <i>silence and sound</i> ” <sup>2200</sup> ; Gesenius, <i>Lehrbuch</i> , 854, “ <i>leise Stimme</i> ” <sup>2201</sup> ; Gesenius, <i>Lexicon</i> (ed. Robinson), 229, “a still voice, light whisper” <sup>2202</sup> ; Glassius, <i>Philologiae</i> , 393, “ <i>silentem seu tacitem &amp; submissam vocem</i> ” <sup>2203</sup> ; König, <i>Stilistik</i> , 161, “ <i>Geflüster einer Stimme</i> ” <sup>2204</sup> ; “Style”, 157, “whispering of a voice”; <i>NET</i> , 765 n. 17, “indicating that this is a hendiadys, ‘murmur and a voice’ or a ‘murmuring voice’”; Putnam, <i>Insert</i> , §1.8.3a, p. 22, “a <i>whispering voice</i> ” <sup>2205</sup> ; Segal, <i>Introduction</i> , 43, “דְּמִמָּה שֶׁל קוֹל” <sup>2206</sup> ; Seow, <i>Grammar</i> , 258, “a whispering voice”; Schorr, “Les composés,” 170, “une voix murmurante” <sup>2207</sup> ; Stuart, <i>Grammar</i> , 335, “a low voice” <sup>2208</sup> ;	Ndiss

<sup>2193</sup> 2 impfc.

<sup>2194</sup> See note to Josh 5:14.

<sup>2195</sup> 2 adj.

<sup>2196</sup> See note to Job 1:1.

<sup>2197</sup> See note to Gen 21:16.

<sup>2198</sup> ‘Pitch-dark darkness.’ See note to Joel 2:2aa.

<sup>2199</sup> ‘Complete darkness.’ See note to Ps 107:10.

<sup>2200</sup> Italics Avishur.

<sup>2201</sup> Italics Gesenius. ‘A silent voice.’

<sup>2202</sup> In the 1858 edition.

<sup>2203</sup> ‘A still or soft and low/humble voice.’

<sup>2204</sup> ‘A whispering voice.’

<sup>2205</sup> Italics Putnam.

<sup>2206</sup> ‘A silent voice.’

<sup>2207</sup> ‘A whispering voice.’ Schorr refers to the phrase קוֹל דְּמִמָּה דָּקָה in 1 Kgs 19:12 as equivalent to the phrase in Job 4:16.

Williams, *Syntax*, 16, “a whispering voice”; *Syntax* (ed. Beckman), 30, “a whispering voice?”

Job 5:9 עֲשָׂה גְדֹלוֹת וְאֵין חֶקֶךָ great works and not searchable Phdiss, neg  
Westhuizen van der, “Hendiadys,” 54, “who does *great* and *unsearchable* things”<sup>2209</sup>

Job 5:15 מִפִּיהֶם מִחֶרֶב מִחֶרֶב from a sword, from their mouth Ndiss, asyn, a, c, <sup>2210</sup>  
Gordis, “Usages,” 41, “מִחֶרֶב פִּיהֶם”<sup>2211</sup>; *Koheleth* 279

Job 5:22 לְשֵׁךְ וּלְכַפֵּן to violence and to famine Ndiss, a  
Gordis, “Root,” 42 n. 1, “are to be understood as a hendiadys [...] ‘the calamity of dearth’”;

Hartley, *Job*, 124 n. 8, 126 n. 17, “devastation from drought”

Job 7:7 לֹא־תֵשֵׁב עֵינַי לְרֵאוֹת my eye will not add to see Vdiss, int (advm)<sup>2212</sup>  
*NET*, 775 n. 18, “see again”

Job 10:12 חַיִּים וְחֶסֶד life and loving-kindness Ndiss  
Avishur, *Studies*, 102;  
Fokkelman, *Poems*, vol. II, 354; *Poetry*, 184, “I suspect they are a hendiadys”;  
Gordis, “Usages,” 42, “חַיִּים שֶׁל חֶסֶד”<sup>2213</sup>; *Koheleth*, 279, 332 “a life of free grace”

Job 10:16 וְתֵשֵׁב תִּתְפַּלֵּא־בִּי and you return, you show yourself wonderful to me Vdiss, asyn (advm)<sup>2214</sup>  
*NET*, 786 n. 2, “and again you display your power”; 1466 n. 10<sup>2215</sup>

Job 10:17 תְּלִיפּוֹת וְצָבָא changes and war/host Ndiss, b  
Bullinger, *Figures*, 660, “changes, yes – and warlike ones too – are against me: *i.e.*, successive changes of attack. Or it may be read: ‘changes, aye – a host of them’”<sup>2216</sup>;

Dhorme, *Job*, 153, “relief troops”;

Fokkelman, *Poems*, vol. II, 358 n. 45, “probably a hendiadys”;

Gesenius, *Lehrbuch*, 854, “ein Heer von Unglücksfällen”<sup>2217</sup>;

Gesenius, *Lexicon* (ed. Robinson), 229, “a still voice, light whisper”<sup>2218</sup>;

Glassius, *Philologiae*, 393, “quasi exercitus per vices alii aliis succedentes me oppugnant”<sup>2219</sup>;

<sup>2208</sup> Stuart also refers to 1 Kgs 19:12.

<sup>2209</sup> Italics van der Westhuizen.

<sup>2210</sup> Concr + abstr.

<sup>2211</sup> ‘From the sword of their mouth.’

<sup>2212</sup> Impf + infc.

<sup>2213</sup> ‘Life of loving-kindness.’

<sup>2214</sup> *Weyiqtol* + *yiqtol*.

<sup>2215</sup> See note to Gen 26:18.

<sup>2216</sup> Italics Bullinger.

<sup>2217</sup> ‘An army of ill fortune.’

<sup>2218</sup> In the 1858 edition.

<sup>2219</sup> ‘As some different successive armies one following the other attack me.’

Good, *Tempest*, 76, “fresh squadrons”;  
 Gordis, “Usages,” 42, “חליפות של צבא”<sup>2220</sup>; *Koheleth*, 279, 331  
 “changes of service”;  
 König, *Stilistik*, 161, “Wechselfälle und zwar so zahlreich und  
 feindlich wie ein Heer”<sup>2221</sup>; *Style*, 157, “changes of war”;  
*NET*, 786 n. 5, “relief troops”;  
 Poole, *Annotations*, 594, “may be a Figure called Hendiadys for  
 the *changes of an army*”<sup>2222</sup>;  
 265, 317, “hosts continually succeeding each other”<sup>2223</sup>;  
 Schorr, “Les composés,” 172, “de troupes (de maux) se  
 renouvelant”<sup>2224</sup>;  
 Stuart, *Grammar*, 335, “a host of misfortunes”;  
 Tengström/Fabry, “הַלְיָהּ,” *TDOT*, vol. IV, 433, “can be taken as  
 hendiadys: ‘relief armies’”<sup>2225</sup>;  
 Watson, *Techniques*, 411-412, “it suggests hendiadys [...] ‘fresh  
 troops’”

Job 10:21 וְצִלְמֹות הַשָּׁדַי וְצִלְמֹות הַשָּׁדַי darkness and deep darkness Nsemf, synl  
 Bullinger, *Figures*, 660, “the land of darkness, yes – and the  
 darkness of death’s shadow too”;  
 Brongers, “Merismus,” 109, “stockfinsteres Dunkel”<sup>2226</sup>;  
 Müller, “Gebrauch,” 144, “vollständiges Dunkel”<sup>2227</sup>;  
 Williams, *Syntax*, 16, “blackest darkness”; *Syntax* (ed.  
 Beckman), 30, “*blackest darkness*”<sup>2228</sup>

Job 12:4 צַדִּיק וְתָמִים righteous, blameless/perfect Nsemf, asyn<sup>2229</sup>  
 Avishur, “Pairs,” 70, “just (and) blameless”<sup>2230</sup>;  
*NET*, 789 n. 10, “could be understood as a hendiadys  
 (= ‘blamelessly just’)”;  
 Sarna, *Genesis*, 356 n. 10;  
 Watson, *Poetry*, 327, “blamelessly just”

Job 12:13α חֵכְמָה וְגִבּוֹרָה wisdom and might/strength Ndiss  
 Job 12:13β עֵצָה וְהִבְינְיָה counsel and understanding Ndiss  
 Westhuizen van der, “Hendiadys,” 54, “a double hendiadys  
 bordering on parallelism combined with a chiasmic parallelism”

Job 12:16 עֵז וְהַשָּׂחָה strength/might and wisdom/success Ndiss  
 Brongers, “Merismus,” 110, “ein kraftvoller Verstand”<sup>2231</sup>

<sup>2220</sup> ‘Changes of war.’

<sup>2221</sup> ‘Changes, and namely so great and hostile, as an army.’

<sup>2222</sup> Italics Poole.

<sup>2223</sup> In the 1858 edition.

<sup>2224</sup> ‘Troups/hords that repeatedly return.’

<sup>2225</sup> The section of the article in which the term *hendiadys* is used is written by Tengström.

<sup>2226</sup> ‘Pitch-dark darkness.’ See note to Joel 2:2aa.

<sup>2227</sup> ‘Complete darkness.’ See note to Ps 107:10.

<sup>2228</sup> Italics Beckman.

<sup>2229</sup> 2 adj.

<sup>2230</sup> This is, according to Avishur, an ‘appositional hendiadys.’ See note to Gen 6:9.

<sup>2231</sup> ‘Powerful comprehension.’

Job 13:1 רָאִיתָ עֵינַי שָׁמַעְתָּ אָזְנוֹי my eye saw, my ear heard Geller, <i>Enigmas</i> , 96, “a kind of hendiadys for perceiving” <sup>2233</sup>	Vdiss, int <sup>2232</sup>
Job 17:10 וּבָאוּ וְתָשָׁבוּ and you shall return and come <i>NET</i> , 802 n. 6; “could be taken as a hendiadys [...] ‘to come again’”; 1466 n. 10 <sup>2235</sup>	Vdiss (advn) <sup>2234</sup>
Job 17:15 תִּקְוֹתַי וְתִקְוֹתַי my hope and my hope Watson, <i>Techniques</i> , 383	Nsemf, synl, c
Job 18:5 שָׁרִיב אֵשׁוֹ the flame of his fire Rahmouni, <i>Epithets</i> , 119 n. 5	Nc, hapax(n) <sup>2236</sup>
Job 18:14 מֵאֶהְלֹוּ מִבִּטְחוֹ from his tent, from his trust/confidence Hartley, <i>Job</i> , 277 n. 4, “his secure tent” <sup>2238</sup>	Ndiss, a, c <sup>2237</sup>
Job 18:19 לֹא גֵן לּוֹ וְלֹא נֶכֶד he has no offspring and no posterity Schorr, “Les composés,” 172, “descendant” <sup>2239</sup> ; Williams, <i>Syntax</i> , 16, “kith and kin”; <i>Syntax</i> (ed. Beckman), 30, “offspring and progeny” <sup>2240</sup>	N/Ph, semf + neg
Job 24:14 עָנִי וְאַבְיָוֹן poor and needy Melamed, “Two,” 176 <sup>2241</sup>	Nsemf
Job 25:2 הַמִּשְׁלַּח וְפַחַד ruling and dread Avishur, <i>Studies</i> , 102; Good, <i>Tempest</i> , 116, “dreaded rule”; Gordis, “Usages,” 42, “מִמְשֻׁלָּה שֶׁל פַּחַד” <sup>2243</sup> ; <i>Koheleth</i> , 279, 332 “the dominion of fear”; Westhuizen van der, “Hendiadys,” 54, “domination and terror” <sup>2244</sup>	V+N, diss <sup>2242</sup>
Job 28:3 אֶפְסֵל וְצִלְמִוֹתָהּ darkness and deep darkness Brongers, “Merismus,” 109, “stockfinsteres Dunkel” <sup>2245</sup>	Nsemf, synl

<sup>2232</sup> 2 perf.

<sup>2233</sup> Geller refers to Job 13:1; 39:11. The verbs do not appear in Job 39:11, but in Job 29:11, which is presumably the verse that is intended.

<sup>2234</sup> Impf + impv.

<sup>2235</sup> See note to Gen 26:18.

<sup>2236</sup> The first nouns is a non-absolute *hapax legomenon*, according to Greenspahn, *Hapax*, 197.

<sup>2237</sup> Concr + abstr.

<sup>2238</sup> With reference to Gordis by Hartley.

<sup>2239</sup> ‘Descendant.’ See note to Gen 23:23.

<sup>2240</sup> See note to Gen 21:23.

<sup>2241</sup> See note to Deut 15:11.

<sup>2242</sup> The first component is an infabs.

<sup>2243</sup> ‘Dominion of fear.’

<sup>2244</sup> Italics van der Westhuizen.

<sup>2245</sup> ‘Pitch-dark darkness.’ See note to Joel 2:2aa.

Job 29:1 וַיִּסַּף אֵיזֵב שְׂאֵת מְשָׁלוֹ וַיֹּאמֶר and Job <i>added lifting</i> his saying/parable and he said <i>NET</i> , 823 n. 8, “then Job continued his speech”/”The expression means that he continued, or he spoke again”	Vdiss, int (advn) <sup>2246</sup>
Job 29:11 וְעֵינַי רָאִתָּהּ ... וְעֵינַי שָׁמְעָה an ear <i>heard</i> ... and an eye <i>saw</i> Geller, <i>Enigmas</i> , 96, “a kind of hendiadys for perceiving” <sup>2248</sup>	Vdiss in Pa <sup>2247</sup>
Job 29:21 וַיִּשְׁמְעוּ וַיִּחְלוּ they listened and they waited Good, <i>Tempest</i> , 126, “listened expectantly”	Vdiss (advn) <sup>2249</sup>
Job 30:19 כַּעֲפָר וְאָפֶר as dust and ashes Allen, “עֲפָר,” <i>TWOT</i> , vol. II, 687 <sup>2250</sup> ; Brongers, “Merismus,” 110-111 (not h.) <sup>2251</sup> ; Girard, <i>Symboles</i> , 745 n. 141 <sup>2252</sup> ; Schorr, “Les composés,” 173 <sup>2253</sup>	Nsemf, synl, a
Job 30:27 וְלֹא-דָמָו they boiled and were not silent Good, <i>Tempest</i> , 130, “We might take the two verbs [...] as a hendiadys: ‘boiled unsilently’”	Vdiss (advn), int <sup>2254</sup>
Job 33:3 וְדַעַת אִמְרֵי וְדַעַת my speech and knowledge Dahood, “Lexicography,” 335-336, “my knowing words”	Ndiss, a, in Pa
Job 33:9a וְאֵי בְלִי כְּשֵׁעַ pure am I without transgressions Babut, <i>Expressions</i> , 186	Cla/Phsemf, asyn
Job 33:9b וְלֹא עֲוֹן לִי תָרָא אִנּוּקִי וְלֹא עֲוֹן לִי innocent am I and no iniquity in me Babut, <i>Expressions</i> , 186	Cla/Phsemf
Job 33:15 בְּחֶלְמוֹם אֶחְזֶה לַיְלָה in a dream, night vision Avishur, “Pairs,” 69, “a dream, a vision of the night” <sup>2255</sup> ; Watson, <i>Poetry</i> , 327, “in a dream, in a vision of the night”	N, a + Nc, semf, asyn
Job 33:17 מַעֲשֵׂה וְגָוָה deed and arrogance Good, <i>Tempest</i> , 140, “an arrogant deed”	Ndiss
Job 34:14 רִיחוֹ וְנִשְׁמָתוֹ his spirit/breath and his breath Bullinger, <i>Companion Bible</i> , 708, “and=even; or Fig. Hendiadys”	Nsemf, synl

<sup>2246</sup> Impfc + infc.

<sup>2247</sup> 2 perf.

<sup>2248</sup> See note to Job 13:1.

<sup>2249</sup> *Qatal* + *wegatal*.

<sup>2250</sup> See note to Gen 18:27.

<sup>2251</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Gen 18:27.

<sup>2252</sup> See note to Gen 18:27.

<sup>2253</sup> See note to Gen 18:27.

<sup>2254</sup> 2 perf.

<sup>2255</sup> An ‘appositional hendiadys,’ according to Avishur. See note to Isa 29:7.



Job 34:17 צָדִיק כְּבִיר righteous, mighty <i>NET</i> , 835, “supremely righteous”; 835 n. 6, “seem to form a fine nominal hendiadys”	Ndiss, asyn <sup>2256</sup>
Job 34:22 אֵין-חֹשֶׁךְ וְאֵין צְלֻמּוֹת there is no <i>darkness</i> and there is no <i>deep darkness</i> Westhuizen van der, “Hendiadys,” 54	N/Ph, semf, synl + neg
Job 36:1 וַיִּסֶּף אֵלֵיהֶוּא וַיֹּאמֶר and Elihu <i>added to speak</i> <i>NET</i> , 837 n. 16, “and he said again/Elihu said further”	Vdiss, int (adv <sup>m</sup> ) <sup>2257</sup>
Job 36:7 וַיִּשִׁיבֵם לְנֹצָחַ וַיִּגְבְּהוּ <i>and he makes them return to lastingness and they exulted</i> <i>NET</i> , 837 n. 29, “can be taken as an adverbial hendiadys” [...] ‘he exalts them by seating them forever’ or ‘when he seats them forever’”	Vdiss, int, <i>crux</i> ? <sup>2258</sup>
Job 36:17 דִּין וּמִשְׁפָּט judgment and judgment Hartley, <i>Job</i> , 472 n. 3, “Perhaps ‘judgment and justice’ [...] are a hendiadys for ‘just judgment’”	Nsemf, synl
Job 37:23 כֹּחַ וּמִשְׁפָּט strength and judgment Good, <i>Tempest</i> , 154, “just power”; Westhuizen van der, “Hendiadys,” 54	Ndiss
Job 38:11 וְלֹא תִסַּף and not add <i>NET</i> , 841 n. 17, “and no farther”	1V+neg <sup>2259</sup>
Job 38:27 שָׂמָה וּמִשְׁאָה devastation and desolation Good, <i>Tempest</i> , 158, “It may be a hendiadys [...] desolate desert”	Ndiss
Job 39:12 זֶרְעֶךָ וְגִרְנֹתְךָ your seed and your threshingfloor Good, <i>Tempest</i> , 160, “Only as a hendiadys does the phrase make sense [...] ‘threshing floor’s grain’; Hartley, <i>Job</i> , 508 n. 4, “the grain to your threshing floor”	Ndiss, c
Job 39:24 בְּרִעַשׁ וְרִיזָה with earthquake and agitation Fokkelman, <i>Poems</i> , vol. IV, 292, “may be read as a hendiadys”	Ndiss
Job 39:25 רָעַם וְהִרְוּעָה the chiefs <i>thunder and shout</i> Fokkelman, <i>Poems</i> , vol. IV, 292, “may be read as a hendiadys” [...] “roaring and battle cry”	Ndiss, int

---

<sup>2256</sup> 2 adj.

<sup>2257</sup> 2 impfc.

<sup>2258</sup> 2 impfc.

<sup>2259</sup> The verb is an impf.

Job 40:10α גָּאוֹן וְגִבּוֹהַּ majesty and height Fokkelman, <i>Poems</i> , vol. IV, 301, “pride”; Gesenius, <i>Handwörterbuch</i> (eds. Rütterswörden/Meyer/Donner), vol. I, “גָּאוֹן,” 189, “majestätische Größe”	Ndiss
Job 40:10β וְהוֹד וְהִדְרָה and splendour and majesty Fokkelman, <i>Poems</i> , vol. IV, 301, “majesty”; Williams, <i>Syntax</i> , 16, “glorious splendour”; <i>Syntax</i> (ed. Beckman), 30, “majestic splendour?”	Nsemf, synl
Job 40:21 קִנְיָהּ וּבִצְחָהּ reed and swamp Fokkelman, <i>Poems</i> , vol. IV, 303, “the reeds of the swamp”	Ndiss
Job 42:6 עָפָר וְאֵפֶר dust and ashes Allen, “עָפָר,” <i>TWOT</i> , vol. II, 687 <sup>2260</sup> ; Brongers, “Merismus,” 110-111 ( <b>not h.</b> ) <sup>2261</sup> ; Fokkelman, <i>Poems</i> , vol. IV, 326, 330, “dust and dirt”; Girard, <i>Symboles</i> , 745 n. 141 <sup>2262</sup> ; Schorr, “Les composés,” 173 <sup>2263</sup>	Nsemf, synl
<b>Proverbs</b>	
Prov 1:2 חֵכְמָה וּמוֹסָר wisdom and instruction Fox, <i>Proverbs 1-9</i> , 59, “wise instruction”	Nsemf
Prov 1:3 צְדָקָה וּמִשְׁפָּט righteousness and justice Garrett, <i>Proverbs</i> , 68 n. 6, “a hendiadys to indicate the whole world of moral concerns”	Ndiss
Prov 1:4α לְפִתְאוּנִים עֲרָמָה לְנִעֵר תְּעָה <i>to simple ones craftiness to a young boy/youth knowledge</i> Fox, <i>Proverbs 1-9</i> , 61, “This is a distributed hendiadys meaning ‘the callow young’”	Nsemf, a, b, in Pa
Prov 1:4β תְּעָה וּמְזֻמָּה knowledge and discretion Fox, <i>Proverbs 1-9</i> , 61, “is a hendiadys equivalent to a construct [...] ‘knowledge of shrewdness’”; <i>NET</i> , 1014 n. 7; n. 8, “and a discerning plan”	Ndiss
Prov 1:11 לְדָם נִצְפְּנָה לְנִקְיֵי הַנֶּהָם <i>for blood let us hide for an innocent for nothing</i> Fox, <i>Proverbs 1-9</i> , 85, “This is a distributed hendiadys”	Ndiss, a, int <sup>2264</sup>

<sup>2260</sup> See note to Gen 18:27.

<sup>2261</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Gen 18:27.

<sup>2262</sup> See note to Gen 18:27.

<sup>2263</sup> See note to Gen 18:27.

<sup>2264</sup> Concr + abstr.

<p>Prov 1:27 צָרָה וְצוּקָה distress and anguish  <i>NET</i>, 1018 n. 3, “distressing troubles”</p>	<p>Ndiss</p>
<p>Prov 2:9 צְדָקָה וּמִשְׁפָּט righteousness and judgment/justice  Ho, <i>Sedeq</i>, 189</p>	<p>Ndiss</p>
<p>Prov 3:2 חַיִּים וְשָׁלוֹם life and peace  Barré, “Blessing,” 181 n. 13<sup>2265</sup></p>	<p>Ndiss</p>
<p>Prov 3:3 חֶסֶד וְאֱמֶת loving-kindness and truth  Alter, <i>Psalms</i>, 301, “steadfast loyalty”;  Andersen, <i>Habakkuk</i>, 213<sup>2266</sup>;  Brichto, <i>Grammar</i>, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>2267</sup>;  Clark, <i>Word</i>, 242-255<sup>2268</sup>;  Girard, <i>Psaumes 1-50</i>, 56;  Glueck, <i>Bible</i>, 55, 79, 102;  Greenberg, “Torah,” 230;  Hamilton, <i>Genesis 18-50</i>, 144, “‘true kindness’”<sup>2269</sup>;  Jepsen, “אֱמֶת,” <i>TDOT</i>, vol. I, 311<sup>2270</sup>;  Kuyper, “Grace,” 6-7<sup>2271</sup>;  Mascarenhas, <i>Function</i>, 210<sup>2272</sup>;  Melamed, “Two,” 175<sup>2273</sup>;  <i>NET</i>, 1022 n. 10, “faithful covenant love” or “loyal [covenant] love and faithfulness”;  Stoebe, “חֶסֶד,” <i>TLOT</i>, vol. II, 451;  Waltke, <i>Proverbs 1-15</i>, 241 (<b>not h.</b>);  Wildberger, “אֱמֶת,” <i>TLOT</i>, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination <i>hesed we’emet</i> as a hendiadys, ‘lasting mercy’”;  Zobel, “חֶסֶד,” <i>TDOT</i> V, 48, 50, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of <i>hesed</i>.”<sup>2274</sup></p>	<p>Ndiss</p>
<p>Prov 3:4 חֵן וְשִׂכְל־מוֹב favour and good understanding  <i>NET</i>, 1022 n. 13, “It is also possible to take the two words as a hendiadys: the favor of good understanding, meaning, a reputation for good understanding”;</p>	<p>N+Ph, diss</p>

<sup>2265</sup> See note to Mal 2:5.

<sup>2266</sup> Andersen refers to the noun combination as *hendiadys*.

<sup>2267</sup> Brichto considers the combination of these nouns to be a *hendiadys* in general.

<sup>2268</sup> See note to Gen 23:4.

<sup>2269</sup> See note to Gen 24:27.

<sup>2270</sup> See note to Gen 24:27.

<sup>2271</sup> See note to Gen 23:4.

<sup>2272</sup> See note to Gen 24:27.

<sup>2273</sup> See note to Gen 24:27.

<sup>2274</sup> See note to Gen 24:49.

Schorr, “Les composés,” 169-170, “regard au charme bienveillant” <sup>2275</sup>	
Prov 4:3 רַךְ וְיָחִיד tender and only <i>NET</i> , 1026 n. 15, “tender only child”	Ndiss
Prov 5:9 הַדְּרֵךְ וְשִׁנְיָתֶיךָ your splendour and your years Fox, <i>Proverbs 1-9</i> , 195, “the (sexual) vigor of your years”	Ndiss, b, c
Prov 5:10 כֹּחַ וְעִצְמוֹתֶיךָ your strength and your pains Fox, <i>Proverbs 1-9</i> , 195, “the strength (i.e., produce) of your toil”	Ndiss, b, c
Prov 5:11 בְּשָׂרְךָ וּבְשָׂאָרְךָ your flesh and your flesh/self Avishur, “Pairs,” 24 “your flesh and body (hendiadys composed of two nouns both meaning ‘flesh’)”	Nsemf, synl, c
Prov 5:14 קְהָל וְעֵדָה assembly and congregation Levy/Ringgren/Milgrom/Fabry, “עֵדָה,” <i>TDOT</i> , vol. X, 479, “this particular expression might reflect a kind of hendiadys” <sup>2276</sup> ; <i>NET</i> , 1029 n. 14, “the whole congregation”; Schorr, “Les composés,” 170, “assemblée de la commune” <sup>2277</sup>	Nsemf
Prov 6:18 מְהֵרָה לָּרוּץ hastening to run Maiberger, “רוּץ,” <i>TDOT</i> , vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of <i>mihar</i> , ‘hasten’ [...] in hendiadys” <sup>2279</sup>	Vsemf <sup>2278</sup>
Prov 6:33 נֶגַע וְקָלֹן plague/stroke and shame Waltke, <i>Proverbs 1-15</i> , 359, “strokes that bring shame”	Ndiss
Prov 7:9 לַיְלָה וְאֶפְלָה in the pupil of the night and darkness Avishur, <i>Studies</i> , 108, “ <i>night of darkness</i> ” <sup>2280</sup>	Nc+N, semf
Prov 8:8 נִפְתָּל וְעִקֵּשׁ perverted/deceitful and perverse/crooked Allen, “עִקֵּשׁ,” <i>TWOT</i> , vol. II, 693 <sup>2282</sup> ; Waltke, <i>Proverbs 1-15</i> , 398 <sup>2283</sup>	N/Vsemf <sup>2281</sup>
Prov 8:12 עֲרֻמָּה וְדַעַת מְזֻמָּוֹת craftiness and knowledge of discretion Waltke, <i>Proverbs 1-15</i> , 400;	N+Nc, semf

<sup>2275</sup> ‘A glance of benevolent charme.’

<sup>2276</sup> The section of this article in which *hendiadys* is used is written by Levy/Milgrom.

<sup>2277</sup> ‘Assembly of the congregation.’

<sup>2278</sup> Partc + infc.

<sup>2279</sup> See note to Judg 13:10.

<sup>2280</sup> Italics Avishur.

<sup>2281</sup> Pass partc/adj + adj.

<sup>2282</sup> See note to Deut 32:5.

<sup>2283</sup> See note to Deut 32:5.

- McKane, *Proverbs*, 347, “The hendiadys ‘knowledge and discretion’ refers to ‘mental agility, versatility and adroitness’”
- Prov 8:13 נָאֵה וְנִאֲוִן pride and pride/majesty Nsr, dg  
 Brongers, “Merismus,” 110-111 (not h.)<sup>2284</sup>;  
 NET, 1036 n. 9, “they may be taken to form a nominal hendiadys: ‘arrogant pride’”
- Prov 8:18 עֲשָׂר־וְכָבוֹד wealth and honour Ndiss  
 Fox, *Proverbs 1-9*, 277, “honorable wealth”
- Prov 8:19 מִתְּרוּן וּמִפָּז than gold and than fine gold Nsemf, synl, a  
 NET, 1036 n. 17, “probably form a hendiadys here to express ‘than very fine gold’”
- Prov 8:26 אֶרֶץ וְחוּצוֹת the earth/land and the outside Ndiss  
 Melamed, “Break-up” (Hebr.), 200<sup>2285</sup>
- Prov 10:1 אָב ... אִמּוֹ father ... his mother Ndiss, th, c, in Pa  
 Ben Zvi/Hancock/Beinert, *Readings*, 181, “אָב-אִמּוֹ is a hendyadic pair”<sup>2286</sup>
- Prov 11:22 אִשָּׁה יָפָה וְסָרְתָה מִטֵּעַם Phdiss  
 a beautiful woman and turning from discernment  
 Waltke, *Proverbs 1-15*, 498 n. 141, “Lit. ‘and who,’ a hendiadys” [...] “*a beautiful woman who turns aside*”<sup>2287</sup>
- Prov 11:31 רָשָׁע וְחוֹטֵא a wicked and a sinner Nsemf/wāw-hen?  
 NET, 1046, 1047 n. 2, “may form a hendiadys with the first functioning adjectivally: ‘the wicked sinner’”;  
 Waltke, *Proverbs 1-15*, 511 n. 194, “The hendiadys *waw* unites the two separate parts into one expression”
- Prov 13:5 יִבְאֵשׁ וַיְהַפְּרֵיז he causes a stink and he displays shame Vsemf (advn)<sup>2288</sup>  
 NET, 1050, “acts in shameful disgrace”; 1050 n. 16, “can be treated as a verbal hendiadys: ‘to act in disgraceful shame,’ or more colorfully ‘to make a shameful smell’”
- Prov 13:18 רֵישׁ וְקִלְזוֹן poverty and shame Ndiss  
 Waltke, *Proverbs 1-15*, 568, “is a hendiadys denoting shameful poverty”
- Prov 14:22 אֱמֻנָה וְחֶסֶד and loving-kindness and truth Ndiss  
 Alter, *Psalms*, 301, “steadfast loyalty”;

<sup>2284</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.”

<sup>2285</sup> Melamed refers also to Lam 2:21.

<sup>2286</sup> Their refer only to Prov 10:1, but there are 85 more occurrences in the HB of these nouns combined or in sequence.

<sup>2287</sup> Italics Waltke.

<sup>2288</sup> *Yiqtol + weyiqtol*.

Andersen, *Habakkuk*, 213<sup>2289</sup>;  
 Barré/Kselman, “Exodus,” 107<sup>2290</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>2291</sup>;  
 Clark, *Word*, 242-255<sup>2292</sup>;  
 Girard, *Psaumes 1-50*, 56 n. 64;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2293</sup>;  
 Jepsen, “אֱמֶן,” *TDOT*, vol. I, 311<sup>2294</sup>;  
 Kuypers, “Grace,” 6-7<sup>2295</sup>;  
 Mascarenhas, *Function*, 210<sup>2296</sup>;  
 Melamed, “Two,” 175<sup>2297</sup>;  
*NET*, 1075, “loyal love and truth”; 1075 n. 6, “The two words often are joined together to form a hendiadys: ‘faithful love’”;  
 Stoebe, “הֶסֶד,” *TLOT*, vol. II, 451;  
 Wildberger, “אֱמֶן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Williams, *Syntax*, 16, “true loyalty”; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>2298</sup>;  
 Zobel, “הֶסֶד,” *TDOT*, vol. V, 48, 50, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*.”<sup>2299</sup>

Prov 15:21 יִשְׁרֶר־לָכֶת he makes straight to go  
*NET*, 1057 n. 26, “goes straight ahead”

Vdiss (advn)<sup>2300</sup>

Prov 16:6 בְּחֶסֶד וְאֱמֶת with loving-kindness and truth

Ndiss, a

Andersen, *Habakkuk*, 213<sup>2301</sup>;  
 Barré/Kselman, “Exodus,” 107<sup>2302</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>2303</sup>;  
 Clark, *Word*, 242-255<sup>2304</sup>;

<sup>2289</sup> See note to Gen 24:27.

<sup>2290</sup> Barré/Kselman refers to these nouns as a *hendiadys*.

<sup>2291</sup> See note to Gen 24:27.

<sup>2292</sup> See note to Gen 24:27.

<sup>2293</sup> See note to Gen 24:27.

<sup>2294</sup> See note to Gen 24:27.

<sup>2295</sup> See note to Gen 24:27.

<sup>2296</sup> See note to Gen 24:27.

<sup>2297</sup> See note to Gen 24:27.

<sup>2298</sup> Williams/Beckman refer to Prov 16:6. See note to Gen 24:49.

<sup>2299</sup> See note to Gen 24:49.

<sup>2300</sup> Impf + infc.

<sup>2301</sup> See note to Gen 24:27.

<sup>2302</sup> Barré/Kselman refer to these nouns as a *hendiadys*.

<sup>2303</sup> See note to Gen 24:27.

<sup>2304</sup> See note to Gen 24:27.

Girard, *Psaumes 1-50*, 56 n. 64;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2305</sup>;  
 Jepsen, “אֱמִן,” *TDOT*, vol. I, 311<sup>2306</sup>;  
 Kuyper, “Grace,” 6-7<sup>2307</sup>;  
 Mascarenhas, *Function*, 210<sup>2308</sup>;  
 Melamed, “Two,” 175<sup>2309</sup>;  
*NET*, 1075, “loyal love and truth”; 1075 n. 6, “The two words often are joined together to form a hendiadys: ‘faithful love’”;  
 Stoebe, “הֶסֶד,” *TLOT*, vol. II, 451;  
 Wildberger, “אֱמִן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Williams, *Syntax*, 16, “true loyalty”; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>2310</sup>;  
 Zobel, “הֶסֶד,” *TDOT*, vol. V, 48, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*.”<sup>2311</sup>

Prov 19:23 לְחַיִּים וְשָׂבֵעַ to life/living and satisfied/full Ndis in Pa  
 Dahood, “Lexicography,” 342, “life abundant”

Prov 19:26 מְבִישׁ וּמְחַפֵּיז causing shame and causing disgrace Vsemf<sup>2312</sup>  
 Garrett, *Proverbs*, 173, “absolutely disgraceful”

Prov 20:28 אֱמִתּוֹת וְחַסְדֵּי אֱמֶת loving-kindness and truth Ndis  
 Alter, *Psalms*, 301, “steadfast loyalty”;  
 Andersen, *Habakkuk*, 213<sup>2313</sup>;  
 Barré/Kselman, “Exodus,” 107<sup>2314</sup>;  
 Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”<sup>2315</sup>;  
 Clark, *Word*, 242-255<sup>2316</sup>;  
 Girard, *Psaumes 1-50*, 56 n. 64;  
 Glueck, *Bible*, 55, 79, 102;  
 Greenberg, “Torah,” 230;  
 Hamilton, *Genesis 18-50*, 144, “true kindness”<sup>2317</sup>;

<sup>2305</sup> See note to Gen 24:27.

<sup>2306</sup> See note to Gen 24:27.

<sup>2307</sup> See note to Gen 24:27.

<sup>2308</sup> See note to Gen 24:27.

<sup>2309</sup> See note to Gen 24:27.

<sup>2310</sup> Williams/Beckman refer to Prov 16:6. See note to Gen 24:49.

<sup>2311</sup> See note to Gen 24:49.

<sup>2312</sup> 2 partc.

<sup>2313</sup> See note to Gen 24:27.

<sup>2314</sup> Barré/Kselman refer to these nouns as a *hendiadys*.

<sup>2315</sup> See note to Gen 24:27.

<sup>2316</sup> See note to Gen 24:27.

<sup>2317</sup> See note to Gen 24:27.

Jepsen, “אֱמֵן,” *TDOT*, vol. I, 311<sup>2318</sup>;  
 Kuyper, “Grace,” 6-7<sup>2319</sup>;  
 Mascarenhas, *Function*, 210<sup>2320</sup>;  
 Melamed, “Two,” 175<sup>2321</sup>;  
*NET*, 1075, “loyal love and truth”; 1075 n. 6, “The two words often are joined together to form a hendiadys: ‘faithful love’”;  
 Stoebe, “הֶסֶד,” *TLOT*, vol. II, 451;  
 Wildberger, “אֱמֵן,” *TLOT*, vol. I, 151, “less likely [...] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;  
 Williams, *Syntax*, 16, “true loyalty”; *Syntax* (ed. Beckman), 30, “true loyalty?”<sup>2322</sup>;  
 Zobel, “הֶסֶד,” *TDOT*, vol. V, 48, “This expression is generally (and correctly) understood as an hendiadys, in which the second noun [...] emphasizes the permanence, certainty, and lasting validity of the demonstration of promise of *hesed*.”<sup>2323</sup>

Prov 21:3 צְדָקָה וּמִשְׁפָּט righteous and judgment Ndis  
 Brichto, *Grammar*, 41, “correct judgment”<sup>2324</sup>;  
 Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104<sup>2325</sup>;  
 Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
 Schorr, “Les composés,” 169, “droit équitable”<sup>2326</sup>;  
 Weinfeld, “Justice,” 228<sup>2327</sup>

Prov 22:10 דָּיִן וְקִלְיוֹן judgment and shame Ndis  
 Avishur, *Studies*, 103 n. 1, “and quarreling and abuse”<sup>2328</sup>

Prov 22:20 בְּמִוִּיעֵצָה וְדַעַת with counsels and knowledge Ndis, a, b  
 Waltke, *Proverbs 15-31*, 224, “may constitute a hendiadys, ‘knowledgeable advice’”

Prov 23:21 סָבֵא וְזוֹלֵל a drinker and a worthless/glutton Ndis  
 Schorr, “Les composés,” 172, “ivrogne répugnant”<sup>2329</sup>

---

<sup>2318</sup> See note to Gen 24:27.  
<sup>2319</sup> See note to Gen 24:27.  
<sup>2320</sup> See note to Gen 24:27.  
<sup>2321</sup> See note to Gen 24:27.  
<sup>2322</sup> Williams/Beckman refer to Prov 16:6. See note to Gen 24:49.  
<sup>2323</sup> See note to Gen 24:49.  
<sup>2324</sup> Italics Brichto. See note to Gen 18:19.  
<sup>2325</sup> See note to Gen 18:19.  
<sup>2326</sup> ‘Fair justice.’ See note to Gen 18:19.  
<sup>2327</sup> See note to Gen 18:19.  
<sup>2328</sup> Italics Avishur.  
<sup>2329</sup> ‘Repugnant drunkard.’ See note to Deut 21:20b.



- Prov 23:23 חִכְמָה וּמוֹסֵר וּבִינָה  
*wisdom and instruction and understanding*  
 Levi, *Inkongruenz*, 88<sup>2330</sup> Nsemf, int
- Prov 23:35 אוֹסִיף אֶבְקֹשֶׁנוּ I will add, I will seek it  
 Lambdin, *Introduction*, §173, p. 239, “I will again search”;  
*NET*, 1084, “I will look for another drink”; 1084 n. 11, “a verbal  
 hendiadys” Vdiss, asyn (advn)<sup>2331</sup>
- Prov 25:21 אִם-רָעִב שְׂנֵאָף הָאֹכְלֵהוּ לֶחֶם וְאִם-צָמְאָה תִּשְׁקֵהוּ מַיִם  
 if the one who hates you is hungry give him bread to eat  
 and if thirsty give him water to drink  
 Waltke, *Proverbs 15-31*, 330, “*And if* signifies a hendiadys”<sup>2332</sup> Cladiss, th
- Prov 26:18 וּמִוֹת הַחֵץ arrows and death  
 Avishur, *Studies*, 107, 185 n. 1, “*arrows of death*”<sup>2334</sup>;  
*NET*, 1091 n. 9, “might be a nominal hendiadys: ‘deadly  
 arrows’”;  
 Waltke, *Proverbs 15-31*, 341 n. 34, “*deadly arrows*”<sup>2335</sup> Ndiss, b<sup>2333</sup>
- Prov 28:6 מֵעַקֵּשׁ דְּרָכִים וְהוּא עָשִׁיר  
 than a crooked in two/double ways and he is rich  
 Waltke, *Proverbs 15-31*, 395, 411, “than [one who walks in] the  
 crookedness of double-dealing ways, though he is rich [...] *And*  
 combines the double dealer and the rich man into a  
 hendiadys”<sup>2336</sup> Ndiss, int
- Prov 28:8 בְּנִשְׂךָ וּבְתֵרֵבִית with interest and with interest  
 Müller, *Semitica*, 16-17, “*Zinsen*”<sup>2337</sup>;  
*NET*, 1095, “by increasing interest”; 1095 n. 20, “by increasing  
 [exorbitant] interest”;  
 Schorr, “*Les composés*,” 170-171<sup>2338</sup>;  
 Tur-Sinai (Torczyner), *Language*, 350<sup>2339</sup> Nsemf, synl, a
- Prov 28:13 וּמוֹדָה וְעֵנַב יִרְחַם  
 and one confessing and one forsaking he will receive compassion  
 Waltke, *Proverbs 15-31*, 417, “*And (w<sup>e</sup>)* combines the confessor  
 into a hendiadys with *the one who abandons*”<sup>2340</sup> N/V+V, diss

<sup>2330</sup> See note to Deut 4:6.

<sup>2331</sup> 2 impf.

<sup>2332</sup> Italics Waltke.

<sup>2333</sup> Concr + abstr.

<sup>2334</sup> Italics Avishur.

<sup>2335</sup> Italics Waltke.

<sup>2336</sup> Italics Waltke.

<sup>2337</sup> See note to Lev 25:36.

<sup>2338</sup> See note to Lev 25:36.

<sup>2339</sup> See note to Lev 25:36.

<sup>2340</sup> Italics Waltke.

Prov 29:6 <b>יִרְדֵּן וְשָׂמַח</b> he will sing for joy and he will be glad Waltke, <i>Proverbs 15-31</i> , 400 n. 44, “the hendiadys clarifies the meaning of ambiguous <i>rnn</i> ” <sup>2342</sup>	Vsemf <sup>2341</sup>
Prov 29:15 <b>שֶׁבֶט וְהוֹכַחַת</b> rod and reproof Levi, <i>Inkongruenz</i> , 90; <i>NET</i> , 1099 n. 26, “a hendiadys, meaning ‘a correcting [or, reproving] rod’”; Waltke, <i>Proverbs 15-31</i> , 442, “could be viewed as a hendiadys meaning ‘a rod of correction’”	Ndiss <sup>2343</sup>
Prov 30:8 <b>שָׁוְא וְדַבַּר־כֶּזֶב</b> vain/false/empty and word of falsehood/lie <i>NET</i> , 1102 n. 7, “might form a hendiadys [...] becoming complete deception”; Waltke, <i>Proverbs 15-31</i> , 458 n. 31, 479, “A deceitful lie”/ “ <i>deceitful lies</i> ” <sup>2344</sup>	N+Nc, diss
Prov 30:29 <b>לָקַח מִיִּטְבֵי לָקַח</b> pleasing to go <i>NET</i> , 1104; “that move about magnificently”; 1104 n. 13, “a verbal hendiadys”	Vdiss (advn) <sup>2345</sup>
Prov 31:9 <b>עָנִי וְאֶבְיוֹן</b> poor and needy Melamed, “Two,” 176 <sup>2346</sup> ; Waltke, <i>Proverbs 15-31</i> , 506, 529	Nsemf

## Ruth

Ruth 1:9 <b>וַתִּשָּׂאנָה קוֹלָן וַתִּבְכִּינָה</b> and they lifted their voice and they wept Bush, <i>Ruth</i> , 70, 77, “they all wept and sobbed loudly”	Cla + V, semf
Ruth 1:14 <b>וַתִּשָּׂאנָה קוֹלָן וַתִּבְכִּינָה</b> and they lifted their voice and they wept Hubbard, <i>Ruth</i> , 105-106 n. 50, “depicts a loud, audible crying” <sup>2347</sup>	Cla + V, semf
Ruth 2:1 <b>אִישׁ גִּבּוֹר חַיִל</b> <i>a mighty man of strength</i> Talmon, “Study,” 340 <sup>2348</sup>	Nc

<sup>2341</sup> Impf + perf.

<sup>2342</sup> Italics Waltke.

<sup>2343</sup> Concr + abstr.

<sup>2344</sup> Italics Waltke on p. 479.

<sup>2345</sup> Partc + infc.

<sup>2346</sup> See note to Deut 15:11.

<sup>2347</sup> See note to Gen 21:16.

<sup>2348</sup> See note to 1 Sam 14:52.

Ruth 2:10 ותִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתָּחוּ אֶרֶץ וְשֵׁמֶף, int<sup>2349</sup>  
 and *she fell* on her face and *she bowed down* unto the earth  
 Cohen, “Saga,” 325, 337 n. 27<sup>2350</sup>

Ruth 3:3 לֶאֱכֹל וְלִשְׁתּוֹת to eat and to drink Vdiss, th<sup>2351</sup>  
 Hubbard, *Ruth*, 197-198 n. 10, “Having his dinner [...] probably  
 a hendiadys for ‘to have, enjoy a meal’”<sup>2352</sup>

Ruth 4:7 עַל־הַנְּאֻיָּלָה וְעַל־הַתְּמוּדָה N/Ph, diss  
 about the redemption and about the exchange  
 Andersen/Freedman, *Hosea*, 357, “is a hendiadys, meaning ‘an  
 interchange of the right of redemption’”;  
 Brichto, “Kin,” 18, “constitutes a hendiadys equal to ‘transfer of  
 the right of redemption’”;  
 Bush, *Ruth*, 190, 191, 234, “the transfer of the right of  
 redemption”

### Song of songs

Song 1:4 מִשְׁכְּנֵי אַחֲרַיךָ נָרוּצָה draw me after you, we will run Vdiss, int (adv<sup>m</sup>)<sup>2353</sup>  
 Propp, *Exodus 1-18*, 407, “perhaps [a hendiadys]”<sup>2354</sup>

Song 2:3 הִמְדַּרְתִּי וַיִּשְׂבַּחַי I desired and I sat Vdiss (adv<sup>m</sup>)<sup>2355</sup>  
 Johnson, *Perfekt*, 89;  
 NET, 1155 n. 4, “a verbal hendiadys [...] ‘I sat down with  
 delight...’ or ‘I delight to sit’”

Song 2:10α לִי וְאָמַר עָנָה דוֹרֵי וְשֵׁמֶף my love answered and he said to me Vsemf<sup>2356</sup>  
 Buth, “Order,” 8, “synonyms can be put into this VSO  
 foregrounded pattern to produce a hendiadys which logically is  
 not the next event in the story but the same event”<sup>2357</sup>;  
 Johnson, *Perfekt*, 89;  
 Labuschagne, “עָנָה,” *TLOT*, vol, II, 929<sup>2358</sup>;  
 Stendebach, “עָנָה,” *TDOT*, vol. XI, 218<sup>2359</sup>

<sup>2349</sup> 2 impfc.

<sup>2350</sup> See note to Josh 5:14.

<sup>2351</sup> 2 infc.

<sup>2352</sup> Hubbard refers to the combination of these verbs as a *hendiadys*, but since they occur combined close to 90 times all examples are therefore not included here.

<sup>2353</sup> Impv + impf (coh).

<sup>2354</sup> See note to Judg 4:6.

<sup>2355</sup> *Qatal* + *weqatal*.

<sup>2356</sup> *Qatal* + *weqatal*.

<sup>2357</sup> See note to Gen 18:27.

<sup>2358</sup> See note to Gen 18:27a.

<sup>2359</sup> See note to Gen 18:27a.

- Song 2:10β קוּמִי לְךָ רַעֲיָתִי יָפֵתִי וּלְכִי־לְךָ and walk (lit. 'to you') my friend, my lovely/beautiful and walk (lit. 'to you')  
 Ndiss, c, asyn  
 Watson, *Poetry*, 328, 369, "If it is a tricolon, then the expression יפתי רעיתי would be hendiadys: 'my beautiful companion' or the like."
- Song 2:17 כָּבֹד דְּמַח־לְךָ turn, aiming to you (lit. 'to yourself')  
 Keel, *Song*, 115, "may be an example of hendiadys [...] If so, the meaning could be something like: 'Be like a gazelle again and again'"  
 Vdiss, int (advn)<sup>2360</sup>
- Song 3:11 יֵצְאוּ וּרְאוּ go out and see  
 Segal, *Songs*, 132  
 Vdiss<sup>2361</sup>
- Song 5:6 עָבַר הֵמָּנָה he went away, he passed by  
 NET, 1168, "and gone away"; 1168 n. 4, "may form a verbal hendiadys"  
 Vsemf, asyn<sup>2362</sup>
- Song 5:10 צָהָב וְאֵדֹם glowing/clear and red  
 Keel, *Song*, 198, "is probably a case of hendiadys [...] meaning 'shiny red'"  
 Ndiss<sup>2363</sup>
- Song 8:6 אֵשׁ שֶׁלִּהֲבִיטָהּ flash, fire flash, large flame/YHWH-flame  
 Girard, *Les Symboles*, 157, 216 n. 114, "probablement un hendiadys"  
 Nc+N, c<sup>2364</sup>

## Ecclesiastes

- Eccl 1:13 לְדַרְוֹשׁ וּלְהוֹרֹא to seek and to explore  
 NET, 1112, "thoroughly examined"; 1112 n. 16, "a verbal hendiadys"  
 Vdiss (advn)<sup>2365</sup>
- Eccl 1:14 הַבָּל וְרֵעוּת רוּחַ futility and wind-striving  
 Girard, *Symboles*, 427 n. 20<sup>2366</sup>  
 N + Nc, semf
- Eccl 1:16αα הִגְדַּלְתִּי וְהוֹסַפְתִּי חֵכְמָה I have become great and I have added wisdom  
 Johnson, *Perfekt*, 90<sup>2368</sup>;  
 Vdiss (advn)<sup>2367</sup>

<sup>2360</sup> 2 impv.

<sup>2361</sup> 2 impv.

<sup>2362</sup> 2 perf.

<sup>2363</sup> 2 adj.

<sup>2364</sup> The noun שֶׁלִּהֲבִיטָהּ occurs in the HB in Ezek 21:3 and Job 15:30, but not with this suffix.

<sup>2365</sup> 2 infc.

<sup>2366</sup> Girard refers to Eccl 1:14; 2:11; 2:17; 2:26; 4:4; 4:16; 6:9.

<sup>2367</sup> *Qatal* + *weqatal*.

<sup>2368</sup> Johnson refers to Eccl 1:16; 2:9.

Kamano, *Cosmology*, 59 n. 1, 60, “I, now, have greatly increased wisdom”;  
 Longman, *Ecclesiastes*, 83, “I have surpassed”;  
 NET, 1113, “I have become much wiser”; 1113 n. 17, “a verbal hendiadys”

Eccl 1:16  $\alpha\beta$  חֵכְמָה וְדַעַת wisdom and knowledge Nsemf  
 Fox, *Qohelet*, 177<sup>2369</sup>;  
 Levi, *Inkongruenz*, 87 n. 76<sup>2370</sup>;  
 Longman, *Ecclesiastes*, 84, “full knowledge”

Eccl 1:17 חֵכְמָה וְדַעַת wisdom and knowledge Nsemf  
 Fox, *Qohelet*, 177<sup>2371</sup>

Eccl 2:8a כֶּסֶף וְזָהָב and silver and gold Ndiss, th  
 Talmon/Fields, “Collocation,” 88, “riches”

Eccl 2:8b שְׂדֵי וְשָׂדוֹת concubine and concubines(?) Nsr?, *crux*  
 Schoors, *Preacher*, vol. I, 217-218, “may be a hendiadys expressing multiplicity”<sup>2372</sup>

Eccl 2:9 וְהוֹסַפְתִּי וְהוֹדַתִּי and I have become great and I have added Vdiss<sup>2373</sup>  
 Johnson, *Perfekt*, 90<sup>2374</sup>;  
 NET, 1116, “I was more wealthy”; 1116 n. 7, “a verbal hendiadys [...] I became far greater”;  
 Waltke/O’Connor, *Introduction*, §32.3b, p. 541 n. 41, “*And I became greater by far than*”<sup>2375</sup>

Eccl 2:11 חֵבֶל וְרֵעוּת רֵוַח futility and wind-striving N + Nc, semf  
 Girard, *Symboles*, 427 n. 20<sup>2376</sup>

Eccl 2:12 וְהוֹלָלוֹת וְסִבְלוֹת and madness and folly Nsemf  
 Fox, *Qohelet*, 183, “a hendiadys meaning ‘inane folly’, ‘senseless folly’, or the like”; *Time*, 182 “inane folly”;  
 Kamano, *Cosmology*, 70 n. 165, “It is possible to take the pair [...] as hendiadys (‘inane folly’) [...] or as apposition to each other (‘irrationality, that is, folly’)”;  
 Longman, *Ecclesiastes*, 95 n. 39, “mad folly”

Eccl 2:17 חֵבֶל וְרֵעוּת רֵוַח futility and wind-striving N + Nc, semf  
 Girard, *Symboles*, 427 n. 20<sup>2377</sup>

<sup>2369</sup> Fox refers to Eccl 1:16, 17, and the nouns as distributed in v. 18.

<sup>2370</sup> See note to Isa 33:6.

<sup>2371</sup> See note to Eccl 1:16.

<sup>2372</sup> With reference to Crenshaw and Fox by Schoors.

<sup>2373</sup> *Qatal + weqatal*.

<sup>2374</sup> See note to Eccl 1:16.

<sup>2375</sup> Italics Waltke/O’Connor.

<sup>2376</sup> See note to Eccl 1:14.

<sup>2377</sup> See note to Eccl 1:14.

<p>Eccl 2:19 שָׁעֲבַדְתִּי וְשָׂכַחְתִּי that I laboured and that I became wise  Gordis, <i>Koheleth</i>, 213, “I toiled wisely”;  Kamano, <i>Cosmology</i>, 71 n. 176, “Or [...] can be considered a hendiadys: ‘which I have toiled <i>with wisdom</i>’”<sup>2379</sup>;  Longman, <i>Ecclesiastes</i>, 101 n. 65, “wisely toiled”;  NET, 1118, “for I labored so wisely”; 1118 n. 23, “a verbal hendiadys”  Seow, <i>Ecclesiastes</i>, 137 (<b>not h.</b>);  Schoors, <i>Preacher</i>, vol. I, 217, “seems to be a hendiadys, meaning ‘for which I worked with wisdom’”; <i>Preacher</i>, vol. II, 22</p>	Vdiss (advn) <sup>2378</sup>
<p>Eccl 2:21 בְּחָכְמָה וּבְדַעַת with wisdom and with knowledge  Levi, <i>Inkongruenz</i>, 87 n. 76<sup>2380</sup></p>	Nsemf, a
<p>Eccl 2:24 שָׁיֵאֵכַל וְשָׁתָה than he shall eat and he shall drink  Johnson, <i>Perfekt</i>, 90<sup>2382</sup>;  Craigie/Kelley/Drinkard, <i>Jeremiah 1-25</i>, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”<sup>2383</sup></p>	Vdiss, th <sup>2381</sup>
<p>Eccl 2:26αα חָכְמָה וְדַעַת wisdom and knowledge  Levi, <i>Inkongruenz</i>, 87 n. 76<sup>2384</sup></p>	Nsemf
<p>Eccl 2:26αβ חָכְמָה וְדַעַת וְשִׂמְחָה wisdom and knowledge and joy  Ginsberg, “Studies,” 45 n. 27 “a sort of hendiadys for ‘the good sense to enjoy’”</p>	3Ndiss/semf
<p>Eccl 2:26β לְאַסֹּף וּלְקַבֵּץ to gather and to gather/amass  Longman, <i>Ecclesiastes</i>, 107 n. 90, “the task of gathering”</p>	Vsemf, synl <sup>2385</sup>
<p>Eccl 2:26γ הַקָּל וְרֵעוּת רֵיחַ futility and wind-striving  Girard, <i>Symboles</i>, 427 n. 20<sup>2386</sup></p>	N + Nc, semf
<p>Eccl 3:13 שָׁיֵאֵכַל וְשָׁתָה than he shall eat and he shall drink  Johnson, <i>Perfekt</i>, 90<sup>2388</sup>;  Craigie/Kelley/Drinkard, <i>Jeremiah 1-25</i>, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”<sup>2389</sup></p>	Vdiss, th <sup>2387</sup>

<sup>2378</sup> *Qatal + weqatal.*

<sup>2379</sup> Italics Kamano.

<sup>2380</sup> See note to Isa 33:6.

<sup>2381</sup> Impf + perfc.

<sup>2382</sup> Johnson refers to Eccl 2:24; 3:13.

<sup>2383</sup> See note to Jer 22:15.

<sup>2384</sup> See note to Isa 33:6.

<sup>2385</sup> 2 infc.

<sup>2386</sup> See note to Eccl 1:14.

<sup>2387</sup> Impf + perfc.

<sup>2388</sup> See note to Eccl 2:24.

<sup>2389</sup> See note to Jer 22:15.

- Eccl 3:18 וְלִדְאוֹתָם ... וְלִבְרָמָם to purify/purge them ... and to see  
*NET*, 1123, “clearly show them”; 1123 n. 6, “a verbal hendiadys”  
 Vdiss, int (advn)<sup>2390</sup>
- Eccl 4:1 וָאֵינִי וָאֵינִי וָאֵינִי and I returned, I, and I saw  
 Isaksson, *Studies*, 63, 67, “Likewise, I have observed [...] a kind of hendiadys”;  
*NET*, 1123, “I again considered”; 1123 n. 14, “a verbal hendiadys”;  
 Peursen van, *System*, 100, “again, I saw”  
 Vdiss, int (advn)<sup>2391</sup>
- Eccl 4:4α כָּל-עֵמֶל וְאֵת כָּל-בְּשָׂרָיוֹן all the trouble and all the work  
*NET*, 1124 n. 13, “all the skillful work”  
 N/Ph, diss
- Eccl 4:4β הַבָּל וְדַעוֹת רוּחַ futility and wind-striving  
 Girard, *Symboles*, 427 n. 20<sup>2392</sup>  
 N + Nc, semf
- Eccl 4:7 וָאֵינִי וָאֵינִי וָאֵינִי and I returned, I, and I saw  
 Isaksson, *Studies*, 63, 67, “a kind of hendiadys [...] I have observed another”;  
*NET*, 1124 n. 22, “again considered”;  
 Peursen van, *System*, 100, “again, I saw”  
 Vdiss, int (advn)<sup>2393</sup>
- Eccl 4:16 הַבָּל וְדַעוֹת רוּחַ futility and wind-striving  
 Girard, *Symboles*, 427 n. 20<sup>2394</sup>  
 N + Nc, semf
- Eccl 5:6 חֲלֻמוֹת וְהַבְּלָיִם dreams and vanities  
 Longman, *Ecclesiastes*, 156, “*meaningless words*”<sup>2395</sup>;  
 Sneed, “(Dis)closure,” 123, “dreams becomes synonymous with ‘vanities’”;  
 Seow, *Ecclesiastes*, 197, “*vacuous dreams*” [...] one may take the expression [...] as a hendiadys<sup>2396</sup>;  
 Shields, *End*, 163 n. 131  
 Ndiss
- Eccl 5:7 מִשְׁפָּט וְיָדֶק judgment and righteousness  
 Fox, *Time*, 233, “is a hendiadys [...] ‘righteous judgment’ or ‘just due’”;  
 Ginsberg, “*Studies*,” 40 “righteous judgment [...] It is certainly hard to dispense with the assumption of hendiadys”;  
 Schoors, *Preacher*, vol. II, 191  
 Ndiss

<sup>2390</sup> 2 infc.

<sup>2391</sup> *Weqatal* + impfc.

<sup>2392</sup> See note to Eccl 1:14.

<sup>2393</sup> *Weqatal* + impfc.

<sup>2394</sup> See note to Eccl 1:14.

<sup>2395</sup> Italics Longman.

<sup>2396</sup> Italics Seow.

Eccl 5:18 מִמֶּנּוּ וְלִשְׂאֹתָ לְאֹכַל מִמֶּנּוּ וְלִשְׂאֹתָ *to eat from it and to drink* Vdiss, th, int<sup>2397</sup>  
 Craigie/Kelley/Drinkard, *Jeremiah*, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”<sup>2398</sup>

Eccl 6:9 הַבֵּל וְרָעוּת רֹחַ הַבֵּל futility and wind-striving N + Nc, semf  
 Girard, *Symboles*, 427 n. 20<sup>2399</sup>

Eccl 7:25 חֵכְמָה וְחֶשְׁבֹן wisdom and reckoning Nsemf  
 Murphy, *Ecclesiastes*, 76, “perhaps hendiadys [...] ‘wisdom’s answer’”;  
*NET*, 1134 n. 18, “wisdom in the scheme of things”;  
 Schoors, *Preacher*, vol. II, 15, “wisdom obtained by investigation”

Eccl 8:5 וְעֵת וּמִשְׁפָּט and time and judgment Ndiss  
 Avishur, *Studies*, 102;  
 Fox, *Time*, 278, “‘the right time’ [...] As a hendiadys, it can also mean [...] ‘the time of judgment’”;  
 Ginsberg, “Studies,” 41, 53 n. 61, “the hour of doom (death)”;  
 Gordis, “Usages,” 42, “עֵת שֶׁל וּמִשְׁפָּט”<sup>2400</sup>; *Koheleth*, 279, 332, “the time of propriety = the proper time [...] the proper time and manner of procedure”;  
 König, *Stilistik*, 161; *Dictionary*, 157, “time of judgment”;  
 Schoors, *Preacher*, vol. II, 16, “as a hendiadys, it can mean ‘the proper time’”

Eccl 8:6 עֵת וּמִשְׁפָּט time and judgment Ndiss  
 Fox, *Qohelet, Time*, 278, “‘the right time’ [...] As a hendiadys, it can also mean [...] ‘the time of judgment’”;  
 Ginsberg, “Studies,” 41, 53 n. 61, “the hour of doom (death)”;  
 Gordis, “Usages,” 42, “עֵת שֶׁל וּמִשְׁפָּט”<sup>2401</sup>; *Koheleth*, 279, 332, “the time of propriety = the proper time [...] the proper time and manner of procedure”;  
 Kronholm, “עֵת,” *TDOT*, vol. XI, 443, “hendiadys?”;  
 Power, *Ecclesiastes*, 101, “a time of judgment”<sup>2402</sup>;  
 Schoors, *Preacher*, vol. II, 233, “may be a hendiadys, meaning ‘the proper time’”; 235-236, “a kind of hendiadys: ‘for every matter there is a time and a procedure’, i.e., a procedure adapted to the concrete situation”<sup>2403</sup>

<sup>2397</sup> 2 infc.

<sup>2398</sup> See note to Eccl 2:24.

<sup>2399</sup> See note to Eccl 1:14.

<sup>2400</sup> ‘The time of judgment,’ and he adds ‘the right/suitable time.’

<sup>2401</sup> ‘The time of judgment,’ and he adds ‘the right/suitable time.’

<sup>2402</sup> Italics Power.

<sup>2403</sup> Schoors comments, however, on p. 233, “it is preferable to keep the two words distinct in their meaning.” See Schoors, *Preacher*, vol. II, 233.



Eccl 8:15 לֶאֱכֹל וְלִשְׁתּוֹת to eat and to drink Craigie/Kelley/Drinkard, <i>Jeremiah 1-25</i> , 311, “probably a hendiadys meaning he lived his life, he went about his routine life” <sup>2405</sup>	Vdiss, th <sup>2404</sup>
Eccl 9:10 וְדַעַת וְחָכְמָה and knowledge and wisdom Levi, <i>Inkongruenz</i> , 87 n. 76 <sup>2406</sup>	Nsemf
Eccl 9:11α שָׁבִיתִי וְרָאִיתִי I returned and seeing Isaksson, <i>Studies</i> , 67	Vdiss (advn) <sup>2407</sup>
Eccl 9:11β עַתָּה וְפִגְעָה time and incident/encounter/occurrence/chance Avishur, <i>Studies</i> , 103 n. 1, “time and accident” <sup>2408</sup> ; Fox, <i>Qohelet</i> , 260, “is a hendiadys [...] ‘time of accident’”; <i>Time</i> , 296 “is a hendiadys equivalent to ‘a time of mishap’”; Ginsberg, “Studies,” 41, 53 n. 61, “the hour of mishap”/“time of mishap”; Kamano, <i>Cosmology</i> , 207, “a timely incident” <sup>2409</sup> ; Weeks, “Ecclesiastes,” 427, “a hendiadys, meaning something like ‘the turn of events’”	Ndiss
Eccl 10:1α יַבִּישׁ וְיַבִּיעַ make to stink, make to flow/pour out Bullinger, <i>Bible</i> , 917, “to send forth a stinking savour”; <i>NET</i> , 1140, “give off a rancid stench”; 1140 n. 10, “makes a rancid stench”	Vdiss, asyn <sup>2410</sup>
Eccl 10:1β מִחֵכְמָה מִמְּבֹרָה from wisdom, from glory <i>NET</i> , 1140, “much wisdom”; 1140 n. 12, “‘heavy wisdom’ or better, ‘great wisdom’”	Ndiss, a
Eccl 11:10βα וְהָסַר כְּעֵס מִלִּבְּךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ remove anger from your heart and put away evil from your flesh Garrett, <i>Proverbs</i> , 340 n. 226, “in effect a hendiadys for, ‘Cast away grief from yourself [over the human condition]’”	Clasemf
Eccl 11:10ββ הַיְלָדוּת וְהַשְׁחָרוּת the adolescence and the blackness Koehler/Baumgartner, “שְׁחָרוּת,” <i>HALAT</i> , vol. IV. 1362, “Hendiadyoin?”; “שְׁחָרוּת,” <i>HALOT</i> , vol. II 1469, “perhaps used in hendiadys”; Schoors, <i>Preacher</i> , vol. I, 218, “can be regarded as a hendiadys”	Nsemf, hapax(n) <sup>2411</sup>

<sup>2404</sup> 2 infc.

<sup>2405</sup> See note to Jer 22:15.

<sup>2406</sup> See note to Isa 33:6.

<sup>2407</sup> Perf + infabs.

<sup>2408</sup> Italics Avishur.

<sup>2409</sup> Kamano: “Since the main verb [...] is singular, its subject, ‘time and accident,’ should be taken as a hendiadys.”

<sup>2410</sup> 2 impf.

<sup>2411</sup> Abstr + concr. A non-absolute *hapax legomenon*, according to Greenspahn, *Hapax*, 198.

- Eccl 12:2αα והָאוֹר הַשֶּׁמֶשׁ וְהָאֵשׁ the sun and the light  
Avishur, *Studies*, 111, “*the sun and the light*”<sup>2413</sup> Nsemf<sup>2412</sup>
- Eccl 12:2αβ והָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים the light and the moon and the stars  
Gordis, *Koheleth*, 331, “and the light *of* the moon and the stars”<sup>2415</sup>;  
*NET*, 1144, “the light of the moon”; 1144 n. 20, “the light of the moon is a hendiadys [...] or perhaps even a hendiatrix [...] for ‘the light of the moon and stars’” 3Ndiss, a (*hendiatrix*)<sup>2414</sup>
- Eccl 12:9βα וַאֲנִי וְהִקְדֵּר and he weighed and he searched  
*NET*, 1146, “he carefully evaluated”; 1146 n. 9, “form a hendiadys [...] ‘he studiously weighed’ or ‘carefully evaluated’” Vsemf (advn)<sup>2416</sup>
- Eccl 12:9ββ וְהִקְדֵּר תִּקֵּן and he searched, straightened  
Shields, *End*, 61, “the asyndetic juxtaposition of the verbs [...] suggests that the verbs should be read as an instance of hendiadys” Vdiss, asyn<sup>2417</sup>

## Lamentations

- Lam 1:3 מִלְּעֲנַי וּמִרֹב עַבְדֻּתָּהּ from affliction and from an abundance of servitude  
Berlin, *Lamentations*, 51, “perhaps a hendiadys, ‘miserable servitude’” N+Ph, diss
- Lam 1:7 יָמֵי עֲנִיָּהּ וּמְרוּדֶיהָ days of her affliction and her wandering  
Barré, “Wandering,” 184, “the hendiadys could be rendered ‘to wander about stooped, bowed,’ or ‘hunched over’”/p. 185, “her *wandering about bowed* (in grief)”<sup>2418</sup>;  
Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘misery and trouble’ or ‘miserable trouble’”;  
Hillers, *Lamentations*, 69, “*when she was banished in misery* [...] It seems to form a hendiadys”<sup>2419</sup>;  
*NET*, 1456, “she became a poor homeless person”; 1456 n. 9, “‘her impoverished homelessness’ or ‘homeless poor’” Nc+N, diss, c

<sup>2412</sup> Abstr + concr.

<sup>2413</sup> Italics Avishur. Avishur refers also to the same nouns in reverse order in Ps 74:16.

<sup>2414</sup> 3Ndiss, abstr + concr + concr. Possibly a *hendiatrix*, according to the *NET* Bible commentator.

<sup>2415</sup> Italics Gordis.

<sup>2416</sup> 2 *weqatal*.

<sup>2417</sup> *Weqatal* + *qatal*.

<sup>2418</sup> Italics Barré. See note to Isa 58:7.

<sup>2419</sup> Italics Hillers.

- Lam 2:2 הִנְיַע לְאֶרֶץ הַלֵּל מִמְלָכָה *he hit/brought down to the ground, he profaned the kingdom*  
*NET*, 1461 “putting them to shame”; 1461 n. 12, “function as a verbal hendiadys, as the absence of the conjunction *vav* suggests.” Vdiss, int<sup>2420</sup>
- Lam 2:5 תִּאֲנֶנָּה וְאֲנָנָה mourning and mourning  
 Alonso Schökel, “Analyse,” 156<sup>2421</sup>;  
 Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘mourning and moaning’ or ‘mournful moaning’”<sup>2422</sup> Nsr, sg, df
- Lam 2:9 אָבַד וְשָׁבַר he destroyed and he broke down  
 Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘wrecked and shattered’ or ‘smashed into bits’”;  
 Johnson, *Perfekt*, 91;  
*NET*, 1462, “he smashed to pieces”; 1462 n. 24, “a verbal hendiadys [...] he has smashed to pieces” Vsemf<sup>2423</sup>
- Lam 2:10 יָשְׁבוּ לְאֶרֶץ וְדָמּוּ they sit on the ground, they are silent  
*NET*, 1463, “sit on the ground in silence”; 1463 n. 4, “a verbal hendiadys [...] ‘they sit in silence’” Vdiss, int (advn)<sup>2424</sup>
- Lam 2:14α שָׁוְא וְהֶפֶל שָׁוְא emptiness and tasteless  
*NET*, 1464, “empty lies”; 1464 n. 7, “‘empty whitewash’ or ‘empty deceptions’” Ndiss<sup>2425</sup>
- Lam 2:14β שָׁוְא וּמְדַוְקִים emptiness and enticements  
*NET*, 1464, “false deceptions”; 1464 n. 11, “‘empty enticements’ or ‘false deceptions’” Ndiss, b
- Lam 2:16 אָךְ יְהִי הַיּוֹם שֶׁקִּוְיָנוּהוּ מִצְאָנוּ רְאִינוּ indeed this is the day we waited for, *we found, we saw*  
*NET*, 1464, “We have actually lived to see it”; 1464 n. 21, “a verbal hendiadys [...] It forms a Hebrew idiom that means something like ‘We have lived to see it!’” Vdiss, asyn<sup>2426</sup>
- Lam 2:17 הָרַס וְלֹא הִמָּלַח he destroyed and he did not pity  
*NET*, 1464, “He has overthrown you without mercy”; 1464 n. 26, “a verbal hendiadys” Vdiss, int<sup>2427</sup>
- Lam 2:21 לְאֶרֶץ הַחוּצוֹת to the land outside  
 Avishur, “Pairs,” 68, “in the dust of the streets”<sup>2428</sup>; 1Ph

<sup>2420</sup> 2 perf.

<sup>2421</sup> See note to Isa 29:2;

<sup>2422</sup> The nouns occur combined also in Isa 29:2.

<sup>2423</sup> *Qatal + weqatal*.

<sup>2424</sup> 2 impf.

<sup>2425</sup> Noun + adj.

<sup>2426</sup> 2 perf.

<sup>2427</sup> 2 perf.

Melamed, “Break-up” (Hebr.) 200<sup>2429</sup>

Lam 2:22α פָּלֵיט וְשָׁרֵי־ד a fugitive and an escapee Nsemf  
Brongers, “Merismus,” 110-111 (not h.)<sup>2430</sup>;  
Schorr, “Les composés,” 170, “celui qui se sauve par la fuite”<sup>2431</sup>

Lam 2:22β טָפַחְתִּי וְרַבִּיתִי I extended and I made great Vsemf<sup>2432</sup>  
Johnson, *Perfekt*, 91

Lam 3:3 יָשָׁב וְהָפֵךְ he returns, he turns Vdiss, asyn (advn)<sup>2433</sup>  
*NET*, 1123 n. 14; 1466, “he repeatedly turned”; 1466 n. 10, “a verbal hendiadys”<sup>2434</sup>

Lam 3:4 בְּשָׁרִי וְעוֹרִי my flesh and my skin Ndiss, th, c  
*NET*, 1466 n. 13, “my mortal skin”

Lam 3:5 רַשָׁשׁ וְהִלָּצָה venom/bitter herb and hardship Ndiss  
Berlin, *Lamentations*, 90, “as a hendiadys, the phrase might be construed as ‘toxic hardship’”;  
*NET*, 1466 n. 16, “bitter hardship”

Lam 3:8 אָזַעַק וְאֶשְׁׁנֵה I cry out and I cry out for help Vsemf, synl (advn)<sup>2435</sup>  
Berlin, *Lamentations* 4, “[a] possible hendiadys [...] ‘cry out and plead’ or ‘cry out pleadingly’”;  
Johnson, *Perfekt*, 91;  
*NET*, 1466, “I cry out desperately”; 1466 n. 20, “a verbal hendiadys”

Lam 3:18 נִצְחָי וְהוֹחַלְתִּי my everlastingness and my hope Ndiss, c  
Berlin, *Lamentations*, 4, “[a] possible hendiadys ... ‘my future and my hope’ or ‘my hope for the future’”/p. 82, “It is possible to see here a hendiadys: ‘hope for the future’”;  
Dobbs-Allsopp, “Effects,” 381, “My lasting hope”/381 n. 39, “is surely a hendiadys”;  
Hillers, *Lamentations*, 114 n. 39, “lasting hope”<sup>2436</sup>

Lam 3:19α עָנִי וּמְרֹדֵי my affliction and my homelessness/wandering Ndiss, c  
my affliction and my homelessness/wandering  
Barré, “Wandering,” 184-185, “my wandering about bowed (in grief)”<sup>2437</sup>;

<sup>2428</sup> This is, according to Avishur, an ‘appositional hendiadys.’

<sup>2429</sup> Melamed refers also to Prov 8:26.

<sup>2430</sup> “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Josh 8:22.

<sup>2431</sup> ‘One who saves himself by escape/by escaping.’ See note to Josh 8:22.

<sup>2432</sup> *Qatal + weqatal*.

<sup>2433</sup> 2 impf.

<sup>2434</sup> See note to Gen 26:18.

<sup>2435</sup> *Yiqtol + weyiqtol*.

<sup>2436</sup> Italics Hillers.

<sup>2437</sup> Italics Barré. See note to Lam 1:7 and Isa 58:7.

NET, 1467, “my impoverished and homeless condition”; 1467 n. 28, “‘my impoverished homelessness’ or ‘homeless poor’”

Lam 3:19 **לַעֲנָה וְרֹאשׁ שׁ** wormwood and bitter/poisonous herb Nsemf  
Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘bitterness and wormwood’ or ‘bitter wormwood’”;  
NET, 1467 n. 29, “bitter poison”

Lam 3:26 **וְיָחִיל וְיִדְוִימוּם** and waiting and silent Ndiss, hapax(n)<sup>2438</sup>  
Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘wait and be still’ or ‘wait patiently’”;  
NET, 1468 n. 14, “wait patiently”

Lam 3:40 **נַחֲפֹשֶׁה דְרַכֵּינוּ וְנַחֲקֹרֶה** we will search our ways and we will search Vsemf, int (advn)<sup>2439</sup>  
we will search our ways and we will search  
NET, 1469 n. 13, “Let us carefully examine our ways”

Lam 3:42 **פָּשַׁעְנוּ וּמָרִינוּ** we transgressed and we rebelled Vdiss (advn)<sup>2440</sup>  
Babut, *Expressions*, 186;  
Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘we have sinned and rebelled’ or ‘we have sinned by rebelling’”;  
Johnson, *Perfekt*, 91;  
NET, 1469 n. 10 “have blatantly rebelled

Lam 3:45 **וּמָאֵס וְקָטַף** offscoring and refuse Nsemf, synl  
Berlin, *Lamentations*, 4, “[a] possible hendiadys [...] ‘filth and refuse’ or ‘disgusting filth’”;  
NET, 1469, “you make us like filthy scum”; 1469 n. 17, “probably form a nominal hendiadys”

Lam 3:50 **וַיִּשְׁקֹף וַיִּרְא** he looks down and he sees Vsemf, synl<sup>2441</sup>  
Johnson, *Perfekt*, 91

Lam 3:56 **לְדַחֲתִי לְשִׁוְעָתִי** to my respite/relief and to my cry for help Ndiss, asyn, a, c  
Berlin, *Lamentations*, 4, 81, 83, “[a] possible hendiadys [...] ‘my groan, my cry’ or, as I have rendered, ‘my plea for relief’”;  
Watson, *Poetry*, 328

Lam 4:12 **צָר וְאֹיֵב** adversary and enemy Nsemf, synl  
Berlin, *Lamentations* 4, “[a] possible hendiadys [...] ‘the enemy and the foe’ or ‘the hostile foe’”/p. 101, “may be understood as a hendiadys, ‘the hostile foe’”<sup>2442</sup>;  
Held, “Notes,” 37, n. 51<sup>2443</sup>;  
Schorr, “Les composés,” 170, “ennemi acharné”<sup>2444</sup>

<sup>2438</sup> The first component is a non-absolute *hapax legomenon*, according to Greenspahn, *Hapax*, 190.

<sup>2439</sup> *Yiqtol* + *weyiqtol* (coh.).

<sup>2440</sup> *Qatal* + *weqatal*.

<sup>2441</sup> *Yiqtol* + *weyiqtol*.

<sup>2442</sup> Berlin refers to Lam 4:12; Esth 7:6.

<sup>2443</sup> See note to Ps 27:2.

Lam 4:15 נָצְרוּ וְגַם-נָצְרוּ they fled, they also wandered (around) Vdiss, int (advn)<sup>2445</sup>  
 Berlin, *Lamentations*, 100, “they wandered aimlessly”; 102, “I have translated the words as a hendiadys”

Lam 4:21 שִׂישׂוּ וְשִׂמְחוּ rejoice and be glad Vsemf, synl<sup>2446</sup>  
 Berlin, *Lamentations* 4, 101, “[a] possible hendiadys [...] ‘rejoice and be glad’ or ‘rejoice happily’”

## Esther

Esth 1:4 יָקָר הַפָּאָרָה precious glory Nc  
 Grossfeld, *Targums*, 31 n. 19, “they form a hendiadys translating into ‘abundant glory’”

Esth 1:6 בִּיזָן וְאַרְגָּמָן fine linen and purple Ndiss  
 Berlin, *Esther*, 9, “a hendiadys meaning ‘fine purple linen’”

Esth 1:8 אִישׁ-וְאִישׁ man and man Nsr, iden  
 Schorr, “Les composés,” 172, “chacun”<sup>2447</sup>

Esth 1:13 דִּין וְחֵן law and judgment Ndiss  
 Schorr, “Les composés,” 172, “la loi du jugement”<sup>2448</sup>

Esth 1:22α אֶל-מְדִינָה וּמְדִינָה ... וְאֶל-עָם וְעָם to province and province ... and to people and people Nsr/Ph, semf, int  
 Berlin, *Esther*, 20, “to every ethno-province”<sup>2449</sup>

Esth 1:22β כְּלָשׁוֹנוֹ ... כַּכְּתוּבָה as it is written ... in its language Ndiss, int, a, c  
 Berlin, *Esther*, 20, “according to its written language”<sup>2450</sup>

Esth 2:7 יְפֹת-הָאָרֶץ וְטוֹבַת מְרָאָה beautiful form and pleasant appearance Phsemf  
 Koenen, “שָׂכַל,” *TDOT*, vol. XIV, 115<sup>2451</sup>

Esth 2:8 דְּבַר-הַמֶּלֶךְ וְדָוָרוֹ the word of the king and his law Nc + N, semf, c  
 Levi, *Inkongruenz*, 93<sup>2452</sup>

Esth 2:17 חֵן וְחַסֵּד favour and loving-kindness Ndiss  
 Grossfeld, *Targums*, 46 n. 40, “a common Biblical hendiadys”<sup>2453</sup>;

<sup>2444</sup> ‘Relentless enemy.’ Schorr also refers to Esth 7:6.

<sup>2445</sup> 2 perf.

<sup>2446</sup> 2 impv.

<sup>2447</sup> ‘Everyone.’

<sup>2448</sup> ‘The law of judgment.’

<sup>2449</sup> Berlin finds two *hendiadyses* here. See also Esth 1:22ba. The two suggested *hendiadyses* in 1:22aa and 1:22ba ought, according to Berlin, to be interpreted “to every ethno-province according to its written language.”

<sup>2450</sup> Berlin finds two *hendiadyses* here. See also Esth 1:22aa. The two suggested *hendiadyses* in 1:22aa and 1:22ba ought, according to Berlin, to be interpreted “to every ethno-province according to its written language.”

<sup>2451</sup> See note to Gen 29:17.

<sup>2452</sup> Levi refers to Esth 2:8; 4:3; 8:17; 9:1.

<sup>2453</sup> The nouns occur combined in the HB in this way only here.

Moore, <i>Esther</i> , 25, “It is possible that we have hendiadys here and should translate this as ‘his devoted favor’”; <i>NET</i> , 746 n. 5, “probably a hendiadys [...] loving approval”	
Esth 3:2α וּמִשְׁתַּחֲוִים וּמִכְרַעִים bowing down and bowing/worshipping Cohen, “Saga,” 325, 327 n. 28 <sup>2455</sup>	Vsemf <sup>f2454</sup>
Esth 3:2β לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה he did not bow down and he did not bow/worship Cohen, “Saga,” 325, 327 n. 28 <sup>2457</sup>	Vsemf, int <sup>2456</sup>
Esth 3:5 וּמִשְׁתַּחֲוֶה וּמִכְרַעִים bowing down and worshipping Cohen, “Saga,” 325, 327 n. 28 <sup>2459</sup>	Vsemf <sup>f2458</sup>
Esth 4:2 וּמִבְכֵי וּמִסִּפָּד and weeping and wailing Girard, <i>Psaumes 1-50</i> , 519 n. 2 <sup>2461</sup>	Vsemf <sup>f2460</sup>
Esth 4:3 דְּבַר-הַמֶּלֶךְ וְדָתוֹ the word of the king and his law Levi, <i>Inkongruenz</i> , 93 <sup>2462</sup>	Nc + N, semf, c
Esth 4:14 נִחַם וְהִצִּילָה relief and deliverance Kahana, <i>Esther</i> , 206, “may represent one single notion, a sort of hendiadys”	Nsemf
Esth 5:10 וַיִּשְׁלַח וַיָּבֵא and he sent and he brought/let bring Moore, <i>Esther</i> , 59, “assembled” <sup>2464</sup> ; <i>NET</i> , 749 n. 12, “probably a hendiadys, in which case the verbs could be translated as ‘summoned’”	Vdiss <sup>2463</sup>
Esth 6:3 יָקָר וְגִדּוּלָה honour and greatness Moore, <i>Esther</i> , 62, “great honor”; <i>NET</i> , 749 n. 25, “great honor”	Ndiss
Esth 6:10 קַח מַהֵר make haste, take Spawn, <i>Formulae</i> , 232, “a hendiadys construction”	Vdiss, asyn (advn) <sup>2465</sup>
Esth 7:6 אֹיֵב וְאֹיֵבָד adversary and enemy Berlin, <i>Esther</i> , 69 “is a hendiadys [...] meaning ‘hostile enemy’ or ‘vicious enemy’” <sup>2466</sup> ;	Nsemf, synl

<sup>2454</sup> 2 partc.

<sup>2455</sup> See note to Ps 95:6.

<sup>2456</sup> 2 impf.

<sup>2457</sup> See note to Ps 95:6.

<sup>2458</sup> 2 partc.

<sup>2459</sup> See note to Ps 95:6.

<sup>2460</sup> 2 infabs.

<sup>2461</sup> See note to Isa 22:12.

<sup>2462</sup> See note to Esth 2:8.

<sup>2463</sup> 2 impfc.

<sup>2464</sup> Italics Moore.

<sup>2465</sup> 2 impv.

Held, “Notes,” 37 n. 51<sup>2467</sup>;  
 Schorr, “Les composés,” 170, “ennemi acharné”<sup>2468</sup>

Esth 8:3α וַתִּבְכֶּה וַתִּתְחַנֵּן לּוֹ and she wept and she pleaded to him Vdiss (adv<sub>m</sub>)<sup>2469</sup>  
 Andersen/Freedman, *Hosea*, 613-614, “beseeches with weeping”;  
 Stuart, *Hosea-Jonah*, 191, “the two verbs probably tending to occur together in hendiadys”<sup>2470</sup>

Esth 8:3β אַתְּ-רַעַת הַמֶּן הָאֲנִי וְאֵל מִן-שִׁבְחֹהוּ the evil of Haman the Agagite and his thought Ndiss, int, c  
 Fox, *Character*, 92, “The words ‘evil’ and ‘plot,’ though not conjoined, function as a hendiadys meaning ‘evil plot’”

Esth 8:15 וְשִׂמְחָה וְזִמְזוּמָה she cried out and she rejoiced Vdiss (adv<sub>m</sub>)<sup>2471</sup>  
 Bush, *Ruth*, 436, 438, “with joyous cheers”;  
 NET, 751 n 15, “shouted with joy”

Esth 8:16 וְשִׂמְחָה וְשִׂשׂוֹן and gladness and joy Nsemf, synl  
 Schorr, “Les composés,” 173<sup>2472</sup>

Esth 8:16α אֹרֶךְ וְשִׂמְחָה light and gladness Ndiss (see Esth 8:16β)  
 NET, 751, “radiant happiness and joyous honor”; 751 n. 16, “a double hendiadys”

Esth 8:16β וְשִׂשׂוֹן וְיָקָר and joy and precious Ndiss (see Esth 8:16α)  
 NET, 751, “radiant happiness and joyous honor”; 751 n. 16, “a double hendiadys”

Esth 8:17a דְּבַר-הַמֶּלֶךְ וְדָתוֹ the word of the king and his law Nc + N, semf, c  
 Levi, *Inkongruenz*, 93<sup>2473</sup>

Esth 8:17b שִׂמְחָה וְשִׂשׂוֹן gladness and joy Nsemf, synl  
 Schorr, “Les composés,” 173<sup>2474</sup>

Esth 9:1 דְּבַר-הַמֶּלֶךְ וְדָתוֹ the word of the king and his law Nc + N, semf, c  
 Levi, *Inkongruenz*, 93<sup>2475</sup>

Esth 9:18 מִשְׂתֵּה וְשִׂמְחָה feast and gladness Ndiss  
 König, *Stilistik*, 161, “Freudengelage”<sup>2476</sup>; “Style,” 157, “feasting of gladness”;

<sup>2466</sup> See also note to Lam 4:12. A simple quotation mark added.

<sup>2467</sup> See note to Ps 27:2.

<sup>2468</sup> ‘A relentless enemy.’ Schorr also refers to Lam 4:12.

<sup>2469</sup> 2 impfc.

<sup>2470</sup> See note to Hos 12:5.

<sup>2471</sup> *Qatal* + *weqatal*.

<sup>2472</sup> See note to Isa 22:13.

<sup>2473</sup> See note to Esth 2:8.

<sup>2474</sup> See note to Isa 22:13.

<sup>2475</sup> See note to Esth 2:8.

<sup>2476</sup> ‘A banquet.’ König refers also to Esth 9:22.



Schorr, “Les composés,” 172, “festin de joie”<sup>2477</sup>;  
Segal, *Introduction*, 43, “משתה שמחה”<sup>2478</sup>

Esth 9:19 שמחה ומשתה gladness and feast Ndis  
Bush, *Ruth*, 466, 468, “a joyful day of feasting”

Esth 9:20 הקרובים והרחוקים the ones near and the ones far away Nant, b  
Wächter, “רחק,” *TDOT*, vol. XIII, 470, “the antithesis *rāḥôq/qārôb* is often used as a hendiadys expressing a totality”<sup>2479</sup>

Esth 9:22 משתה ושמחה feast and gladness Ndis  
König, *Stilistik*, 161, “Freudengelage”<sup>2480</sup>;  
Schorr, “Les composés,” 172, “festin de joie”<sup>2481</sup>

Esth 9:24 להקדם ולמחוקם to confuse/demolish them and to perish/destroy them Vsemf (advn)<sup>2482</sup>  
Bush, *Ruth*, 466, 468, “to demolish them utterly”

Esth 9:27 קימו וקבלו they imposed and they took [upon themselves] Vdiss (advn)<sup>2483</sup>  
Bush, *Ruth*, 466, 468, “firmly obligated”

Esth 9:28 נזכרו ונעשים remembered and kept Vdiss (advn)<sup>2484</sup>  
Bush, *Ruth*, 306, 467, 468, “celebrated as a memorial”

Esth 9:30 שלום ואמת peace and truth Ndis  
Jepsen, “אמן,” *TDOT*, vol. I, 311<sup>2485</sup>;  
Levi, *Inkongruenz*, 90 n. 82<sup>2486</sup>;  
Melamed, “Two,” 177, “שלום אמת”<sup>2487</sup>;  
*NET*, 753 “true peace”; 753 n. 2, “probably a hendiadys”

Esth 10:2 חזקתו וקוצר הברזל his authority and his might Ndis, c  
Avishur, *Studies*, 111, “power of his mighty”

## Daniel

Dan 1:9 לחסד ולרחמים to loving-kindness and to compassions Nsemf, a, b  
Melamed, “Two,” 177, 178<sup>2488</sup>;

<sup>2477</sup> ‘A feast of joy.’ Schorr also refers to Esth 9:22.

<sup>2478</sup> ‘A joyful feast.’

<sup>2479</sup> See note to Deut 13:8.

<sup>2480</sup> ‘A banquet.’ König also refers to Esth 9:18.

<sup>2481</sup> ‘A fest of joy.’ Schorr also refers to Esth 9:18.

<sup>2482</sup> 2 infc.

<sup>2483</sup> *Qatal* + *weqatal*.

<sup>2484</sup> 2 partc.

<sup>2485</sup> See note to 2 Kgs 20:19.

<sup>2486</sup> See note to 2 Kgs 20:19.

<sup>2487</sup> ‘True peace.’ See note to 2 Kgs 20:19.

<sup>2488</sup> See note to Jer 16:5.

NET, 1534 n. 5, “sympathetic”

- Dan 1:17 נָתַן לְהִים הַאֵלִים מִדָּרַע וְהַשְׂכָּל בְּכָל-סֵפֶר וְחִכְמָה the God gave to him *knowledge* and skill in all books *and wisdom*  
Levi, *Inkongruenz*, 88<sup>2489</sup> Nsemf, int
- Dan 1:20 בִּינָה wisdom of discernment  
Melamed, “Break-up” (Hebr.), 200<sup>2490</sup> Nc
- Dan 2:9 (Aram) וּמִלָּה כְּדַבָּרָה וְשִׁחִיתָהּ and a word, *lie/lying and corrupt*  
Goldingay, *Daniel*, 43, “perverse lies” Nsemf, *hapax* in BA
- Dan 2:10 (Aram) רַב וְשָׁלִיט great and a ruler  
Avishur, *Studies*, 114, “*a great ruler*”<sup>2491</sup> Nsemf
- Dan 2:12 (Aram) בָּגַס וּקְצַף שָׁנִיא he was greatly *angered and vexed*  
Goldingay, *Daniel*, 43, “furious rage”;  
Grossfeld, *Targums*, 49 n. 52;  
NET, 1535 n. 19, “furiously angry” Vsemf, synl<sup>2492</sup>
- Dan 2:14 (Aram) עֲטָא וְטָעַם a counsel and decree/sense  
Goldingay, *Daniel*, 30, 43, “shrewd judgment”<sup>2493</sup>;  
Hartman/Di Lella, *Daniel*, 139, “*prudently took counsel*”<sup>2494</sup>;  
NET, 1535 n. 22, “prudent counsel” Ndis
- Dan 2:22 (Aram) עֲמוּקָתָא וּמְסִתְרָתָא the deep and the hidden  
Goldingay, *Daniel*, 43, “deeply hidden” Nsemf<sup>2495</sup>
- Dan 2:23α (Aram) מְהוֹרָא וּמְשַׁבַּח thanking and praising  
Goldingay, *Daniel*, 43, “acknowledge and praise” Vsemf<sup>2496</sup>
- Dan 2:23β (Aram) חִכְמָתָא וְגִבּוֹרָתָא the wisdom and the power  
Hartman/Di Lella, *Daniel*, 140 (**not h.**) Ndis
- Dan 2:28 (Aram) חֲלֻמֵיךָ וְחֲזוֹנֵי רֵאשִׁיךָ your dream and your head’s visions  
Goldingay, *Daniel*, 43, “visionary dream” N/Ph, c + Nc, semf

<sup>2489</sup> Levi refers to Dan 1:17; 2 Chr 1:10; 1:11; 1:12.

<sup>2490</sup> See also Deut 4:6.

<sup>2491</sup> Italics Avishur.

<sup>2492</sup> *Qatal + weqatal*.

<sup>2493</sup> Goldingay refers on p. 43 to verse 12, but his translation of the nouns in question, ‘shrewd judgment,’ appears on p. 30 and seems to regard the two nouns in verse 14.

<sup>2494</sup> Italics Hartman/Di Lella.

<sup>2495</sup> Adj + pass partic/adj.

<sup>2496</sup> 2 partc.

Dan 2:37 (Aram) חֲסִינָא וְחִקְסָא the power and the strength Avishur, <i>Studies</i> , 113, “ <i>the power and the might</i> ” <sup>2497</sup>	Nsemf
Dan 2:44 (Aram) תִּדְקֵךְ וְתִמְלֵךְ it will crush and it will fulfill/cause to fulfill Goldingay, <i>Daniel</i> , 32, 43, “finally shatter”	Vdiss (advn) <sup>2498</sup>
Dan 3:7 (Aram) כָּל-עַמְמָנִיא אֲמַנִּיא וְלִשָּׁנֵיא all the peoples, the nations and the languages Bullinger, <i>Figures</i> , 673, “All the people, yes – and people of all nations and languages”	2Nsemf, b + 1N, diss, ( <i>hendiatrix</i> ) <sup>2499</sup>
Dan 3:13 (Aram) בְּרַגְזָא וְחִמְזָא with rage and fury Hill, “Daniel,” 79-80, “furious with rage”; <i>NET</i> , 1538 n. 23, “in a fit of rage”	Nsemf, synl, a
Dan 3:26 (Aram) פִּיקוּ וְצֵאוּ go out and come out Ginsberg, “Review,” 386, “come out here”	Vsemf <sup>2500</sup>
Dan 3:32 (Aram) אֲתֵיִל וְתִמְלֵיִל the signs and the wonders Hartman/Di Lella, <i>Daniel</i> , 171, “wonderful miracles”	Nsemf
Dan 4:10 (Aram) עֵיר וְקִדְיִישׁ a watcher and [a] holy Avishur, <i>Studies</i> , 113, “ <i>a messenger of holiness</i> ” <sup>2502</sup> ; Blenkinsopp, <i>Opening</i> , 206, “holy watcher”; Bullinger, <i>Bible</i> , 1186, “a holy angel”; <i>NET</i> , 1540, n. 20, “a holy sentinel” <sup>2503</sup>	Ndiss <sup>2501</sup>
Dan 4:12 (Aram) עֵקֶר שְׂרָשֵׁיהִי the stump of its roots Montgomery, <i>Daniel</i> , 235	Nc
Dan 4:20 (Aram) עֵיר וְקִדְיִישׁ a watcher and [a] holy Blenkinsopp, <i>Opening</i> , 206, “holy watcher”; <i>NET</i> , 1540, n. 20, “a holy sentinel” <sup>2505</sup>	Ndiss <sup>2504</sup>
Dan 5:11α (Aram) נְהִירָא וְשִׁכְלָתָנִי light/illumination and insight Goldingay, <i>Daniel</i> , 101, “perhaps hendiadys, ‘brilliant insight’”; Hartman/Di Lella, <i>Daniel</i> , 184, “brilliant insight” <sup>2506</sup>	Nsemf

<sup>2497</sup> Italics Avishur.

<sup>2498</sup> *Yiqtol + weyiqtol*.

<sup>2499</sup> A *hendiatrix*, according to Bullinger. See also Jer 4:2.

<sup>2500</sup> 2 impv.

<sup>2501</sup> Noun + adj.

<sup>2502</sup> Italics Avishur.

<sup>2503</sup> With reference to Dan 4:10; 4:23(20).

<sup>2504</sup> Noun + adj.

<sup>2505</sup> See note to Dan 4:20.

<sup>2506</sup> Hartmann/Lella refer to Dan 5:11, 14.

Dan 5:11αα (Aram) נְהִירוֹ וְשִׁבְלֵתֵינוּ וְחִכְמָה light/illumination and insight and wisdom Girard, <i>Symboles</i> , 182	3Nsemf <sup>2507</sup>
Dan 5:14 (Aram) וְנִהְיָרוּ וְשִׁבְלֵתֵינוּ and light/illumination and insight Hartman/Di Lella, <i>Daniel</i> , 184, “brilliant insight” <sup>2508</sup>	Nsemf
Dan 5:14 (Aram) וְנִהְיָרוּ וְשִׁבְלֵתֵינוּ וְחִכְמָה and light/illumination and insight and wisdom Girard, <i>Symboles</i> , 182	3Nsemf <sup>2509</sup>
Dan 5:18βα (Aram) מְלֻכּוּתָא וְרִבּוּתָא וְיִקְרָא וְהַרְרָה <i>the kingdom and the authority/greatness</i> and the honour and the splendour/majesty, (see also 5:18ββ below) Goldingay, <i>Daniel</i> , 100, “royal authority and glorious splendour”, 102, “a double hendiadys”; Hartman/Di Lella, <i>Daniel</i> , 185, “a great kingdom and glorious majesty [...] taken here as a double hendiadys” <sup>2510</sup> ; <i>NET</i> , 1543 n. 9, “‘royal greatness and majestic honor,’ if the four terms are understood as a double hendiadys”	Ndiss, b
Dan 5:18ββ (Aram) מְלֻכּוּתָא וְרִבּוּתָא וְיִקְרָא וְהַרְרָה the kingdom and the authority/greatness <i>and the honour and the splendour/majesty</i> (see also 5:18βα above) Goldingay, <i>Daniel</i> , 100, “royal authority and glorious splendour”, 102, “a double hendiadys”; Hartman/Di Lella, <i>Daniel</i> , 185, “a great kingdom and glorious majesty [...] taken here as a double hendiadys” <sup>2511</sup> ; <i>NET</i> , 1543 n. 9, “‘royal greatness and majestic honor,’ if the four terms are understood as a double hendiadys”	Nsemf
Dan 5:19 (Aram) הָנוּ זָעִין [וְיִעִין] וְדָחְלִין they trembled and feared/were trembling and fearing <i>NET</i> , 1543 n. 10, “can be treated as a hendiadys, ‘were trembling with fear’”	Vsemf <sup>2512</sup>
Dan 6:5βα (Aram) עֲלָה לְהַשְׁבֵּתָה charge and corrupted/corruption Goldingay, <i>Daniel</i> , 119, 125, “grounds for indictment for corruption”	Nsemf
Dan 6:5ββ (Aram) שְׁלֵה וְשִׁחִיתָה negligence and corrupted/corruption Goldingay, <i>Daniel</i> , 119, 125, “negligence or corruption”	Nsemf

<sup>2507</sup> A hendiadys, according to Girard.

<sup>2508</sup> See note to Dan 5:11.

<sup>2509</sup> A hendiadys, according to Girard.

<sup>2510</sup> Italics Hartman/Di Lella.

<sup>2511</sup> Italics Hartman/Di Lella.

<sup>2512</sup> Perf + 2 partc.

<p>Dan 6:8 (Aram) לְקַיְמָהּ קִיּוֹם מִלְּפָא וּלְתַקְפָּהּ אֲסָרָא to establish <i>the king-stature</i> and making strong <i>an injunction</i> Goldingay, <i>Daniel</i>, 125<sup>2513</sup></p>	<p>Nsemf, int</p>
<p>Dan 6:9 (Aram) תְּקוּם אֲסָרָא וְתִרְשָׁם כְּתָבָא establish the injunction and inscribe the writing Goldingay, <i>Daniel</i>, 125<sup>2515</sup>; Hartman/Di Lella, <i>Daniel</i>, 195, “<i>issue this written prohibition over your signature</i>”<sup>2516</sup></p>	<p>Nsemf/V/Clasemf<sup>2514</sup></p>
<p>Dan 6:10 (Aram) תְּקוּם אֲסָרָא וְתִרְשָׁם כְּתָבָא the writing and the injunction Avishur, <i>Studies</i>, 113, “<i>the document of interdiction</i>”<sup>2517</sup>; Goldingay, <i>Daniel</i>, 119, 125, “written injunction”</p>	<p>Ndiss</p>
<p>Dan 6:11 (Aram) וּמְדַבְּרָא וּמְצַלְלָא praying and thanking Goldingay, <i>Daniel</i>, 125<sup>2519</sup></p>	<p>Vsemf<sup>2518</sup></p>
<p>Dan 6:12 (Aram) בְּעָא וּמְתַחֲנֵן asking/seeking and seeking/showing favour Goldingay, <i>Daniel</i>, 119, 125, “petitionary prayer”; Hartman/Di Lella, <i>Daniel</i>, 195, “praying in supplication”</p>	<p>Vsemf<sup>2520</sup></p>
<p>Dan 6:16 (Aram) אֲסָרָא וְקִיּוֹם injunction and statute Avishur, <i>Studies</i>, 112, “<i>vow of interdiction</i>”<sup>2521</sup>; Goldingay, <i>Daniel</i>, 120, 125, “any statutory injunction”; Hartman/Di Lella, <i>Daniel</i>, 195, “<i>decreed prohibition</i>”<sup>2522</sup></p>	<p>Nsemf</p>
<p>Dan 7:10 (Aram) נָגַד וְנָגַד flowing and going out/forth Ginsberg, “Review,” 386, “flowed out, issued”</p>	<p>Vsemf, hapax in BA<sup>2523</sup></p>
<p>Dan 7:11 (Aram) לִיְקַרְהָ אֲשָׁא to the burning/flaming of the fire Hartman/Di Lella, <i>Daniel</i>, 206, “<i>consuming fire</i>”<sup>2524</sup></p>	<p>Nc</p>
<p>Dan 7:12 (Aram) זְמַן וְעֵדָן time and time/season Greenspahn, <i>Introduction</i>, 159, “probably be understood as a hendiadys, meaning ‘a time and a(nother) time,’ i.e., ‘two times’”;</p>	<p>Nsemf, synl</p>

<sup>2513</sup> Goldingay refers to a *hendiadys* in vv. 8 and 9 without giving the actual components, but it is presumably these two nouns that are intended in accordance with his suggestion on the nouns in Dan 6:16.

<sup>2514</sup> 2 impf.

<sup>2515</sup> See note to Dan 6:8.

<sup>2516</sup> Italics Hartman/Di Lella.

<sup>2517</sup> Italics Avishur.

<sup>2518</sup> 2 partc.

<sup>2519</sup> Goldingay refers to a *hendiadys* in v. 11 without giving the actual components, but it is presumably these two components that are intended, in accordance with the other exemplifications.,

<sup>2520</sup> 2 partc.

<sup>2521</sup> Italics Avishur.

<sup>2522</sup> Italics Hartman/Di Lella.

<sup>2523</sup> 2 partc.

<sup>2524</sup> Italics Hartman/Di Lella.

Hartman/Di Lella, <i>Daniel</i> , 206, “a limited time” <sup>2525</sup>	
Dan 7:25 (Aram) זמנין ודָה times and law Goldingay, <i>Daniel</i> , 143, 146, “times set by decree”; <i>NET</i> , 1547, n. 12, “times established by law”	Ndiss, b
Dan 7:26 וְלִהְיוּבְרָה וְלִהְיוּבְרָה to destroy and to perish/destroy Hartman/Di Lella, <i>Daniel</i> , 207, “by final and utter destruction” <sup>2527</sup>	Vsemf <sup>2526</sup>
Dan 8:10 מִן־הַכּוֹכָבִים וּמִן־הַצִּבְיָה from the host/army and from the stars Bullinger, <i>Figures</i> , 661, “of the starry host” <sup>2528</sup> ; Girard, <i>Symboles</i> , 1003 n. 84; Lee, <i>Grammar</i> , 304 <sup>2529</sup>	N/Ph, diss
Dan 8:24 וְעַם־קְדוֹשִׁים and people of holy ones Hartman/Di Lella, <i>Daniel</i> , 229, “the holy people” <sup>2530</sup>	Nc
Dan 8:27 וְנִגְהַתִּי וְנִגְהַתִּי I was finished/fainted and I was sick Johnson, <i>Perfekt</i> , 92	Vsemf <sup>2531</sup>
Dan 9:3 תְּפִלָּה וְתַחֲנוּנִים prayer and supplications Hartman/Di Lella, <i>Daniel</i> , 241, “supplicating prayer” <sup>2532</sup>	Nsemf
Dan 9:4 וְהַחֶסֶד וְהַרְחִיב הַבְּרִית the covenant and the loving-kindness Avishur, <i>Studies</i> , 105, “covenant and steadfast love” <sup>2533</sup> ; Goldingay, <i>Daniel</i> , 225, 234, “his covenantal commitment”; Hartman/Di Lella, <i>Daniel</i> , 241, “who loyally keep your covenant” <sup>2534</sup> ; <i>NET</i> , 1550 n. 13, “faithful to his covenant”; Weinfeld, “Terminology,” 192	Ndiss
Dan 9:5 מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ from your commandments and from your judgments Goldingay, <i>Daniel</i> , 225, 234, “on your authoritative commands”	Ndiss, a, b, c
Dan 9:7 הַקְּרֹבִים וְהַרְחֹקִים the ones near and the ones far away Wächter, “רֶחֶק,” <i>TDOT</i> , vol. XIII, 470, “the antithesis <i>rāḥôq/</i> <i>qarôb</i> is often used as a hendiadys expressing a totality” <sup>2535</sup>	Nant, b

<sup>2525</sup> Italics Hartman/Di Lella.

<sup>2526</sup> 2 infc.

<sup>2527</sup> Italics Hartman/Di Lella.

<sup>2528</sup> Italics Bullinger.

<sup>2529</sup> In the edition from 1827.

<sup>2530</sup> Italics Hartman/Di Lella.

<sup>2531</sup> *Qatal + weqatal*.

<sup>2532</sup> Hartman/Di Lella refer to Dan 9:3, 17.

<sup>2533</sup> Italics Avishur. See note to Deut 7:9.

<sup>2534</sup> Italics Hartman/Di Lella.

<sup>2535</sup> See note to Deut 13:8.

Dan 9:9 הַחַסְדִּים וְהַסְּלִיחוֹת the mercies and the forgivenesses Goldingay, <i>Daniel</i> , 225, 234, “a deep compassion which keeps pardoning”	Ndiss, b
Dan 9:11 הַשְּׁבָעָה וְהָאֵלֶּה the oath/curse and the oath Brichto, <i>Problem</i> , 33; Goldingay, <i>Daniel</i> , 225, 234, “the solemn curse”; Hartman/Di Lella, <i>Daniel</i> , 242, “ <i>the sworn malediction</i> ” <sup>2536</sup> ; Koehler/Baumgartner, “שְׁבָעָה,” <i>HALAT</i> , vol. IV, 1288, “(hendiad.) der Fluchschwur” <sup>2537</sup> ; “שְׁבָעָה,” <i>HALOT</i> , vol. II, 1385, “the sworn curse”; Kottsieper, “שָׁבַע,” <i>TDOT</i> , vol. XIV, 334; Levi, <i>Inkongruenz</i> , 91 <sup>2538</sup> ; Levine, <i>Numbers 1-20</i> , 197 <sup>2539</sup> ; <i>NET</i> , 1549, “the judgment solemnly treated”; 1549, n. 3, “probably a hendiadys” <sup>2540</sup>	Nsemf
Dan 9:15 הֵטָאנוּ רָשָׁעִינוּ we have sinned, we have been wicked Hartman/Di Lella, <i>Daniel</i> , 242, “ <i>we acknowledge the wickedness of our sins</i> ” <sup>2542</sup>	Vsemf, asyn <sup>2541</sup>
Dan 9:16 אַפְּךָ וְחַמְתְּךָ your anger and your wrath Hartman/Di Lella, <i>Daniel</i> , 242, “ <i>fierce anger</i> ” <sup>2543</sup>	Nsemf, synl
Dan 9:17 שָׁמַע אֱלֹהֵינוּ תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנּוֹתַי listen God to <i>your servant’s prayer</i> and to his <i>supplications</i> Hartman/Di Lella, <i>Daniel</i> , 241, “supplicating prayer” <sup>2544</sup>	N/Ph, semf, int
Dan 9:18 שְׁמֹמֹתֵינוּ וְהָעִיר our devastations and the city Hartman/Di Lella, <i>Daniel</i> , 243, “ <i>our devastated city</i> ” <sup>2546</sup>	Ndiss, c <sup>2545</sup>
Dan 9:22 וַיְדַבֵּר וַיְדַבֵּר and he instructed and he spoke <i>NET</i> , 1551, “He spoke with me, instructing me”; 1551 n. 9, “a verbal hendiadys”	Vdiss <sup>2547</sup>
Dan 9:23 וּבִין בְּדַבָּר וְהָבִין and understand the word and understand the vision	Clasemf <sup>2548</sup>

<sup>2536</sup> Italics Hartman/Di Lella.

<sup>2537</sup> ‘The sworn curse.’

<sup>2538</sup> See note to Num 5:21.

<sup>2539</sup> See note to Num 5:21.

<sup>2540</sup> See note to Num 5:21.

<sup>2541</sup> 2 perf.

<sup>2542</sup> Italics Hartman/Di Lella.

<sup>2543</sup> Italics Hartman/Di Lella.

<sup>2544</sup> See note to Dan 9:3.

<sup>2545</sup> Abstr + concr.

<sup>2546</sup> Italics Hartman/Di Lella.

<sup>2547</sup> 2 impfc.

<sup>2548</sup> 2 impv. Vsr, ds.

Goldingay, *Daniel*, 228, “a double hendiadys, ‘give careful heed to the revelatory word’”<sup>2549</sup>;

*NET*, 1551 n. 11, “perhaps a compound hendiadys (‘give serious consideration to the revelatory vision’)”

Dan 9:24 וְנָבִיא וְנָזִיר vision and prophet

Ndiss<sup>2550</sup>

Blenkinsopp, *Opening* 20, “the prophetic vision”;

Hartman/Di Lella, *Daniel*, 244, “*prophetic vision*”<sup>2551</sup>;

*NET*, 1551 n 18, “the prophetic vision”

Dan 9:25α מְשִׁיחַ מְנִיחַ an anointed, a prince

Nsemf, asyn

Hartman/Di Lella, *Daniel*, 244, “*an anointed leader*”<sup>2552</sup>;

Hasel, “מְנִיחַ,” *TDOT*, vol. IX, 201 (**not h.**), due to “the absence of any conjunction”

Dan 9:25β וְנִבְנְתָהּ וְנִבְנְתָהּ it shall return and it shall be built

Vdiss (advn)<sup>2553</sup>

*NET*, 1466 n. 10; 1551 n. 24, “it will again be built”<sup>2554</sup>

Dan 9:27 כָּלָה וְנִהְרָצָה

Ndiss

complete destruction and decision

Blenkinsopp, *Opening*, 15-16 n. 17, “the destruction that is decreed”<sup>2555</sup>;

Gadenz, *Jews*, 129 n. 193<sup>2556</sup>;

Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner), vol. II, “הרץ,” 401, “fest beschlossene Vernichtung”<sup>2557</sup>;

Gesenius, *Lexicon* (ed. Robinson), 348, “*destruction decreed*”<sup>2558</sup>;

Goldingay, *Daniel*, 226, 230, “a conclusion which has been decreed”;

Hartman/Di Lella, *Daniel*, 245, “*decreed ruin*”<sup>2559</sup>;

Levi, *Inkongruenz*, 89 n. 81<sup>2560</sup>;

Montgomery, *Daniel*, 389, “a determined end”<sup>2561</sup>;

Nicole, “הרץ,” *NIDOTTE*, vol. II, 286<sup>2562</sup>;

Schorr, “Les composés,” 172, “extermination décidée”<sup>2563</sup>

---

<sup>2549</sup> The passage in question is translated by Goldingay on page 225: “So heed the word and give heed to the revelation.”

<sup>2550</sup> Abstr + concr.

<sup>2551</sup> Italics Hartman/Di Lella.

<sup>2552</sup> Italics Hartman/Di Lella.

<sup>2553</sup> Impf + perfc.

<sup>2554</sup> See note to Gen 26:18.

<sup>2555</sup> See note to Isa 10:23.

<sup>2556</sup> See note to Isa 10:23.

<sup>2557</sup> See note to Isa 10:23.

<sup>2558</sup> Italics Robinson. See note to Isa 10:23.

<sup>2559</sup> Italics Hartman/Di Lella. See note to Isa 10:23.

<sup>2560</sup> See note to Isa 10:23.

<sup>2561</sup> See note to Isa 10:23.

<sup>2562</sup> See note to Isa 10:23.

<sup>2563</sup> ‘A decided extermination.’ See note to Isa 10:23.



Dan 10:12 וְלִהְיוֹתֶנּוּ וְלִהְיוֹת לְהַבִּין to understand and to afflict yourself Montgomery, <i>Daniel</i> , 411, “is practically a hendiadys”	Vdiss <sup>2564</sup>
Dan 10:18 וַיִּסַּף וַיַּעֲבֹר and he added and he touched me <i>NET</i> , 1553 n. 5, “touched me again”	Vdiss (advn) <sup>2565</sup>
Dan 11:7 וַעֲשֵׂה בָהֶם וְהִתְחַזַּק <i>and he will do with them and he will be strong</i> Goldingay, <i>Daniel</i> , 272, 288, “he will deal with them as their conqueror” <sup>2567</sup> ; Hartman/Di Lella, <i>Daniel</i> , 267, “ <i>he will treat them as a conqueror</i> ” <sup>2568</sup> ; Montgomery, <i>Daniel</i> , 432	Vdiss, int <sup>2566</sup>
Dan 11:8 וְכֶסֶף וְזָהָב and silver and gold Talmon/Fields, “Collocation,” 88, “riches”	Ndiss, th
Dan 11:21 וַיָּבֵא בְּשִׁלְיָהּ וְהִתְחַזַּק מַלְכוּת בְּחִלְקֵי קְדוֹת <i>and he will come with prosperity and make the kingdom strong with slipperies</i> Hartman/Di Lella, <i>Daniel</i> , 269, “ <i>He will slip in suddenly</i> ” <sup>2569</sup>	Ndiss, int
Dan 11:23 וַיַּעֲלֶה וַיִּעֲצָם and he will go up and he will become mighty Hartman/Di Lella, <i>Daniel</i> , 269, “ <i>and rise to power</i> ” <sup>2571</sup>	Vdiss <sup>2570</sup>
Dan 11:30 וַיִּזְעַם עַל-בְּרִית-קְדוֹשׁ וַעֲשֵׂה <i>and he will be indignant against the holy covenant and he will do/act</i> Goldingay, <i>Daniel</i> , 273, 288, “he will take harsh action” <sup>2573</sup>	Vdiss, int (advn) <sup>2572</sup>
Dan 11:32 וַיִּתְחַזְּקוּ וַעֲשׂוּ and they will be strong and they will do/act Goldingay, <i>Daniel</i> , 273, 288, “will offer firm resistance” <sup>2575</sup> ; Hartman/Di Lella, <i>Daniel</i> , 271, “ <i>will take strong action</i> ” <sup>2576</sup> ; Montgomery, <i>Daniel</i> , 458	Vdiss <sup>2574</sup>

<sup>2564</sup> 2 infc.

<sup>2565</sup> 2 impfc.

<sup>2566</sup> 2 perfc.

<sup>2567</sup> Goldingay refers to Dan 11:7, 30, 32.

<sup>2568</sup> Italics Hartman/Di Lella.

<sup>2569</sup> Italics Hartman/Di Lella.

<sup>2570</sup> 2 perfc.

<sup>2571</sup> Italics Hartman/Di Lella.

<sup>2572</sup> 2 perfc.

<sup>2573</sup> See note to Dan 11:7.

<sup>2574</sup> Impf + perfc.

<sup>2575</sup> See note to Dan 11:7.

<sup>2576</sup> Italics Hartman/Di Lella.

- Dan 11:35 לְצַרְוֹף בָּהֶם וּלְבַרְרַר וּלְלַבֵּן  
to *refine* them and to *purify* and to *whiten*  
Girard, *Psaumes 1-50*, 358 n. 11<sup>2578</sup> 3Vsemf, int  
(*hendiatrix*)<sup>2577</sup>
- Dan 11:36 עַד-כָּלָה זַעַם כִּי נַחֲרָצָה נַעֲשֶׂתָהּ  
until indignation is *complete/finished/destroyed*  
because/indeed *destruction* is made/decided  
Levi, *Inkongruenz*, 89 n. 81.<sup>2579</sup>;  
Nicole, “הרץ,” *NIDOTTE*, vol. II, 286<sup>2580</sup>;  
Schorr, “Les composés,” 172, “extermination décidée”<sup>2581</sup> Ndiss, int
- Dan 11:40 וְשָׁטַף וְעָבַר and he will overflow and he will pass  
Hartman/Di Lella, *Daniel*, 272, “*passing through them like a flood*”<sup>2583</sup> Vdiss (advn)<sup>2582</sup>
- Dan 11:44 לְהַשְׁמִיד וּלְהַחֲרִים to destroy and to devote (to destruction)  
Hartman/Di Lella, *Daniel*, 272, “*to completely exterminate*”<sup>2585</sup> Vsemf<sup>2584</sup>
- Dan 12:10 יִתְבָּרְרוּ וְיִתְלַבְּנוּ וְיִצְּרְפוּ רַבִּים  
and many shall be *purified/purify themselves, be whitened*  
*/make themselves white and refined*  
Girard, *Psaumes 1-50*, 358 n. 11<sup>2587</sup> 3Vsemf (*hendiatrix*)<sup>2586</sup>

## Ezra

- Ezra 2:63 וּלְאֻרִים וּלְתֻמִּיִּם to Urim and to Thummim  
Dam van, *Urim*, 138-139, “perfect illumination”<sup>2588</sup>;  
Houtman, *Exodus*, vol. III, 496<sup>2589</sup>;  
Jeffers, *Magic*, 209 n. 380<sup>2590</sup>;  
Melamed, “Two,” 175<sup>2591</sup> N, a, b, *crux*
- Ezra 3:7 וּמִשְׂתֵּה וּמִאֲכָל and food and drink/feast  
Tur-Sinai (Torczyner), *Language*, 350 Ndiss, th

<sup>2577</sup> 3 infc. A *hendiatrix*, according to Girard.

<sup>2578</sup> Giard refers to Dan 11:35; 12:10.

<sup>2579</sup> See note to Isa 10:23.

<sup>2580</sup> See note to Isa 10:23.

<sup>2581</sup> ‘A decided extermination.’ See note to Isa 10:23.

<sup>2582</sup> 2 perfc.

<sup>2583</sup> Italics Hartman/Di Lella.

<sup>2584</sup> 2 infc.

<sup>2585</sup> Italics Hartman/Di Lella.

<sup>2586</sup> *Yiqtol* + 2 *weyiqtol*. A *hendiatrix*, according to Girard.

<sup>2587</sup> Girard refers to Dan 11:35; 12:10.

<sup>2588</sup> See note to Ex 28:30.

<sup>2589</sup> See note to Ex 28:30.

<sup>2590</sup> See note to Ex 28:30.

<sup>2591</sup> See note to Ex 28:30.

Ezra 3:11 וְהִלְלָה וּבָהוֹדָתָהּ with praising and with thanking Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2593</sup>	Vsemf <sup>2592</sup>
Ezra 4:23 בְּאֶדְרֵעַ וְהִילָהּ by force and strength <i>NET</i> , 716 n. 26, “with threat of armed force”	Nsemf, a
Ezra 7:10αβ וְלַעֲשׂוֹת וְלַלְמֹד and to do and to teach Fensham, <i>Ezra</i> , 101 ( <b>not h.</b> ); Myers, <i>Ezra</i> , 58, “to teach effectively [...] probably hendiadys” <sup>2595</sup> ; <i>NET</i> , 719 n. 7, “may be a hendiadys, in which case it would have the sense of ‘effectively teaching’”	Vdiss (advn) <sup>2594</sup>
Ezra 7:10ββ חֻקִּים וּמִשְׁפָּטִים a statute and a judgment Melamed, “Two,” 175 <sup>2596</sup> ; Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique” <sup>2597</sup>	Nsemf
Ezra 8:22 וְעֵזָה וְאַפָּיִם and his might and his nose/anger Avishur, <i>Studies</i> , 109, “and his fury and his wrath” <sup>2598</sup> ; Fensham, <i>Ezra</i> , 117, 118, “his powerful wrath” <sup>2599</sup> ; <i>NET</i> , 721 n. 6, “his great anger”; Wagner, “עזו,” <i>TDOT</i> , vol. XI, 9, “the two nouns may be interpreted as a hendiadys for ‘his powerful wrath’ or ‘his wrathful power’”; Williamson, <i>Ezra</i> , 112, 114 “his fierce wrath” <sup>2600</sup>	Ndiss, c
Ezra 8:28 וְהַכֶּסֶף וְהַזָּהָב and the silver and the gold Talmon/Fields, “Collocation,” 88, “riches”	Ndiss, th
Ezra 8:29 וְשָׁמְרוּ וְשָׁקְדוּ watch and keep Fensham, <i>Ezra</i> , 119, “Keep them carefully” <sup>2602</sup>	Vsemf (advn) <sup>2601</sup>
Ezra 8:30, 33 וְהַכֶּסֶף וְהַזָּהָב the silver and the gold Talmon/Fields, “Collocation,” 88, “riches”	Ndiss, th
Ezra 9:14 שְׂאֵרִית וּפְלִיטָה a remnant and a fugitive Levi, <i>Inkongruenz</i> , 92;	Nsemf

<sup>2592</sup> 2 infc.

<sup>2593</sup> Allen considers this combination a *hendiadys* and refers to Ezra 3:11; Neh 12:24; 46; 1 Chr 16:4; 23:30; 25:3; 2 Chr 5:13; 31:2.

<sup>2594</sup> 2 infc.

<sup>2595</sup> Italics Myers.

<sup>2596</sup> Melamed refers to the combination of these nouns as a *hendiadys*.

<sup>2597</sup> ‘The regulation of the law, or a legal regulation.’ See note to Ex 15:25.

<sup>2598</sup> Italics Avishur.

<sup>2599</sup> Italics Fensham.

<sup>2600</sup> Italics Williamson.

<sup>2601</sup> 2 impv.

<sup>2602</sup> Italics Fensham.

Schorr, “Les composés,” 170

Ezra 10:14 עיר ועיר city and city  
Schorr, “Les composés,” 172, “toute ville”<sup>2603</sup>

Nsr, iden

## Nehemiah

Neh 1:5 הברית והחסד the covenant and the loving-kindness  
Avishur, *Studies*, 105, “covenant and steadfast love”<sup>2604</sup>;  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
vol. I, “ברית,” 177, “Gnadenzusage”<sup>2605</sup>;  
Honeymann, “Merismus,” 17, “merging of merismus and  
hendiadys”;  
*NET*, 725 n. 10, “his loving covenant”;  
Weinfeld, “Terminology,” 192

Ndiss

Neh 1:7 ואת החקים ואת המשפטים and the statutes and the judgments  
Melamed, “Two,” 175, 177<sup>2606</sup>

Nsemf, b

Neh 2:15 ואשוב ואבוא and I returned and I came  
Williamson, *Ezra*, 186 “ambiguous [...] as a verbal hendiadys,  
which we might render ‘before re-entering’”

Vdiss (advn)<sup>2607</sup>

Neh 2:19 וילענו לנו ויבזו עלינו  
and they mocked at us and they despised us  
Gesenius, *Handwörterbuch* (eds. Rütterswörden/Meyer/Donner),  
vol. I, “בוה,” 135, “sie behandelten uns höhnisch u.  
verachtlich”<sup>2609</sup>

Cla/Vsemf (advn)<sup>2608</sup>

Neh 2:20 ולכם אין חלק וצדקה וזכרון בירושלם  
you have no *part* and *righteousness* and *remembrance* in  
Jerusalem  
*NET*, 726, “no just or ancient right”; 726 n. 23, “probably a  
hendiatrix”

3Ndiss (*hendiatrix*)<sup>2610</sup>

Neh 3:20 החזקה החזק he burned, he strengthened  
Schorr, “Les composés,” 173, “il a appuyé avec zèle”<sup>2612</sup>

Vdiss, asyn (advn)<sup>2611</sup>

---

<sup>2603</sup> ‘All cities.’

<sup>2604</sup> Italics Avishur. See note to Deut 7:9.

<sup>2605</sup> ‘Faith assurance.’

<sup>2606</sup> See note to Ex 15:25.

<sup>2607</sup> 2 impfc.

<sup>2608</sup> 2 impfc

<sup>2609</sup> ‘They treated us derisively and contemptuously.’

<sup>2610</sup> Probably a *hendiatrix*, according to the *NET* Bible commentator.

<sup>2611</sup> 2 perf.

<sup>2612</sup> ‘He pressed on with eagerness.’

<p>Neh 3:33 וַיִּתְחַר לֹא וַיִּכְעַס הַרְבֵּה and he was very angry and he was very enraged Fensham, <i>Ezra</i>, 179-180, “<i>he became very angry</i>”<sup>2614</sup></p>	<p>Cla/Vsemf, synl (adv<sup>m</sup>)<sup>2613</sup></p>
<p>Neh 4:13 הַרְבֵּה וְהַרְבֵּה great and wide Myers, <i>Ezra</i>, 124, “<i>spread out in all directions</i>”<sup>2616</sup> Williamson, <i>Ezra</i>, 220, “<i>very spread out</i>”/p. 223, “is to be understood as a hendiadys”<sup>2617</sup></p>	<p>Ndiss<sup>2615</sup></p>
<p>Neh 7:65 לְאוּרִים וְתוּמִים to Urim and Thummim Dam van, <i>Urim</i>, 138-139, “perfect illumination”<sup>2618</sup>; Houtman, <i>Exodus</i>, III, 496<sup>2619</sup>; Jeffers, <i>Magic</i>, 209 n. 380<sup>2620</sup>; Melamed, “Two,” 175<sup>2621</sup>; Schorr, “Les composés,” 170, “lumière et perfection = oracle”<sup>2622</sup>; Tur-Sinai (Torczyner), <i>Language</i>, 351</p>	<p>N, a, b, <i>crux</i></p>
<p>Neh 8:6 וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ and they bowed down and they bowed/worshipped Cohen, “Saga,” 325, 336 n. 22<sup>2624</sup>; Stuart, <i>Exodus</i>, 290 n. 53, “‘submit worshipfully’ or the like”<sup>2625</sup></p>	<p>Vsemf, synl (adv<sup>m</sup>)<sup>2623</sup></p>
<p>Neh 9:10 וּמִקְרָאִים וּמִפְתָּוִיִּים signs and signs/wonders Houtman, <i>Exodus</i>, vol. I, 363 n. 73<sup>2626</sup>; <i>NET</i>, 735, “awesome signs”; 735 n. 14, “‘awesome signs’ or ‘miraculous signs’”</p>	<p>Nsemf, synl, b</p>
<p>Neh 9:15 לָבוֹא לְרִשְׁתָּהּ to come, to inherit Boling, <i>Joshua</i>, 423, “<i>proceeding to take possession</i>”<sup>2628</sup></p>	<p>Vdiss, asyn (adv<sup>m</sup>)<sup>2627</sup></p>
<p>Neh 9:18 עֲגֹל מִסִּינָה a calf of a molten image Melamed, “Break-up” (Eng.), 126 n. 37, “<i>a molten calf</i>”<sup>2629</sup></p>	<p>Nc</p>

<sup>2613</sup> 2 impfc.

<sup>2614</sup> Italics Fensham.

<sup>2615</sup> 2 adj.

<sup>2616</sup> Italics Myers.

<sup>2617</sup> Italics Williamson.

<sup>2618</sup> See note to Ex 28:30.

<sup>2619</sup> See note to Ex 28:30.

<sup>2620</sup> See note to Ex 28:30.

<sup>2621</sup> See note to Ex 28:30.

<sup>2622</sup> Schorr also refers to Deut 33:8.

<sup>2623</sup> 2 impfc.

<sup>2624</sup> See note to Gen 24:26.

<sup>2625</sup> See note to Gen 24:26.

<sup>2626</sup> See note to Deut 4:34.

<sup>2627</sup> 2 infc.

<sup>2628</sup> Italics Boling. See note to Deut 9:1.

<sup>2629</sup> Italics Melamed. See note to Ex 32:4.

Neh 9:23 לָבוֹא לְרִשְׁתָּהּ to come, to inherit Boling, <i>Joshua</i> , 423, “proceeding to take possession” <sup>2631</sup>	Vdiss, asyn (advn) <sup>2630</sup>
Neh 9:25 וַיֵּאָכְלוּ וַיִּשְׂבְּעוּ and they ate and they were satisfied <i>NET</i> , 736 n. 4, “They ate until they were full”	Vdiss <sup>2632</sup>
Neh 9:30 בְּרוּחְךָ בְּיַד-נְבִיאֶיךָ by your spirit, through your prophets Girard, <i>Symboles</i> , 361, 437 n. 140	Phdiss, asyn
Neh 9:32 הַבְּרִית וְהַחֶסֶד the covenant and the loving-kindness Avishur, <i>Studies</i> , 105, “covenant and steadfast love” <sup>2633</sup> ; <i>NET</i> , 736 n. 14, “covenant fidelity”; Weinfeld, “Terminology,” 192; Williams, <i>Syntax</i> , 16, “the loyal covenant”; <i>Syntax</i> , (ed. Beckman), 30, “covenant loyalty?” <sup>2634</sup>	Ndiss
Neh 10:30 בְּאֵלֶּה וּבְשִׁבְעָהּ with an oath/curse and with an oath Brichto, <i>Problem</i> , 33-34, “perhaps [...] ‘a penalty-fraught oath’”; Keller, “עֵלָה,” <i>TLOT</i> , vol. I, 114; Levi, <i>Inkongruenz</i> , 91 <sup>2636</sup> ; Levine, <i>Numbers 1-20</i> , 197 <sup>2637</sup> ; <i>NET</i> , 737 n. 10, “may be a hendiadys, meaning ‘an oath with penalties’”; 1549 n. 3 <sup>2638</sup>	Nsemf, a <sup>2635</sup>
Neh 12:24 לְהַלֵּל לְהוֹדוֹת to praising, to praising/thanking Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2640</sup>	Vsemf, asyn <sup>2639</sup>
Neh 12:27 הַנְּכִיחָה וְשִׂמְחָה inauguration and gladness Avishur, <i>Studies</i> , 103 n. 1, “dedication with gladness”; Boda, “Notes,” 392 n. 12, “a joyous dedication festival”; Williamson, <i>Ezra</i> , 367, 368, “the dedication with joy” <sup>2641</sup>	Ndiss
Neh 12:46 וְשִׁיר־תְּהִלָּה וְהוֹדוֹת and song of praise and thanking/praising Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2643</sup>	Nc+V <sup>2642</sup>

<sup>2630</sup> 2 infc.

<sup>2631</sup> Italics Boling. See note to Deut 9:1.

<sup>2632</sup> 2 impfc.

<sup>2633</sup> Italics Avishur. See note to Deut 7:9.

<sup>2634</sup> See note to Deut 7:9.

<sup>2635</sup> The conjunction + preposition *be*.

<sup>2636</sup> See note to Num 5:21.

<sup>2637</sup> See note to Num 5:21.

<sup>2638</sup> See note to Num 5:21.

<sup>2639</sup> 2 infc.

<sup>2640</sup> See note to Ezra 3:11.

<sup>2641</sup> Italics Williamson.

<sup>2642</sup> Infc.

<sup>2643</sup> See note to Ezra 3:11.

Neh 13:20 <b>וְשָׁתַיִם וְשָׁתַיִם</b> one time and two Schorr, “Les composés,” 172, “plus d’une fois” <sup>2644</sup>	Ndiss, th
Neh 13:21 <b>וְאָמַרְתָּ לָהֶם וְאָמַרְתָּ לָהֶם</b> and I testified to them and I said Simian-Yofre/Ringgren, “ערד,” <i>TDOT</i> , vol. X, 499, “coordinated with a different verb as hendiadys” <sup>2646</sup>	Vdiss, int <sup>2645</sup>
Neh 13:25 <b>וְאָמַרְתָּ לָהֶם וְאָמַרְתָּ לָהֶם</b> and I contended with them and I cursed Brichto, <i>Problem</i> , 124, “The likelihood is that we have a hendiadys here, the force being: ‘So I upbraided them roundly (=abusively)’”	Vdiss (advn) <sup>2647</sup>
<b>1 Chronicles</b>	
1 Chr 7:23 <b>וַתֵּהָרַת וַתֵּלֶד</b> and she became pregnant and she gave birth Stuart, <i>Exodus</i> , 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family” <sup>2649</sup>	Vdiss <sup>2648</sup>
1 Chr 11:1 <b>וְעַצְמוֹתַי וְבָשָׂרִי</b> your bone and your flesh Schorr, “Les composés,” 170, “parent” <sup>2650</sup>	Ndiss, th, c
1 Chr 11:6 <b>לְרֹאשׁ וּלְפָרֵץ</b> to head and to prince Kalimi, “Capture,” 72 n. 23, “It is a question in itself, if in this verse the words [...] are used per <i>hendiadys</i> or have different meanings” <sup>2651</sup>	Nsemf, a
1 Chr 16:4 <b>וּלְהוֹדוֹת וּלְהַלְלֵם</b> and to thanking and to praising Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2653</sup>	Vdiss <sup>2652</sup>
1 Chron 16:28 <b>וְעוֹן כְּבוֹד</b> honour and might/strength Avishur, <i>Studies</i> , 107, “ <i>glory and strength</i> ” <sup>2654</sup>	Ndiss
1 Chr 16:31 <b>יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ</b> Let the heavens <i>be glad</i> , and let the earth <i>rejoice</i>	Vsemf, synl in Pa <sup>2655</sup>

<sup>2644</sup> ‘More than once.’ Schorr refers to Neh 13:8 but the example he mentions occurs in Neh 13:20.

<sup>2645</sup> 2 impfc.

<sup>2646</sup> See note to 1 Sam 8:9.

<sup>2647</sup> 2 impfc.

<sup>2648</sup> 2 impfc.

<sup>2649</sup> See note to Gen 4:1.

<sup>2650</sup> See note to Gen 29:14.

<sup>2651</sup> Italics Kalimi.

<sup>2652</sup> 2 infc.

<sup>2653</sup> See note to Ezra 3:11.

<sup>2654</sup> See note to Ps 29:1.

<sup>2655</sup> *Yiqtol + weyiqtol*.

Patterson, *Nahum*, 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys”<sup>2656</sup>

1 Chr 17:5 אֶל-אֹהֶל וּמִמְשְׁכָן  
to a tent and from a dwelling/tabernacle  
Held, “Notes,” 37 n. 53

N/Ph, semf, a

1 Chr 18:11 הַכֶּסֶף וְהַזָּהָב the silver and the gold  
Talmon/Fields, “Collocation,” 88, “riches”<sup>2657</sup>

Ndiss, th

1 Chr 18:14 מִשְׁפָּט וְדָרְקָה judgment and righteousness  
Blenkinsopp, *Isaiah 1-39*, 108, 181;  
Brichto, *Grammar*, 41, “*correct judgment*”<sup>2658</sup>;  
Leclerc, *Yahweh*, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  
Melamed, “Two,” 175<sup>2659</sup>;  
Reimer, “צֶדֶק,” *NIDOTTE*, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>2660</sup>;  
Schultz, “Theology,” *NIDOTTE*, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>2661</sup>;  
Weinfeld, “Justice,” 228<sup>2662</sup>

Ndiss

1 Chr 22:5 וְלִשְׁמֵ וְלִהַפְאֵרָה to name and to glory/beauty  
Bullinger, *Figures*, 660, “of glorious fame”;  
Glassius, *Philologiae*, 393, “ad nomen ornatissimum (obtinendum) apud omnes terras”<sup>2663</sup>;  
Winkle van, “Meaning,” 379, “glorious fame”

Ndiss, a

1 Chr 22:9 וְשָׁלוֹם וְשִׁקָּט and to peace and quiet  
Holladay, *Lexicon*, 84, “complete peace”;  
Koehler/Baumgartner, “ו,” *HALAT*, vol. I, 247, “völliger Friede”<sup>2664</sup>; “ו,” *HALOT*, vol. I, 258, “perfect peace”;  
Winkle, “Meaning,” 379, “peaceful quiet”

Nsemf

1 Chr 22:13 אֶת-הַמִּשְׁפָּטִים וְאֶת-הַחֻקִּים the statutes and the judgments  
Melamed, “Two,” 175, 177<sup>2665</sup>

Nsemf, b

<sup>2656</sup> See note to Ps 14:7.

<sup>2657</sup> See note to Gen 13:2.

<sup>2658</sup> Italics Brichto. See note to Gen 18:19.

<sup>2659</sup> See note to 2 Sam 8:15.

<sup>2660</sup> See note to 2 Sam 8:15.

<sup>2661</sup> See note to Ps 99:4.

<sup>2662</sup> See note to 2 Sam 8:15.

<sup>2663</sup> ‘A very honoured name (to be obtained) in all countries.’

<sup>2664</sup> ‘Perfect peace.’

<sup>2665</sup> See note to Ex 15:25.



1 Chr 23:30 לְהַדָּוָה וּלְהַלֵּל to thanking and to praising Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2667</sup>	Vsemf <sup>2666</sup>
1 Chr 25:3 וְהַלֵּל וְהַדָּוָה thanking and praising Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2669</sup>	Vsemf <sup>2668</sup>
1 Chr 28:20 לֹא יַרְפֹּךְ וְלֹא יַעֲזֹבֶךָ he will not leave you and he will not forsake you Brongers, “Merismus,” 110, “er wird dich bestimmt nicht deinem Los überlassen” <sup>2671</sup>	Cla/Vsemf, synl <sup>2670</sup>
1 Chr 29:12 כֹּחַ וְגִבּוֹרָה strength and might/strength Avishur, <i>Studies</i> , 108, “ <i>power of might</i> ” <sup>2672</sup>	Nsemf, synl
1 Chr 29:20 וַיִּקְרְוּ וַיִּשְׁתַּחֲוּוּ and they bowed down and they bowed/worshipped Cohen, “Saga,” 325, 336 n. 22 <sup>2674</sup> ; Stuart, <i>Exodus</i> , 290 n. 53, “‘submit worshipfully’ or the like” <sup>2675</sup>	Vsemf, synl <sup>2673</sup>

## 2 Chronicles

2 Chr 1:10 חֵכְמָה וּמִדָּעָה וְתוֹרָה wisdom and knowledge give to me Levi, <i>Inkongruenz</i> , 88 <sup>2676</sup>	Nsemf
2 Chr 1:11 חֵכְמָה וּמִדָּעָה knowledge and wisdom Levi, <i>Inkongruenz</i> , 88 <sup>2677</sup>	Nsemf
2 Chr 1:12 חֵכְמָה וְחִמְדָּה וְהַמִּדָּעָה הַזֹּאת הָיָה לָהּ <i>the wisdom and the knowledge is given to her</i> Levi, <i>Inkongruenz</i> , 88 <sup>2678</sup>	Nsemf
2 Chr 2:8 גָּדוֹל וְחַפְּזָא great and wonderful Bullinger, <i>Figures</i> , 660, “shall be great, yes – and wonderfully great too”;	Ndiss <sup>2679</sup>

<sup>2666</sup> 2 infc.

<sup>2667</sup> See note to Ezra 3:11.

<sup>2668</sup> 2 infc.

<sup>2669</sup> See note to Ezra 3:11.

<sup>2670</sup> 2 impf.

<sup>2671</sup> See note to Deut 31:6.

<sup>2672</sup> Italics Avishur. Avishur also refers to 2 Chr 20:6.

<sup>2673</sup> 2 impfc.

<sup>2674</sup> See note to Gen 24:26.

<sup>2675</sup> See note to Gen 24:26.

<sup>2676</sup> See note to Dan 1:17.

<sup>2677</sup> See note to Dan 1:17.

<sup>2678</sup> See note to Dan 1:17.

<sup>2679</sup> 2 adj.

Schorr, “Les composés,” 170, “admirablement grand” <sup>2680</sup>	
2 Chr 5:13 לְהַלֵּל וּלְהַדָּוָה to praising and to thanking Allen, “יָדָה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2682</sup>	Vsemf <sup>2681</sup>
2 Chr 6:14 הַבְּרִית וְהַחֶסֶד the covenant and the loving-kindness Avishur, <i>Studies</i> , 105, “covenant and steadfast love” <sup>2683</sup> ; Weinfeld, “Terminology,” 192	Ndiss
2 Chr 6:19 אֶל-הַרְנוּחַ וְאֶל-הַתְּפִלָּה to the shout of joy and to the prayer Avishur, <i>Studies</i> , 110, “cry of prayer” <sup>2684</sup> ; Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>2685</sup>	N/Ph, semf
2 Chr 6:28 אֲרָבִים וְרִקְוִין blight and mildew Avishur, “Pairs,” 71 n. 229, “pestilence or mildew” <sup>2686</sup>	Ndiss, th
2 Chr 6:28 אַרְבֵּה וְחִסִּיל locust and grasshopper Avishur, “Pairs,” 67 n. 212; <i>Studies</i> , 142 n. 1 <sup>2687</sup>	Ndiss, th
2 Chr 6:29 כָּל-תְּפִלָּה כָּל-תְּחִנָּה all prayer, all supplication Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>2688</sup>	N/Ph, semf, asyn
2 Chr 6:35 אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם their prayer and their supplication Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>2689</sup>	N/Ph, semf, c
2 Chr 6:39 אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתֵיהֶם their prayer and their supplications Levi, <i>Inkongruenz</i> , 93 n. 87 <sup>2690</sup>	N/Ph, semf, b, c
2 Chr 7:7 אֶת-הַמִּנְחָה וְאֶת-הַבֹּרֶךְ the burnt-offering and the grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198 <sup>2691</sup>	Ndiss, th
2 Chr 7:17 וְחֻקֵּי וּמִשְׁפָּטַי and my statutes and my judgments Melamed, “Two,” 175, 177 <sup>2692</sup>	Nsemf, b, c

<sup>2680</sup> ‘Exceedingly great.’

<sup>2681</sup> 2 infc.

<sup>2682</sup> See note to Ezra 3:11.

<sup>2683</sup> Italics Avishur. See note to Deut 7:9.

<sup>2684</sup> Italics Avishur. See note to 1 Kgs 8:38 (presumably 8:28 where the nouns occur).

<sup>2685</sup> See note to 1 Kgs 8:28

<sup>2686</sup> See also 1 Kgs 8:37

<sup>2687</sup> See note to 1 Kgs 8:37.

<sup>2688</sup> See note to 1 Kgs 8:28.

<sup>2689</sup> See note to 1 Kgs 8:28.

<sup>2690</sup> See note to 1 Kgs 8:28.

<sup>2691</sup> See note to Ex 30:9.

<sup>2692</sup> See note to Ex 15:25.

<p>2 Chr 9:8 מִשְׁפָּט וְדָרְקָה judgment and righteousness  Blenkinsopp, <i>Isaiah 1-39</i>, 108, 181;  Brichto, <i>Grammar</i>, 41, “<i>correct judgment</i>”<sup>2693</sup>;  Leclerc, <i>Yahweh</i>, 12, “when we encounter the terms, [...] whether in that sequence or reversed, and whether joined by the conjunction or split for parallelism, we will consider them as a hendiadys”;  Melamed, “Two,” 175<sup>2694</sup>;  Reimer, “גִּדְרָק,” <i>NIDOTTE</i>, vol. III, 750, “Since the pair forms a hendiadys, precise and distinct meanings for each of the partners should not be sought. Rather, together they represent the ideal of social justice”<sup>2695</sup>;  Schultz, “Theology,” <i>NIDOTTE</i>, vol. I, 197, “probably best understood as a hendiadys, that is, two terms that can be translated as ‘righteous judgment’ or ‘social justice’”<sup>2696</sup>;  Weinfeld, “Justice,” 228<sup>2697</sup></p>	<p>Ndiss</p>
<p>2 Chr 15:18; 16:2, 3 כֶּסֶף וְזָהָב silver and gold  Talmon/Fields, “Collocation,” 88, “riches”</p>	<p>Ndiss, th</p>
<p>2 Chr 16:14 בְּשִׂמְנֵיהֶם וּבְזָרֵיהֶם spices and kinds/species  Avishur, <i>Studies</i>, 102;  Bullinger, <i>Figures</i>, 660, “sweet odours, yes – and of all manner of kinds”;  Gesenius, <i>Lehrbuch</i>, 854, “Arten von Gewürzen”<sup>2699</sup>;  Gesenius, <i>Lexicon</i> (ed. Robinson), 229, “a still voice, light whisper”<sup>2700</sup>;  Glassius, <i>Philologiae</i>, 393, “aromaticis speciebus”<sup>2701</sup>;  König, <i>Stilistik</i>, 161, “Arten von Gewürzen”<sup>2702</sup>;  Lee, <i>Grammar</i>, 304;  Stuart, <i>Grammar</i>, 335<sup>2703</sup></p>	<p>Ndiss, b<sup>2698</sup></p>
<p>2 Chr 19:10 וְלִמְשָׁפְטֵיהֶם וְלִדְרָקֵיהֶם to statutes and to judgments  Melamed, “Two,” 175, 177<sup>2704</sup></p>	<p>Nsemf, a, b, c</p>
<p>2 Chr 20:6 חֵזֶק וְגִבּוֹרָה strength and might/strength  Avishur, <i>Studies</i>, 108, “<i>power of might</i>”<sup>2705</sup></p>	<p>Nsemf, synl</p>

<sup>2693</sup> Italics Brichto. See note to Gen 18:19.

<sup>2694</sup> Melamed refers to this combination of nouns as a *hendiadys*.

<sup>2695</sup> See note to 2 Sam 8:15.

<sup>2696</sup> See note to Ps 99:4.

<sup>2697</sup> See note to 2 Sam 8:15.

<sup>2698</sup> Concr + abstr.

<sup>2699</sup> ‘Kinds/species of aromatic spices.’

<sup>2700</sup> In the 1858 edition.

<sup>2701</sup> ‘Species of spices.’

<sup>2702</sup> ‘Kinds of spices.’

<sup>2703</sup> In the edition from 1821.

<sup>2704</sup> See note to Ex 15:25.

<sup>2705</sup> Italics Avishur. Avishur also refers to 1 Chr 29:12.

2 Chron 20:22 וַתִּהְיוּ בְרָנָה וּתְהִלָּה with shout of joy and praise Avishur, <i>Studies</i> , 103 n. 1, “In song of praise”	Nsemf, a
2 Chr 29:8 לְשִׂמְנָה וְלִשְׂרָקָה to horror and to hissing Melamed, “Break-up” (Eng.), 133 <sup>2706</sup>	Ndiss, a
2 Chr 29:19 הִכַּנּוּ וְהִקְדַּשְׁנוּ we prepared and we sanctified Johnson, <i>Perfekt</i> , 71	Vdiss <sup>2707</sup>
2 Chr 29:30 וַיִּקְדְּרוּ וַיִּשְׁתַּחֲוּוּ and they fell down and they bowed/worshipped Cohen, “Saga,” 325, 336 n. 22 <sup>2709</sup> ; Stuart, <i>Exodus</i> , 290, n 53, “‘submit worshipfully’ or the like” <sup>2710</sup>	Vsemf, synl <sup>2708</sup>
2 Chr 31:2 וּלְהַתְּרוֹת וּלְהַלְלֵל and to thanking and to praising Allen, “ידה,” <i>NIDOTTE</i> , vol. II, 407, “a hendiadys for hymnic praise” <sup>2712</sup>	Vsemf <sup>2711</sup>
2 Chr 32:1 הַדְּבָרִים וְהָאֱמֶתֶת the words and the truth Avishur, <i>Studies</i> , 102; Gordis, “Usages,” 43, “דְּבָרֵי הָאֱמֶתֶת הָאֱלֹהִים” <sup>2713</sup> ; <i>Koheleth</i> , 279, 332, “words of truth”	Ndiss, b
2 Chr 32:15 גּוֹי וּמְמַלְכָּהּ nation and kingdom Talmon, <i>Kingship</i> , 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence” <sup>2714</sup>	Ndiss
2 Chr 33:3 וַיָּשָׁב וַיִּבְנֶן and he returned and he built <i>NET</i> , 1466 n. 10 <sup>2716</sup>	Vdiss (advn) <sup>2715</sup>
2 Chr 33:6 אֹיִב וַיְדַעֲוֶנִי medium and wizard Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys” <sup>2717</sup> ; Melamed, “Two,” 176 <sup>2718</sup> ; Tur-Sinai (Torczyner), “Medium,” <i>EncBib</i> , vol. I, 135; <i>Language</i> , 350 <sup>2719</sup>	Nsemf

<sup>2706</sup> See note to Jer 19:8.

<sup>2707</sup> *Qatal + weqatal*.

<sup>2708</sup> 2 impfc.

<sup>2709</sup> See note to Gen 24:26.

<sup>2710</sup> See note to Gen 24:26.

<sup>2711</sup> 2 infc.

<sup>2712</sup> See note to Ezra 3:11.

<sup>2713</sup> ‘These words of truth.’

<sup>2714</sup> See note to 1 Kgs 18:10.

<sup>2715</sup> 2 impfc.

<sup>2716</sup> See note to Gen 26:18.

<sup>2717</sup> See note to Lev 19:31.

<sup>2718</sup> See note to Lev 19:31.

<sup>2719</sup> See note to Lev 19:31.

2 Chr 34:3 והַפְּסֻלִים וְהַמַּסְכּוֹת  
and the graven images and the molten images  
Houtman, *Exodus*, vol. III, 639 n. 55<sup>2720</sup>;  
Levi, *Inkongruenz*, 88-89 n. 79<sup>2721</sup>

Ndiss, th, b

2 Chr 34:4 והַפְּסֻלִים וְהַמַּסְכּוֹת  
and the graven images and the molten images  
Houtman, *Exodus*, vol. III, 639 n. 55<sup>2722</sup>;  
Levi, *Inkongruenz*, 88-89 n. 79<sup>2723</sup>

Nsemf, b

---

<sup>2720</sup> See note to Deut 27:15.

<sup>2721</sup> See note to Deut 27:15.

<sup>2722</sup> See note to Deut 27:15.

<sup>2723</sup> See note to Deut 27:15.



# List of tables

## **Chapter 5.**

Table 1. All examples (p. 187)

Table 2. Categories that belong to the column 'All other categories' in table 1 (p. 188)

Table 3. Nouns with different semantic relations (p. 189.)

Table 4. Verbs with various semantic relations (p. 190.)

Table 5. Non-syndetical combinations of components (p. 190.)





## **Bibliography**

### **1. Primary sources (texts and translations)**

#### **1.1 Bible and Bible translations**

Berlin, A., M. Z. Brettler, and M. A. Fishbane, eds. *The Jewish Study Bible*. Oxford: Oxford University Press, 2004.

Bullinger, E. W., ed., *The Companion Bible, Notes and Appendices*. 6 vols. 1909–1922. Reprint, Grand Rapids, Michigan: Kregel Publications, 1999.

Harris Hall III, W., ed. *The NET Bible: The New English Translation*. 2<sup>nd</sup> ed. Biblical Studies Press, L.L.C., 2003.

#### **The Hebrew Bible**

Elliger K., and W. Rudolph, eds. תורה נביאים וכתובים, *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1984.

Elliger K., and W. Rudolph, eds. תורה נביאים וכתובים, *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft. Electronic version 4.10 in *Accordance of Biblia Hebraica Stuttgartensia*, edited by K. Elliger, W. Rudolph, *et al.* 4<sup>th</sup> corrected edition, edited by A. Schenker, Deutsche Bibelgesellschaft, Stuttgart, 1983.

Scherman, N. ed., *Tanach: The Torah/Prophets/Writings: The Twenty-Four Books of the Bible, Newly Translated and Annotated*. The ArtScroll Series. New York: Mesorah Publications, Ltd, 1996.

#### **The New Testament**

Nestle, E., E. Nestle, K. Aland, and B. Aland. *Novum Testamentum Graece*. 27<sup>th</sup> ed. Rev. ed. and Universität Münster, Institut für Neutestamentliche Textforschung, Stuttgart: Deutsche Bibelgesellschaft, 1993.

#### **Septuaginta**

Rahlfs, A., ed. *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes*. Stuttgart: Deutsches Bibelgesellschaft, 1979.

#### **Targums**

Grossfeld, B. *The Aramaic Bible: the Targums*. Vol. 18, *Two Targums of Esther. Translated with Apparatus and Notes*. Wilmington: Del. M. Glazier, 1991.

## 1.2 Ancient authors

### Homer

Homer. *Homeri Ilias*. Edited by H. van Thiel. Hildesheim: Olms Verlag, 1996.

### Horace, Quintus Flaccus

Horace. *Q. Q. Horati Flacci Carmina*. Edited by M. Petschenig. Prag: M. F. Tempsky, 1883.

—. *Horati Flacci Carminum*. Edited by R. Kiessling, and R. Heinze, Berlin: Weidmannsche Buchhandlung, 1958.

—. *Q. Horati Flacci Opera*. Edited by D. R. Shackleton Bailey. Stuttgart: Teubner, 1991.

### Porphyry, Pomponius

Havthall, F., ed. *Acron et Porphyrii Commentarii in Q. Horatium Flaccum*. 2 vols. Berolini, 1864–1866.

Holder, A., ed. *Scholia antiqua in Q. Horatium Flaccum. Porphyrii commentum*. Vol. 1. Anaeni Pontem, 1894.

Porphyry. P. *Pomponii Porphyrii Commentarii in Q. Horatium Flaccum*. Edited by G. Meyer, G. Leipzig: Teubner, 1874.

### Quintilian, Marcus Fabius

Quintilian. *The institutio oratoria of Quintilian*. Translated and edited by H. E. Butler. 4 vols. LCL. Cambridge, Massachusetts: Harvard University Press, 1921–1922.

—. *M. Fabii Quintiliani Institutionis oratoriae libri duodecim*. Edited by M. Winterbottom. 2 vols. SCBO. Oxford: Clarendon Press, 1970.

### Servius, Maurus Honoratus

Servius. *Commentarii in Virgilium Serviani, sive commentarii in Virgilium*. Edited by H. A. Lion. 2 vol. Göttingen: Vandenhoeck et Ruprecht, 1826.

—. *Servianorum in Vergilii carmina commentariorum editionis Harvardianae*. Edited by E. K. Rand, et al. Vol. II. Harvard Series. Lancaster, Pennsylvania: American Philological Association, 1946.

—. *Servianorum in Vergilii carmina commentariorum editionis Harvardianae*. Edited by A. Stocker, and A. Travis. Vol III. Harvard Series. Oxford: Oxford University Press, 1965.

—. *Servii Grammatici qui feruntur in Vergilii carmina commentarii*. Edited by G. C. Thilo, and H. Hagen. 3 vols. Leipzig: 1881–1902. Reprint, Hilderheim, Olms, 1986.

### Virgil, Maro Publius

Virgil. *Vergili Maronis Opera*. Edited by J. Conington, and H. Nettleship. 3 vols. London: Whittaker, 1873–1892.

- . *Vergili Maronis Opera*. Edited by R. A. B. Mynors. SCBO, Oxford: Oxford University Press, 1969.
- . *Aenidos, Liber Primus, with a Commentary by R. G. Austin*. Edited by G. R. Austin, Clarendon Press, Oxford, 1971.
- . *Eclogues, Georgics, Aeneid, I–VI*. LCL. Translated by H. Rushton Fairclough and revised by G. P. Goold. Cambridge, Massachusetts: Harvard University Press, 1999.
- . *Aeneid, VII–XII; Appendix Vergiliana*. LCL. Translated by H. Rushton Fairclough and revised by G. P. Goold. Cambridge, Massachusetts: Harvard University Press, 2000.

### 1.2.1 Text and translations, Internet

Crane, G. R., ed. *Perseus Digital Library*. Tufts University. <http://www.perseus.tufts.edu/hopper/>. (Accessed 2012–04–22).

*Cuneiform texts from Babylonian Tablets in the British Museum*. Published by the Trustees of the British Museum. London.  
<http://library.case.edu/digitalcase/SeachResults.aspx?q=cuneiform> or in *ETANA, Electronic Tools and Ancient Near Eastern Archives*. <http://www.etana.org/home>  
 (Accessed 2012–04–27).

Halton, T. P., et al., eds. *Patrologia Latina*. Electronic version of J–P. Migne, *Patrologia Latina* (1844–1855 and 1862–1865). <http://www.pld.chadwyck.co.uk>. (Accessed 2010–12–10).

*Thesaurus Linguae Graecae®*, *A Digital Library of Greek Literature*. University of California, Irvine. Online, 2000. <http://www.tlg.uci.edu>. (Accessed 2012–01–25).

## 2. Reference works

Abel, F–M. *Grammaire du Grec Biblique*. Paris: J. Gabalda et Fils, 1927.

Anderson, S., et al., eds. *Collins English Dictionary*. 7<sup>th</sup> ed. Glasgow: Harper Collins, 2005.

Aquien, M., and G. Molinié. *Dictionnaire de Rhétorique et de Poétique*. Paris: La Pochothèque, 1996.

Arnold, B. T., and J. H. Choi. *A Guide to Biblical Hebrew Syntax*. Cambridge: Cambridge University Press, 2004.

Badawi, E., M. G. Carter and A. Gully. *Modern written Arabic: A Comprehensive Grammar*. London: Routledge, 2004.

Baldick, C. *The Concise Oxford Dictionary of Literary Terms*. Oxford: Oxford University Press, 1990.

Balz, H. R., and G. Schneider. *Exegetical Dictionary of the New Testament*. 3 vols. Grand Rapids: Eerdmans, 1990–1993.

Bartelt, A. H. *Fundamental Biblical Hebrew*. Saint Louis, Missouri: Concordia Academic Press, 2000.

Bauer, H., and P. Leander. *Historische Grammatik der Hebräischen Sprache des alten Testament*. Halle: Neimeyer, 1922.

- Beer, G. *Hebräische Grammatik*. Bd. 1, Einleitung, Berlin: Göschen'sche Verlagshandlung, 1915.
- Bergsträsser, G. *Hebräische grammatik*. Leipzig: Vogel, 1918.
- Blass, F., A. Debrunner, and R. W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: The University of Chicago Press, 1962.
- Brockelmann, C. *Grundriss der vergleichenden Grammatik der semitischen Sprachen*. 2 vol. Berlin: Reuther & Reichard, 1913.
- . *Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie und Glossar*. 6<sup>th</sup> ed. Leipzig: Harrassowitz, 1951.
- . *Hebräische Syntax*. Neukirchen: Verlag der Buchh. des Erziehungsvereins Neukirchen Kreis Moers, 1956.
- . *Arabische Grammatik*. 14<sup>th</sup> ed. Edited by M. Fleischhammer, Leipzig: VEB Verlag Enzyklopädie, 1965.
- Blau, J. A. *Grammar of Biblical Hebrew*. Wiesbaden: Harrassowitz Verlag, 1993.
- Botterweck, G. J., H. Ringgren, and H-J. Fabry, eds. *Theologisches Wörterbuch zum Alten Testament*. vol. 1–8, 10. Stuttgart: Kohlhammer, 1973–2000.
- . *Theological Dictionary of the Old Testament*. (*Theologisches Wörterbuch zum Alten Testament*. Vol. 1–8, 10. Stuttgart: Kohlhammer, 1973–2000), 15 vols. Translated by J. T. Willis, Eerdmans, Grand Rapids, Michigan, 1977–2006.
- Brockhaus, F. A. *Conversations–Lexicon der neunsten Zeit und Literatur*. 4 vols. Leipzig: Brockhaus, 1832–1834.
- Brown, C., ed. *New International Dictionary of New Testament Theology and Exegesis*. 4 vols. Grand Rapids, Michigan: Zondervan, 1975–1986.
- Brown, F., S. R. Driver and C. A. Briggs. *The Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1906.
- Brown, L., ed. *The New Shorter Oxford English Dictionary on Historical Principles*. 2 vols. Oxford: Clarendon Press, Oxford, 1993.
- Buccellati, G. A. *Structural Grammar of Babylonian*. Wiesbaden: Harrassowitz Verlag, 1996.
- Bullinger, E. W. *Figures of Speech Used in the Bible*. London: Baker Book House, Eyre and Spottiswoode, 1898.
- Bussmann, H. *Routledge Dictionary of Language and Linguistics*. Translated and edited by G. Trauth, and K. Kazzazi. London: Routledge, 1996.
- Buxtorf, J. (Sen.) *Concordantiae Bibliorum hebraicae*. Basel: Ludovici König, 1632.
- . *Lexicon Chaldaicum Talmudicum Rabbinicum*. Basel: Ludovici König, 1640.
- . *Epitome grammaticae Hebrae, breviter et metodice ad publicum scholarum usum proposita*. 7<sup>th</sup> ed. Basel, Georgocum Deckerum, 1658.
- Bühlmann, W., and K. Scherer. *Stilfiguren der Bibel*. Fribourg: Verlag Schweizerisches Katholisches Bibelwerk, 1973.
- Calepino, A. *Dictionarium, quanta maxima fide ac diligenti fieri potuit accurate emendatum, multique partibus cumulatum*. Lutetiae/Paris: Macaeus, 1576.

- Chalker, S., and E. Weiner. *Oxford Dictionary of English Grammar*. Oxford: Clarendon, 1994.
- Cignelli, L., and R. Pierri. *Sintassi di greco biblico (Lxx e NT)*. Jerusalem: Franciscan Printing Press, 2003.
- Clines, D. J. A. *The Dictionary of Classical Hebrew*. 5 vols. Sheffield: Sheffield Academic Press, 1993.
- Cruse, D. A. *A Dictionary of Linguistics and Phonetics*. Malden: Blackwell, Publishing, 2003.
- Crystal, D. *Linguistics*. 2<sup>nd</sup> ed. Harmondsworth: Penguin, 1990.
- . *A Dictionary of Linguistics and Phonetics*. 5<sup>th</sup> ed. Oxford: Blackwell Publishing, 2003.
- Dasypodius, P. *Dictionarium latinogermanicum*. Strasbourg, 1536.
- Davidson, A. B. *Hebrew Syntax*. 3<sup>rd</sup> ed. Edinburgh: T&T Clark, 1901
- . *An Introductory Hebrew Grammar: With Progressive Exercises in Reading, Writing and Pointing by A. B. Davidson, Revised Throughout*. Edited by J. E. McFadyen, Edinburgh: T&T. Clark, 1954.
- . *An Introductory Hebrew Grammar: With Progressive Exercises in Reading, Writing and Pointing, by A. B. Davidsson, Rev. Throughout*. Edited by J. Mauchlin, Edinburgh: T&T. Clark, 1962.
- . *Davidson's Introductory Grammar*. Edited by J. D. Martin, Edinburgh: T&T Clark, 1993.
- . *Davidson's Introductory Hebrew Grammar: Syntax*. Edited by J. C. L. Gibson, Edinburgh: T&T Clark, 1994.
- Davidson, B. *The Analytical Hebrew and Chaldee Lexicon*. First published in 1848. Reprint, London: Samuel Bagster & Sons Ltd, 1967.
- Della Corte, F., ed. *Enciclopedia Virgiliana*. 5 vols. Rome: Istituto della Enciclopedia Italiana, 1984–1991.
- Engnell, I., ed. *Svenskt bibliskt uppslagsverk*. 2 vols. Gävle: Skolförlaget, 1948–1952.
- Erbse, H., ed. *Scholia Graeca in Homeri Iliadem*. 7 vols. Berlin: Walter de Gruyter, 1969–1988.
- Fassberg, S. E. *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah*. HSS 38, Atlanta, Georgia: Scholars Press, 1991.
- Fischer, W. *Grammatik des klassischen Arabisch*. Wiesbaden, Harrassowitz, 1972.
- Fleischer, H. L. *Kleinere Schriften*. 3 vols. Reprint of the edition from 1885–1888, Osnabrück: Biblio Verlag, 1968.
- Forcellini, E. *Totius Latinitatis Lexicon*. 6 vols. Edited by J. Furlanetto, Prag, 1858–1875.
- Fowler, H. W. *A Dictionary of Modern English Usage. The Classic First edition*. First published 1926. Edited by D. Crystal. Oxford: Oxford University Press. 2009.
- . *The New Fowler's Modern English Usage*. 3<sup>rd</sup> edition. Edited by R. W. Burchfield, Oxford: Oxford University Press, 1996.
- Fontanier, P. *Les figures du discours*. 1821–1827. 2<sup>nd</sup> ed. Edited by G. Genette, Paris: Flammarion, 1977.

- Gesenius, W. *Ausführliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache*. Leipzig: Vogel, 1817.
- . *Thesaurus philologicus criticus linguae Hebraeae et Chaldaeae Veteris Testamenti*. Vol I. Leipzig: Vogel, 1835.
- . *A Hebrew and English Lexicon of the Old Testament Including the Biblical Chaldee*. Edited by E. Robinson, Washington: Crocker and Brewster, 1844.
- . *Gesenius' Hebrew Grammar*. 17<sup>th</sup> ed. Edited by E. Rödiger and translated by T. J. Conant, New York: D. Appleton & Company, 1861.
- . *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament* von Wilhelm Gesenius. 7<sup>th</sup> ed. Edited by C. Dietrich, Leipzig: Vogel, 1868–1869.
- . *Wilhelm Gesenius' Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*. 8<sup>th</sup> ed. Edited by F. Mühlau, and W. Volck, Leipzig: Vogel, 1878.
- . *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*. 6 vols. 18<sup>th</sup> ed. Edited by R. Meyer, H. Donner, and U. Rüterswörden, Berlin: Springer, 1987–2010.
- Gildersleeve, B. L., and G. Lodge. *Gildersleeve's Latin Grammar*. Wauconda: Bolchazy–Carducci Publishers, 1989.
- Glassius, S. *Philologiae Sacrae, qua totius sacrosantae, Veteris et Novi Testamenti scripturae, tum stylus et literatura, tum sensus et genuinae interpretationibus ratio expenditur*. 2 vols. First published in Jenae: Steinmann, 1623. Frankfurt: Zachariae Hertelij, 1653.
- Goetz, P. H., ed. *The New Encyclopædia Britannica*. 15<sup>th</sup> ed, 32 vols. Chicago: Encyclopædia Britannica, 1990.
- Gordon, C. H. *Ugaritic Grammar*. Rome: Pontificium Institutum Biblicum, 1940.
- . *Ugaritic Textbook*. Rome: Pontifical Biblical Institute, 1965.
- Greenspahn, F. E. *An Introduction to Aramaic*. SBL Dissertation Series, 74. Atlanta, Georgia: Scholars Press, 1999.
- Genouillac de, H. *Premières recherches archéologiques à Kich*. 2 vols. Paris: Librairie Ancienne Edouard Champion, 1924–1925.
- Grevisse, M. *Le Bon Usage: Grammaire Française*. Paris: Duculot, 1986.
- Guibert, L., R. Lagane, and G. Niobey, et al. eds. *Grand Larousse de la langue française*. 6 vols. Paris: Libraire Larousse, 1973.
- Guthrie, G. H., and S. Duval. *Biblical Greek Exegesis, A Graded Approach to Learning Intermediate and Advanced Greek*. Grand Rapids, Michigan: Zondervan, 1998.
- Haley, W., ed. *Encyclopaedia Britannica*. 23 vols. Chicago: Encyclopaedia Britannica, Inc. 1969.
- Harris, R. L., G. L. Archer Jr, and B. K. Waltke, eds. *Theological Wordbook of the Old Testament*. 2 vols. Moody Press, Chicago, 1980.
- Hawkins, J. M., and R. Allen, eds. *The Oxford Encyclopedic English Dictionary*. Oxford: Clarendon Press, 1991.
- Healey, J. F. *Leshono Suryoyo: First Studies in Syriac*. Piscataway, New Jersey: Gorgias Press, 2005.

- Hoffman, A. G., and B. H. Cowper. *The Principles of Syriac Grammar*. Translated and abridged by B. H. Cowper. London: Williams and Norgate, 1858.
- Hoffmann, A. J. B., and A. Szantyr. *Lateinische Syntax und Stilistik*. München: C. H. Beck'sche Verlagsbuch-handlung, 1965.
- Holladay, W. L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. First published 1971. 10<sup>th</sup> corr. ed. Leiden: Brill, 1988.
- Hornblower, S., and A. Spawforth, eds. *The Oxford Classical Dictionary*. Oxford: Oxford University Press, 1996.
- Hostetter, C. E. *An Elementary Grammar of Biblical Hebrew*. Sheffield: Sheffield Academic Press, 2000.
- Howell, M. S. *A Grammar of the Classical Arabic Language, Translated and Compiled from the Works of the Most Approved Native or Naturalized Authorities*. 7 vols. Delhi: Gian Publishing House, 1986.
- Huehnergard, J. *A Grammar of Akkadian*. Atlanta, Georgia: Scholars Press, 1997.
- Jenni, E., and C. Westermann, eds. *Theologisches Handwörterbuch zum Alten Testament*. 2 vols. München: Kaiser Vlg, Zürich: Theologischer Vlg., 1971–1976.
- . *Theological Lexicon of the Old Testament*. 3 vols. Eds. E. Jenni, C. Westerman. Translated by M. E. Biddle. Peabody, Massachusetts: Hendrickson, 1997.
- Joüon, P. P. *Grammaire de l'hébreu biblique*. Rome: Editrice Pontificio Istituto Biblico, 1923.
- Joüon, P. P., and T. Muraoka. *A Grammar of Biblical Hebrew*. 2 vols. Rome: Editrice Pontificio Istituto Biblico, 1993.
- . *A Grammar of Biblical Hebrew*. 2 vols. 2<sup>nd</sup> ed. Rome: Editrice Pontificio Istituto Biblico, 2008.
- Kittel, G., and G. Friedrich, eds. *Theological Dictionary of the New Testament*. 10 vols. (*Theologisches Wörterbuch zum Neuen Testament*. Stuttgart: Kohlhammer 1933–1979). Translated and edited by G. W. Bromiley, and G. Friedrich. Translation of the Index volume by R. E. Pitken, Grand Rapids, Michigan; Eerdmans, 1972–1979.
- Koehler, L., W. Baumgartner, and J. J. Stamm, eds. *Hebräisches und aramäisches Lexikon zum Alten Testament*. 5 vols. 3<sup>rd</sup> ed. Leiden: Brill, 1967-1996.
- . *The Hebrew and Aramaic Lexicon of the Old Testament*. 2 vols. Translated and edited by M. E. J. Richardson, *et al.* Leiden: Brill, 1994-2000.
- Kuhn, K. G. *Konkordanz zu den Qumrantexten*. Göttingen: Vandenhoeck & Ruprecht, 1960.
- König, E. *Historisch-kritisches Lehrgebäude der hebräischen Sprache*. 3 vols. Leipzig: Hinrichs'sche Buchh., 1881–1897.
- . *Stilistik, Rhetorik, Poetik in Bezug auf die Biblische Literatur*. Leipzig: Teodor Weicher, 1900.
- . *Hebräisches und Aramäisches Wörterbuch zum Alten Testament*. Leipzig: Dieterich'sche Verlagsbuchhandlung, 1910.
- Lambdin, T. O. *Introduction to Biblical Hebrew*. London: Darton, Longman and Todd Ltd, 1973.

- Lambert, M. *Traité de grammaire hébraïque*. 3 vols. Paris: Ernest Leroux, 1931–1938.
- Lanham, R. A. *A Handlist of Rhetorical Terms. A Guide for Students of English literature*. Berkeley and Los Angeles: University of California Press, 1991.
- Lausberg, H. *Handbook of Literary Rhetoric, A Foundation for Literary Studies*. (*Handbuch der literarischen Rhetorik. Eine Grundlage der Literaturwissenschaft*. 2 vols. München: Max Hueber Verlag, Ismaning bei München, 1960). Translated by M. T. Bliss, A. Jansen, and D. E. Orton, edited by D. E. Orton, and R. D. Anderson. Leiden: Brill, 1998.
- Lee, S. *A Grammar of the Hebrew Language*. First published in 1927. London: James Duncan, 1832.
- Leivestad, R. *Nytestamentlig gresk grammatik*. First published 1996. 3 ed. Edited by B. H. Sandvei. Oslo: Universitetsforlaget, 2003.
- Lipiński, E. *Semitic Languages: Outline of a Comparative Grammar*. Leuven: Peeters, 2001.
- Louw, J. P., and E. A. Nida. *Greek–English Lexicon of the New Testament: Based on Semantic Domains*. First published 1989. 2 vols. Edited by R. B. Smith, A. K. Munson, Cape Town: Biblical Society of South Africa, 1993.
- Maclean, A. *Grammar of the Dialects of Vernacular Syriac*. Cambridge: Cambridge University Press, 1895.
- Macúch, R. *Handbook of Classic and Modern Mandaic*. Berlin: W. De Gruyter, 1965.
- Mancinellus, A. *Carmen de Floribus ad Veliternos; de figures; de poetica virtute; vitae carmen*. Venedig: Johannes Tacuinus, de Tridino, 1498.
- Marouzeau, J. *Lexique de la terminologie linguistique*. Paris: Libraire orientaliste Paul Geuthner, 1933.
- Marsias du, M. *Des Tropes; ou des différents sens dans lesquels on peut prendre un même mot dans une même langue*. Paris: Mancius, 1730.
- Matthews, P. H. *The Concise Oxford Dictionary of Linguistics*. 2<sup>nd</sup> ed. Oxford: Oxford University Press, 2007.
- McAucliffe, J. D., ed. *Encyclopedia of the Qur'an*. 6 vols. Leiden: Brill, 2001–2006.
- Menge, H. *Repetitorium der lateinischen Syntax und Stilistik*. 11<sup>th</sup> ed. Edited by A. Thierfelder, Leverkusen: Gottschaltsche Verlagsbuchhandlung, 1953.
- . *Lehrbuch der Lateinischen Syntax und Semantik*. Edited by T. Burkard, and M. Schauer, Darmstadt; Wissenschaftliche Buchgesellschaft, 1974.
- Merwe van der, C., J. A. Naudé, and J. H. Kroeze. *A Biblical Reference Grammar*. Sheffield: Sheffield Academic Press, 1999.
- Meyer, R. *Hebräische Grammatik*. 4 vols. Berlin: de Gruyter, 1966–1972.
- Morier, H. *Dictionnaire de Poétique et de Rhétorique*. Paris: Presses Universitaires de France, 1961.
- Mosheim, J. L. *An Ecclesiastical History Ancient and Modern*. 6 vols. First published in 1726–1755. Translated and edited by A. MacLaine, Charlestown: Samuel Etheridge Jr, 1811.
- Mosellanus, P. *Tabulae de schematibus et tropis*. Schaffenburg: Creavia, 1529.



- Moulton, J. H., W. F. Howard, and N. Turner. *A Grammar of New Testament Greek*. 4 vols. Edinburgh; T&T Clark, 1906–63.
- Mountford, J. F., and J. T. Schultz. *Index Rerum et Nominum in Scholiis et Aelii Donati Tractatorum*. Cornell Studies in Classical Philology, New York: Ithaca, 1930.
- Muraoka, T. *Classical Syriac: A Basic Grammar with a Chrestomathy*. 2<sup>nd</sup> rev. ed. Wiesbaden: Harrassowitz, 2005.
- Murphy, J. J. *Renaissance Rhetoric, A Short–Title Catalogue of Works on Rhetorical Theory from the Beginning of Printing to A.D. 1700, with Special Attention to the Holdings of the Bodleian Library, Oxford. With a Select Basic Bibliography of Secondary Works on Renaissance Rhetoric*. New York: Garland Publishing, 1981.
- Murphy, T. J. *Pocket Dictionary For the Study of Biblical Hebrew*. Downers Grove: InterVarsity Press, 2003.
- Murray, J. A. H. *A New English Dictionary*. Oxford: Clarendon Press, 1901.
- Müller, P–G. “ἑπιφάνεια.” *EDNT*, vol. II, 44–45.
- Nägelsbach von, K. F. *Lateinische Stilistik für Deutsche*. 3<sup>rd</sup> ed. Nürnberg: Verlag von Conrad Geiger, 1858.
- Nöldeke, T. *Kurzgefasste syrische Grammatik*. 2<sup>nd</sup> ed. Darmstadt: Wissenschaftliche Buchgesellschaft, 1966.
- Stevenson, W. P. *Grammar of Palestinian Jewish Aramaic*. 2<sup>nd</sup> ed. Edited by J. A. Emerton, Oxford: Clarendon Press, 1982.
- Pagninus, S. *Thesaurus linguae sanctae*. First published 1529. Antwerpen, 1569.
- Papias. *Vocabularium*. Mediolani, 1476.
- Parrot, A., G. Dossin, and J–R. Kupper. *Archive Royale de Mari; [traduction]. 6, Correspondence de Baḥdi–Lim, préfet du palais de Mari. Transcrite et traduite J. R Kupper*. Paris: Geuthner, 1954.
- Parrot, A., G. Dossin, and M. Birot. *Archive royales de Mari: [traduction]. 14, Lettres de Yaggim–Addu, gouverneur de Sagaratum. Transcrite, trad. et commentées par Maurice Birot*. Paris: Geuthner, 1974.
- Parrot, A., G. Dossin, and J–M. Durand. *Archives royales de Mari: [traductions]. 26, Archives épistolaires de Mari, 1, 1, publiées de J–M. Durand*. Paris: Geuthner, 1988.
- Pauly, A. *Pauly’s Real–Encyclopädie der classischen Altertumswissenschaft*. 47 vols. Edited by G. Wissowa, Walsee: Alfred Druckenmüller Verlag, 1893–1972.
- Pearsall, J., ed. *The New Oxford Dictionary of English*. Oxford: Clarendon Press, 1998.
- Pratico, G. D., and M. V. van Pelt. *Basics of Biblical Hebrew*. Grand Rapids, Michigan: Zondervan, 2001.
- Putnam, F. C. *Hebrew Bible Insert: A Student’ Guide to the Syntax of Biblical Hebrew*. Quakertown, PA: Stylus Publishing, 1997.
- . *Hebrew Bible Insert: A Student’ Guide to the Syntax of Biblical Hebrew*. Libronix Digital System, 2001.
- Quinn, E. *A Dictionary of Literary and Thematic Terms*. New York: Checkmark, 2000.
- Reckendorf, H. *Arabische Syntax*. Heidelberg: C. Winter, 1921.

- Reuchlin, J. *De rudimentis Hebraicis*. Pforzheim: Thomas Anselm, 1506.
- Robinson, T. H. *Paradigms and Exercises in Syriac Grammar*. Oxford: Clarendon Press, 1968.
- Rosenthal F. *A Grammar of Biblical Aramaic*. Wiesbaden: Harrassowitz, 1995.
- Rosenthal, F., ed. *An Aramaic Handbook*. Wiesbaden: Harrassowitz, 1967
- Ross, A. P. *Introducing Biblical Hebrew*. Grand Rapids, Michigan; Baker Academic, 2001.
- Roth, C., ed. *Encyclopaedia Judaica*. 16 vols. Jerusalem: Keter Publishing House, 1971
- Schniedewind, W. M., and J. H. Hunt. *A Primer on Ugaritic: Language, Culture, and Literature*. Cambridge: Cambridge University Press, 2007.
- Segert, S. *A Basic Grammar of the Ugaritic Language with Selected Texts and Glossary*. Berkeley and Los Angeles: University of California Press, 1984.
- Seow, C. L. *A Grammar For Biblical Hebrew*. Nashville: Abingdon Press, 1987.
- . *A Grammar For Biblical Hebrew*. Rev. ed. Nashville: Abingdon Press, 1995.
- Simpson, J. A., and E. C. S. Weiner, eds. *The Oxford English Dictionary*. 20 vols. 2<sup>nd</sup> ed. Clarendon Press, Oxford, 1989.
- Smyth, H. W. *Greek Grammar*. Rev. edition by G. M. Messing, Cambridge, Massachusetts: Harvard University Press, 1956.
- Spauter de, J. *De figuris*. First published in 1519. Antwerpen: Christophori Plantini, 1568.
- Sperber, A. *A Historical Grammar of Biblical Hebrew*. Leiden: Brill, 1966.
- Stevenson, Wm. B. *Grammar of Palestinina Jewish Grammar*. Oxford: Clarendon, 1924.
- Stolz, F., and H. Schmalz, "Lateinische Stilistik." In *Handbuch der klassischen Altertums-wissenschaft*, vol. II. Edited by I. Müller, Nördlingen: Verlag der C. H. Beck'schen Buchhandlung, 1885. 129–411.
- Stuart, M. *A Hebrew Grammar with a Copious Syntax and Praxis*. Flagg and Gould, 1821.
- . *A Hebrew Grammar with a Copious Syntax and Praxis on Select Portions of Genesis and the Psalms*. Andover, 1823.
- . *A Grammar of the Hebrew Language*. Oxford: D. A. Talboys, 1838.
- Sukenik, E. L., ed. *Encyclopaedia Biblica* [Hebr]. 7 vols. Jerusalem: Bialik Institue, 1950–1976.
- Susenbrotus, J. *Epitome troporum ac Schematum*. [An Epitome of Tropes and Schemes]. Edited by J. X. Brennan. Zurich: C. Froschauer, 1541.
- Thackston, W. M. *Introduction to Syriac: An Elementary Grammar with Readings from Syriac Literature*. Bethesda, Md: IBEX Publishers, 1999.
- Trask, R. L. *A Dictionary of Grammatical Terms*. London: Routledge, 1993.
- Uhlemann, F. G. *Syriac Grammar*. Trans. E. Hutchinson. New York: T&T Clark, 1955.
- VanGemeren, W., ed. *New International Dictionary of Old Testament Theology and Exegesis*. 5 vols. Grand Rapids: Paternoster Press, 1997.
- . "Index of Semantic Fields." *NIDOTTE*, vol. V, 1–216.

- Waltke, B. K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, Indiana: Eisenbrauns, 1990.
- Watson, D. F. and A. J. Hauser. *Rhetorical Criticism of the Bible, A Comprehensive Bibliography with Notes on History and Method*. Leiden: Brill, 1994.
- Weidemann, G. F. R. *A Compendious Grammar of the Hebrew Language, with XXVII. Tables*. Calcutta: Bishop's College Press, 1849.
- Weingreen, J. *A Practical Grammar for Classical Hebrew*. First published in 1939. Oxford: Clarendon Press, 1959.
- Whitaker, R. E. *A Concordance of the Ugaritic Literature*. Cambridge, Massachusetts: Harvard University Press, 1972.
- Williams, R. J. *Hebrew Syntax, An Outline*. Toronto: University of Toronto Press, 1976.
- . *Williams' Hebrew Syntax*. Rev. edition by J. C. Beckman, Toronto: University of Toronto Press, 2007.
- Wilpert von, G. *Sachwörterbuch der Literatur*. First published 1955. 5<sup>th</sup> ed. Stuttgart: Alfred Kröner Verlag, 1969.
- Wissowa, G., ed. *Pauly's Real-Encyclopädie der classischen Altertumswissenschaft*. 47 vols. Walsee: Alfred Druckenmüller Verlag, 1893–1972.
- Wright, W. *A Grammar of the Arabic Language*. 2 vols. Cambridge: Cambridge University Press, 1933.
- Zerwick, M. S. *Biblical Greek Illustrated by Examples*. Translated and edited by J. Smith, Rome: Editrice Pontificia Università Gregoriana, 1979.

### 3. Secondary sources

- Aaron, D. H. *Biblical Ambiguities, Metaphor, Semantic and Divine Imagery*. Leiden: Brill, 2001.
- Abbott, D. P. "Rhetoric and Writing in the Renaissance." In *A Short History of Writing Instruction: From Ancient Greece to Modern America*, edited by J. J. Murphy, 145–172. Mahwah, NJ; Lawrence Erlbaum Associates, Inc, 2001.
- Albright, W. F. "Syria, the Philistines, and Phoenicia." In *The Cambridge Ancient History*. Vol. II, part 2, *The Middle East and The Aegean Region c. 1380–1000 B.C.*, edited by I. E. S. Edwards, and C. J. Gadd, 507–536. Cambridge: Cambridge University Press, 1975.
- Allen, L. C. *Ezekiel 1–19*. WBC, vol. 28. Dallas: Word Book Publisher, 1994.
- . "יִדְהָ." *NIDOTTE*, vol. II, 405–408.
- Allen, R. B. "עֲקָלִי." *TWOT*, vol. II, 669.
- . "עֲפָרִי." *TWOT*, vol. II, 687.
- . "עֲקָשׁ." *TWOT*, vol. II, 693.

- Alonso Schökel, L. "Die Stilistische Analyse bei den Propheten." VTSup, vol. VII, 154–164. Leiden: Brill, 1960.
- . *A Manual of Hebrew Poetics*. First published 1988. Reprint, Rome: Editrice Pontificio Istituto Biblico, 2000.
- Alter, R. *The Art of Biblical Poetry*. Edinburg: T&T Clark Ltd, 1985.
- . *Genesis, Translation and Commentary*. New York: Norton, 1996.
- . *The Five Books of Moses, A Translation with Commentary*. New York: Norton, 2004.
- . *The Book of Psalms, A Translation with Commentary*. New York: Norton, 2007.
- Althann, R. *A Philological Analysis of Jeremiah 4–6 in the light of Northwest Semitic*. Rome: Biblical Institute Press, 1983.
- . "The Meaning of שנה ארבעים שנה in 2 Sam 15,7." *Biblica* 73 (1992) 248–252.
- . "Ellipsis in Psalm 9.19, Qohelet 11.5 and Esther 2.1." In *Horizonte biblischer Texte, Festschrift für Josef M. Oesch zum 60 Geburtstag*, edited by A. Vonach, and G. Fischer, 91–98. Fribourg: Academic Press, Göttingen: Vandenhoeck and Ruprecht, 2003.
- Anderson, A. A. *2 Samuel*. WBC, vol. 11. Dallas: Word Books, Publisher, 1989.
- Andersen, F. I. *The Sentence in Biblical Hebrew*. The Hague: Mouton, 1974.
- . *Habakkuk, A New Translation with Introduction and Commentary*. AB, vol. 25. New York: Doubleday, 2001.
- Andersen, F. I. "The Socio-Juridical Background of the Naboth Incident." *JBL* 85/1 (1966) 46–57.
- Andersen, F. I., and D. N. Freedman. *Hosea, A New Translation with Introduction and Commentary*. AB, vol. 24. New York: Doubleday, 1980.
- Andersen, F. I., and D. N. Freedman. *Amos, a New Translation with Introduction and Commentary*. AB, vol. 24A. New York: Doubleday, 1989.
- Andersen, F. I., and D. N. Freedman. *Micah, A New Translation with Introduction and Commentary*. AB, vol. 24E. New York: Doubleday, 2000.
- Arnold, B. T. *Genesis*. Cambridge: Cambridge University Press, 2009.
- Arnold, B. T., and B. E. Beyer. *Encountering the Old Testament, A Christian Survey*. 2<sup>nd</sup> ed. Grand Rapids, Michigan: Baker Academic, 2008.
- Arnold, J. E., T. Wasow, T., A. Asudeh, and P. Alrenga. "Avoiding Attachment Ambiguities: The Role of Constituent Ordering." *JML* 51 (2004) 55–70.
- Ashley, T. R. *The Book of Numbers*. Grand Rapids, Michigan: Eerdmans, 1994.
- Atwell, J. E. "An Egyptian Source for Genesis I." *JTS* 51/2 (2000) 441–477.
- Aumüller, J. "Das sogenannte Hendiadyoin im Lateinischen." *BBG* 32 (1896) 753–759.
- Avishur, Y. "Pairs of Synonymous Words in the Construct State (and in Appositional Hendiadys) in Biblical Hebrew." *Semitics* 2 (1971–1972) 7–81.
- . *Stilistic Studies of Word-Pairs in Biblical and Ancient Semitic Literatures*. Neukirchen-Vluyn: Verlag Butzon & Bercker Kevelaer, 1984.
- Avneri, Z. "Buxtorf, Johannes (I)." *EncJud*, vol. IV, 1543.

- Babut, J-M. *Idiomatic Expressions of the Hebrew Bible, Their Meaning and Translation Through Componential Analysis*. North Richland Hills: BIBAL Press, 1999.
- Bahti, T. "Figure, scheme, trope." In *Princeton Encyclopedia of Poetry and Poetics*, edited by A. Preminger, and T. V. F. Brogan, 409–412. Princeton, New Jersey: Princeton University Press, 1996.
- Bailey, K. E. *Poet & Peasant and Through Peasant Eyes, A Literary–Cultural Approach to the Parables of Luke*. Grand Rapids, Michigan: Eerdmans, 1983.
- Bailey, W. A. "קָרָה." *NIDOTTE*, vol. III, 1200.
- Baker, D. "Further Examples of the Waw Explicatum." *VT* 30/2 (1980) 129–136.
- Baldi, P., and P. Cuzzolin. *New Perspectives on Historical Latin Syntax*. Berlin: Mouton de Gruyter, 2009.
- Baldwin, T. W. *William Shakspeare's Small Latine & Lesse Greeke*. 2 vols. Urbana: University of Illinois Press, 1944.
- Ball, E. "A Note on 1 Kings XXII. 28." *JTS* 28 (1977) 90–94.
- Balz, H. "Βαλαάμ." *EDNT*, vol. I, 190–191.
- Bandstra, B. L. *Genesis 1–11: A Handbook on the Hebrew Text*. Waco: Baylor University Press, 2008.
- Barr, J. *The Semantics of Biblical Language*. Oxford: Oxford University Press, 1961.
- Barré, M. L. "New Light on the Interpretation of Hosea VI 2." *VT*, 28/2 (1978) 129–141.
- . "An Analysis of the Royal Blessing in the Karatepe Inscription." *Maarav* 3/2 (1982) 177–194.
- . "'רַס (h)hym – 'The Land of the Living'?" *JSOT*, 41 (1988) 37–59.
- . "'Wandering about' as Topos of Depression in Ancient Near Eastern Literature and in the Bible." *JNES*, 60/3 (2001) 177–187.
- Barré, M. L., and J. S. Kselman. "New Exodus, Covenant and Restoration in Psalm 23." In *The Word of the Lord Shall Go Forth, Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, edited by C. Meyers, and M. O'Connor, 97–127. Winona Lake, Indiana: Eisenbrauns, 1983.
- Barrick, W. B. *BMH as Body Language, A Lexical and Iconographical Study of the Word BMH When Not a Reference to Cultic Phenomena in Biblical and Post-Biblical Hebrew*. New York: T&T Clark, 2008.
- Bartelt, A. H. *The Book Around Immanuel: Style and Structure in Isaiah 2–12*. Winona Lake, Indiana: Eisenbrauns, 1996.
- Barton, J. *Reading the Old Testament, Method in Biblical Study*. First published in 1984. London: Darton, Longman and Todd Ltd, 2003.
- Bartor, A. "The 'Juridicial Dialogue': A Literary–Judicial Pattern." *VT* LIII/4 (2003) 445–464.
- Batstone, W. "Virgilian Didaxis: Value and Meaning in the *Georgics*." In *The Cambridge Companion to Virgil*, edited by C. Martindale, 125–144. Cambridge: Cambridge University Press, 1997.

- Bazak, J. “The Meaning of the Term ‘Justice and Righteousness’ (משפט וצדקה) in the Bible.” *JLA* 8 (1989) 5–13.
- Beeston, A. F. L. *The Arabic Language Today*. London: Hutchinson, 1970.
- Behaghel, O. “Beziehungen zwischen Umfang und Reihenfolge von Satzgliedern.” *IF* 25 (1909) 110–142.
- Behm, J., and E. Würthwein. “ $\nu\omicron\acute{\epsilon}\omega$ , κτλ.” *TDNT*, vol. IV, 948–1022.
- Behrens, H., D. Loding, and M. T. Roth, eds. *DUMU–E<sub>2</sub>–DUB–BA–A. Studies in Honor of Åke W. Sjöberg*. Philadelphia: Occasional Publications of the Samuel Noah Kramer Fund, nr 11, 1989.
- Bekku van, W. J. “The Hebrew Tradition.” In *The Emergence of Semantics in Four Linguistic Traditions, Hebrew, Sanskrit, Greek, Arabic*, edited by W. J. van Bekku, et al., 3–47. Amsterdam: John Benjamins, 1997.
- . “Hebrew Linguistics and Comparative Semitic Grammar,” In *History of the Language Sciences: An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*, edited by S. Auroux, 240–245. Berlin: Walter de Gruyter, 2000.
- Ben Zvi, E., M. Hancock, and R. Beinert. *Readings in Biblical Hebrew, An Intermediate Textbook*. New Haven: Yale University Press, 1993.
- Bentinck, J. “A Comparison of Certain Discourse Features in Biblical Hebrew and Nyaboa and their Implications for the Translation Process”, *JOTT* 7/3 (1995) 25–47.
- Bergey, R. L. “The Book of Esther—Its Place in the Linguistics Milieu of Post-Biblical Hebrew Prose: A Study in Late Biblical Hebrew.” Ph.D.diss. Dropsie College, University Microfilms International, 1983.
- Berlin, A. *The Dynamics of Parallelism*. Bloomington: Indiana University Press, 1985.
- . *Esther*. The JPS Bible Commentary. Philadelphia: The Jewish Publication Society, 2001.
- . *Lamentations, A Commentary*. OTL. Louisville: Westminster John Knox Press, 2002.
- Bertram, G. “ $\pi\alpha\iota\delta\epsilon\acute{\upsilon}\omega$ , κτλ.” *TDNT*, vol. V, 596–625.
- Beuken, W. A. M. *Haggai–Sacharja 1–8*. Assen: Van Gorcum, 1966.
- Bewer, J. “The Composition of Judges, Chaps. 17, 18.” *AJSLL* 29/4 (1913) 261–283.
- Bialostosky, D. H. *Wordsworth, Dialogics, and the Practice of Criticism*. Cambridge: Cambridge University Press, 1992.
- Björck, G. “Quelques cas de  $\epsilon\nu\ \delta\iota\acute{\alpha}\ \delta\upsilon\omicron\iota\nu$  dans le nouveau testament et ailleurs.” *CN* IV (1940) 1–4.
- Clifton Black II, C. “Keeping up with Recent Studies: XVI. Rhetorical Criticism and Biblical Interpretation.” In *ExpTim* 100 (1989) 252–258.
- Black, D. A. *Linguistics for Students of New Testament Greek*. Grand Rapids, Michigan: Baker Book House, 1988.
- Black, E. *Rhetorical Criticism: A Study in Method*. New York: The Macmillan Company, 1965.
- Blayney, B. *Jeremiah and Lamentations: A New Translation, with Notes Critical, Philological, and Explanatory*. Edinburg: Oliphant & Balfour, 1810.

- Blenkinsopp, J. *Ezra–Nehemiah*. OTL. Pennsylvania: Westminster Press, 1988.
- . *Isaiah 1–39, A New Translation with Introduction and Commentary*. AB, vol. 19. New York: Doubleday, 2000.
- . *Isaiah 40–55, A New Translation with Introduction and Commentary*. AB, vol. 19A. New York: Doubleday, 2002.
- . *Isaiah 55–66, A New Translation with Introduction and Commentary*. AB, vol. 19B. New York: Doubleday, 2003.
- . “Deuteronomy and the Politics of Postmortem Existence.” In *Treasures Old and New*, edited by J. Blenkinsopp, 175–191. Grand Rapids, Michigan: Eerdmans, 2004.
- . *Opening the Sealed Book, Interpretations of the Book of Isaiah in Late Antiquity*. Grand Rapids, Michigan: Eerdmans, 2006.
- Block, D. I. *The Book of Ezekiel, Chapters 1–24*. NICOT. Grand Rapids, Michigan: Eerdmans, 1997.
- . *The Book of Ezekiel, Chapters 25–48*. NICOT. Grand Rapids, Michigan: Eerdmans, 1998.
- . *Judges, Ruth*. NAC, vol. 6. Nashville: Broadman & Holman, 1999.
- Blois de, R. “Towards a New Dictionary of Biblical Hebrew based on Semantic Domains.” Ph.D.diss. Vrije Universiteit, 2000.
- . “Semantic Domains for Biblical Hebrew.” In *Bible and Computer, The Stellenbosch AIBI–6. Proceedings of the Association Internationale Bible et Informatique “From Alpha to Byte” University of Stellenbosch 17–21 July, 2000*, edited by J. Cook, 209–229. Leiden: Brill, 2002.
- Blommerde, C. M. *North–West Semitic Grammar and Job*. Rome: Pontifical Biblical Institute, 1969.
- Boadt, L. *Ezekiel’s Oracles against Egypt, A Literary and Philological Study of Ezekiel 29–32*. Rome: Biblical Institute Press, 1980.
- Boda, M. J. “Short notes, The Use of *TODOT* in Nehemiah XII.” *VT* 44/3 (1994) 387–393.
- Bodine, W. R. “Discourse Analysis of Biblical Literature: What it is and What it Offers.” In *Discourse Analysis of Biblical Literature*, edited by W. R. Bodine, *Semeia Studies* 27, 1–18. Atlanta: Scholars Press, 1995.
- Bolgar, R. R. “Rhetoric.” *EB*, vol. IXX, 257–260.
- Boling, R. G. *Judges, Introduction, Translation and Commentary*. AB, vol. 6A. New York: Doubleday, Garden City, 1975.
- Boling, R. G. *Joshua, A New Translation with Notes and Commentary*. Introduction by G. E. Wright. AB, vol. 6. New York: Doubleday, 1982.
- Boulton, M. “Figures of Speech.” *EB*, vol. IX, 257–260.
- Bozak, B. A. *Life ‘Anew,’ A Literary–Theological Study of Jer. 30–31*. Rome: Editrice Pontificio Istituto Biblico, 1991.
- Braulik, G. “Aufbrechen von geprägten Wortverbindungen und zusammenfassen von Stereotypen Ausdrücken in der Alttestamentlichen Kunstprosa.” *Semitics*, 1 (1970) 7–11.
- Brichto, H. B. *The Problem of ‘Curse’ in the Hebrew Bible*. Philadelphia: Society of Biblical Literature and Exegesis, 1963.

- . “Kin, Cult, Land and Afterlife – A Biblical Complex.” *HUCA* 44 (1973) 1–54.
- . *Towards a Grammar of Biblical Poetics*. New York: Oxford University Press, 1992.
- . *The Names of God*. Oxford: Oxford University Press, 1998.
- Bright, J. *Jeremia*. AB, vol. 21. New York: Doubleday, 1965.
- Brin, G. *The Concept of Time in the Bible and the Dead Sea Scrolls*. Leiden: Brill, 2001.
- Brongers, H. A. “Merismus, Synekdoche und Hendiadys in der Bibel–Hebräischen Sprache.” *OTS* 14 (1965) 100–114.
- . “Alternative Interpretationen des sogenannten Waw copulativum.” *ZAW* 89/3 (1977) 273–277.
- Brown, C., and M. J. Harris. “σκηνη.” *NIDNTT*, vol. III, 811–816.
- Brown, G., and G. Yule. *Discourse Analysis*. Cambridge: Cambridge University Press, 1983.
- Brown, W. P. *Seeing the Psalms, A Theology of Metaphor*. Louisville: Westminster John Knox Press, 2002.
- Browning, R. “Learning and the Past.” In *The Cambridge History of Classical Literature*, vol. II, *Latin Literature*, edited by E. J. Kenney, and W. V. Clausen, 762–769. Cambridge: Cambridge University Press, 1982.
- Brownlee, W. H. “Ezekiel’s Parable of the Watchman and the Editing of Ezekiel.” *VT* 28/4 (1978) 392–408.
- Bultmann, R. “ἀλήθεια, κτλ.” See Quell.
- . “καυχάσμαι, κτλ.” *TDNT*, vol. I, 645–654.
- . “οἰκτίρω, κτλ.” *TDNT*, vol. V, 159–161.
- Burnett, S. G. *From Christian Hebraism to Jewish Studies, Johannes Buxtorf (1564–1629), and Hebrew Learning in the Seventeenth Century*. Leiden: Brill, 1996.
- Busenitz, I. A. “Woman’s Desire for Man: Genesis 3:16 Reconsidered.” *GTJ* 7/2 (1986) 203–212.
- Bush, F. W. *Ruth–Esther*. WBC, vol. 9. Dallas, Word Books, 1996.
- Buth, R. “Word Order in the Aramaic Narratives of Danel from the Perspectives of Functional Grammar and Discourse Analysis.” *JOTT*, 1 (1987) 3–12.
- Butler, T. C. *Joshua*. WBC, vol. 7. Dallas, Word Books, 1983.
- . “Narrative Form Criticism: Dead or Alive?” In *A Biblical Itinerary: In Search of Method, Form and Content: Essays in Honor of George W. Coats*, vol. 240, JSOTSup, edited by E. Carpenter, 39–59. Sheffield: Sheffield Academic Press, 1997.
- Calboli, G. “Endiadi.” *EV*, vol. II, 220–221.
- Camps, W. A. *An Introduction to Virgil’s Aeneid*. Oxford: Oxford University Press, 1969.
- Cassuto, U. *A Commentary on the Book of Genesis*. Vol. I. 1944 (Hebr.), 1964 (Eng.). Reprint, Jerusalem: The Magnes Press, The Hebrew University. 1978.
- . *A Commentary on the Book of Genesis*. Vol. II. 1949 (Hebr.) 1964 (Eng.). Reprint, Jerusalem: The Magnes Press, The Hebrew University. 1984.



- . *A Commentary on the Book of Exodus*. 1951 (Hebr.), 1967 (Eng.). Reprint, Jerusalem: The Magnes Press, The Hebrew University, 1983.
- . *The Goddess Anath*. Jerusalem: Magnes Press, 1971.
- Charpin, D., and F. Joannès, eds. *Marchands, diplomates et empereurs. Études sur la civilisation mésopotamienne offertes à Paul Garelli*. Paris: ERC (Editions Recherche sur les Civilisation), 1991.
- Childs, B. S. *The Book of Exodus*. CTC. Louisville: The Westminster Press, 1974.
- . *Isaiah*. OTL. Louisville: Westminster John Knox Press, 2001.
- Chomsky, W. "Some Traditional Principles in Biblical Exegesis." In *Essays on the Occasion of the Seventieth Anniversary of the Dropsie University*, edited by A. I. Katsh, and L. Nemoy, 33–37. Philadelphia: Dropsie University, 1979.
- Chrzanowski, J. "Verbal Hendiadys Revisited: Grammaticalization and Auxiliation in Biblical Hebrew Verbs." Ph.D.diss. The Catholic University of America, 2011.
- Clark, G. R. *The Word Hased in the Hebrew Bible*. Sheffield: JSOT Press, 1993.
- Clausen, W. *Virgil's Aeneid and the Tradition of Hellenistic Poetry*. Berkeley and Los Angeles: University of California Press, 1987.
- Clements, R. E. *Isaiah 1–39*. NCBC. Grand Rapids, Michigan: Eerdmans, 1980.
- Clifton Black, C. "Rhetorical Criticism and Biblical Interpretation." *ExpT* 100 (1989) 252–258.
- Clines, D. J. A. "Humanity as the Image of God." In *On the Way to the Postmodern, Old Testament Essays, 1967–1998*. Vol. II, JSOTSup 293, edited by J. A. Clines, 447–497. Sheffield: Sheffield Academic Press, 1998.
- . "The Parallelism of Greater Precision, Notes from Isaiah 40 for a Theory of Hebrew Poetry." In *On the Way to the Postmodern, Old Testament Essays, 1967–1998*. Vol. I, JSOTSup 292, edited by J. A. Clines, 314–336. Sheffield: Sheffield Academic Press, 1998.
- Cohen, C. "The Saga of a Unique Verb in Biblical Hebrew and Ugaritic; השתחוה 'to Bow Down' – Usage and Etymology." In *Textures and Meaning; Thirty Years of Judaic Studies at University of Massachusetts Amherst*, edited by L. H. Ehrlich et al., 323–342. Amherst: Department of Judaic and Near Eastern Studies, University of Massachusetts 2004.
- Collins, C. J. "What Happened to Adam and Eve? A Literary–Theological Approach to Genesis 3." *Presbyterion* 27/1 (2001) 12–44.
- Conte, G. B. *Latin Literature, A History*. Translated by J. B. Solodow, Baltimore: The John Hopkins University Press, 1994.
- Coogan M. D. "A Structural and Literary Analysis of the Song of Deborah." *CBQ* 40 (1978) 143–165.
- Cook, J. "The Law of Moses in Septuagint Proverbs." *VT* 49/4 (1999) 448–461.
- Cook, J. A. "The Semantics of Verbal Pragmatics: Clarifying the Roles of WAYYIQTOL and WEQATAL in Biblical Hebrew Prose." *JSS* 49/2 (2004) 247–273.
- Cook, J. A. "The Structure and Significance of Hendiadys in the Hebrew Bible." MA–thesis, Trinity Evangelical Divinity School, 1992.

- Cook, S. L., and C. Patton. *Ezekiel's Hierarchical World, Wrestling with a Tiered Reality*. SBL. Leiden: Brill, 2004.
- Cooper, C. G. *Journey to Hesperia, Scenes From the First Six Books of Vergil's Aeneid*, New York: MacMillan Company, London: St Martin's Press, 1959.
- Coote, R. B. "Hos 14:8: 'They Who are Filled with Grain Shall Live.'" *JBL* 93/2 (1974) 161–173.
- Corbett, E. J. *Classical Rhetoric for the Modern Student*. Oxford: Oxford University Press, (1965), 1990.
- Cornelius à Lapeide. *Commentaria in scripturam sacram, in pentateuchum Mosis, Genesis et Exodus*. First published in 1616. Paris: Ludovicus vives, 1621.
- . *Commentaria in sex posteriore prophetas minores*. First published in 1612. Paris, 1635.
- Cotter, D. W. *Genesis*. BOS, Collegeville, Minnesota: The Liturgical Press, 2003.
- Cotterell, P. "Linguistics, Meaning, Semantics and Discourse Analysis." *NIDOTTE*, vol. I, 134–161.
- Craigie, P. C. *Psalms 1–50*. WBC, vol. 19. Waco, Texas: Word Books, 1983.
- Craigie, P. C., P. H. Kelley, and J. F. Drinkard. *Jeremiah 1–25*. WBC, vol. 26. Dallas: Word Books, 1991.
- Crenshaw, J. L. *Ecclesiastes*. OTL. Philadelphia: Westminster John Knox Press, 1987.
- . *Joel, A New Translation with Introduction and Commentary*. AB, vol. 24C. New York: Doubleday, 1995.
- Crim, K. R. "The New English Bible." *BT* 21/3 (1970), 149–154.
- Cross, F. M. "𐤊𐤍." *TDOT*, vol. I, 242–261.
- . *Canaanite Myth and Hebrew Epic. Essays in the History of the Religion of Israel*. First published 1973. Cambridge, Massachusetts: Harvard University Press, 1997.
- Cruse, D. A. *Lexical Semantics*. Cambridge: Cambridge University Press, 1986.
- Culley, R. C. *Oral Formulaic Language in the Biblical Psalms*. Toronto: University of Toronto Press, 1967.
- D'Angelo, F. J. "Rhetorical Criticism." In *Encyclopedia of Rhetoric and Composition, Communication from Ancient Times to the Information Age*, edited by T. Enos, 604–608. New York: Garland Publishing Inc, 1996.
- Dahood, M. *Psalms I: 1–50*. AB, vol. 16. New York: Doubleday & Company, 1966.
- . *Psalms II: 51–100*. AB, vol. 17. New York: Doubleday & Company, 1970.
- . *Psalms III: 101–150*. AB, vol. 17A. New York: Doubleday & Company, 1970.
- . "Hebrew lexicography: A Review of W. Baumgartner's *Lexicon*, Volume II." *Orientalia*, 49, 1976, 327–365.
- Dam van, C. *The Urim and Thummim: A Means of Revelation in Ancient Israel*. Winona Lake, Indiana: Eisenbrauns, 1997.
- Darwish, A. *F(x) The Transfer Factor, Selected Essays on Translation and Cross-Cultural Communication*. Melbourne: Writescop Pty, Ltd. 2003.
- . *Optimality in Translation*. Victoria: Writescop Publishers, 2008.

- . *Translation and News Making in Contemporary Arabic Television*. Victoria: Writescopie Pty, Ltd, 2010.
- Davies, G. F. *Israel in Egypt: Reading Exodus 1–2*. Sheffield: Sheffield Academic Press, 1992.
- Dawson, D. A. *Text–Linguistics and Biblical Hebrew*. Sheffield: Sheffield Academic Press, 1994.
- Day, A. *The English Secretoire*. First published 1586. London: Robert Waldegrave, 1592.
- Dean, A. “Nos autem in Nomine Domini.” *OV* 5 (2004).
- Decembrio, A. C. *Oratoris clarissimi, ad summum Pontificem Pius II*. First published 1527. Basel, 1562.
- Dentan, R. C. “The Literary Affinities of Exodus XXXIV 6f.” *VT* 13/1 (1963) 34–51.
- Derouchie, J. S. “Circumcision in the Hebrew Bible and Targums: Theology, Rhetoric, and the Handling of Metaphor.” *BBR* 14.2 (2004) 175–203.
- Derrida, J. “Et Cetera ... (and so on, und so weiter, and so forth, et ainsi de suite, und so überall, etc.)” Translated by G. Bennington. In *Deconstructions: A User’s Guide*, edited by N. Royle, 282–305. Basingstoke: Palgrave, 2000.
- Despauterius, J. *De Figuris liber, ex Quintiliano, Donato, Diomede, Valla, Placentino, Mancinello, Nigro, pluribusque diligenter concinnatus*. Paris. 1519.
- Dewailly, L–M. “Finns det många hendiadys i Nya Testamentet?” *SEÅ* 50–52 (1986) 50–56.
- Dhorme, E. *Job*. London: Nelson, 1967.
- Dickson, D. *The New Politics of Science*. Chicago: University of Chicago Press, 1984.
- Diem von, W. “Alienable und Inalienable Possession im Semitischen.” *ZDMG* 136 (1986) 227–291.
- Dobbs–Allsopp F. W. “Ingressive *qwm* in Biblical Hebrew.” *ZAW* 8/1 (1995) 31–54.
- . “The Effects of Enjambment in Lamentations.” *ZAW* 113 (2001) 370–385.
- Dohmen, C. “פּסַלִּים.” *TDOT*, vol. XII, 30–38.
- Dotan, A. “The Origins of Hebrew Linguistic and the Exegetic Tradition.” In *History of the Language Sciences: An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*, edited by S. Auroux, 215–227. Berlin: Walter de Gruyter, 2000.
- Dozeman, T. B. “OT Rhetorical Criticism.” *ABD*, vol. V, 712–715.
- Driver, G. D. “Colloquialisms in the Old Testament.” In *Mélanges Marcel Cohen: études de linguistique, ethnographie et sciences connexes offertes par ses amis et ses élèves à l’occasion de son 80ème anniversaire*, edited by D. Cohen, 232–239. The Hague: Mouton, 1970.
- Duckworth, G. E. *Structural Patterns and Proportions in Vergil’s Aeneid*. Ann Arbor: The University of Michigan Press, 1962.
- Duke, R. K. *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*. Bible and Literature Series 25, Sheffield: Sheffield Academic Press, 1990
- During, T. “De Vergilii Sermone epico. Göttingen.” Ph.D.diss. Göttingen, 1905.

- Dyck, A. R. *A Commentary on Cicero, De Officiis*. Ann Arbor: The University of Michigan Press, 1996.
- Eden, P. T. *A Commentary on Virgil; Aeneid VIII*. Leiden: Brill, 1975.
- Egnell, I. “Babels torn.” *SBU*, vol. I, 170.
- Ehelolf, H. *Ein Wortfolgeprinzip im Assyrisch–Babylonischen*. Marburg, 1916.
- Eichler, B. L. “Review of ‘Social Justice in Ancient Israel and in the Ancient Near East.’” *JQR* 89/1–2, (1998) 185–190.
- Ekblad Jr, E. R. *Isaiah’s Servant Poems according to the Septuagint: An Exegetical and Theological Study*. CBET 23. Leuven: Peeters, 1999.
- Ellis deJong, M., ed. *Nippur at the Centennial. Papers read at the 35<sup>e</sup> Rencontre Assyriologiques International, Philadelphia, 1988*. Occasional publishings of the Samuel Noah Kramer Fund, 14. Philadelphia, Pennsylvania, 1991.
- Endo, Y. *The Verbal System of Classical Hebrew in the Joseph Story, An Approach from Discourse Analysis*. Assen: Van Gorcum, 1996.
- Erlandsson, S. “Några exempel på Waw Explicativum.” *SEÅ* 41–42 (1977) 69–76.
- Eskhult, M. “Markers of Text Type in Biblical Hebrew from a Diachronic Perspective.” In *Hamlet on a Hill: Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of his Sixty–Fifth Birthday*, edited by M. F. J. Baasten, and W. Th. van Peursen, 153–164. Leuven: Peeters, 2003.
- Everaert, M., E. J. van der Linden, A. Schenk, and R. Schreuder. “Introduction.” In *Idioms, Structural and Psychological Perspectives*, edited by M. Everaert, E–J. van der Linden, A. Schenk, and R. Schreuder, 1–14. Hillsdale, New Jersey: LEA, 1995, 1–12.
- Fassberg, S. E. “Sequences of Positive Commands in Biblical Hebrew: לֵךְ אִמֶּר, לֵךְ וְאָמַרְתָּ, הִלֹּךְ וְאָמַרְתָּ.” In *Biblical Hebrew In Its Northwest Semitic Setting, Typological and Historical Perspectives*, edited by S. Fassberg, and A. Hurvitz, 51–64. Jerusalem: The Hebrew University Magnes Press, 2006.
- Featherston, S. “Coreferential Objects in German: Experimental Evidence on Reflexivity.” *LB* 192 (2002) 457–484.
- Fensham, F. C. *The Books of Ezra and Nehemiah*. NICOT. Grand Rapids, Michigan: Eerdmans, 1983.
- Ferrand, L., and B. New. “Semantic and Associative Priming in the Mental Lexicon.” In *Mental Lexicon: “Some Words to Talk About Words,”* edited by P. Bonin, 25–43. New York: Nova Science Publishers, 2003.
- Fiedler, P. “ἀσεβής, κτλ.” *EDNT*, vol. I, 168–169.
- . “σκληροκαρδία, κτλ.” *EDNT*, vol. III, 254–255.
- Fields, W. W. *Sodom and Gomorrah, History and Motif in Biblical Narrative*, Sheffield: Sheffield Academic Press, 1997.
- Fishbane, M. “Additional Remarks on רַחֲמַיִם (Amos 1:11).” *JBL* 91/3 (1972) 391–392.
- . *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon Press, 1985.
- Fleishman, J. “Legal Innovation in Deuteronomy XXI 18–20.” *VT* 50/3 (2003) 311–327.
- Foerster, W. “σέβομαι, κτλ.” *TDNT*, vol. VII, 168–196.

- Fokkelman, J. P. L. *Major Poems of the Hebrew Bible, II, Psalms and Job 4–14*. Assen: Van Gorcum, 2000.
- . *Reading Biblical Poetry, An Introductory Guide*. Louisville: Westminster John Knox Press, 2001.
- . *Major Poems of the Hebrew Bible, IV, Job 15–42*. Assen: Van Gorcum, 2004.
- Fortson IV, B. W. *Indo–European Language and Culture*. Oxford: Blackwell Publishing, 2004.
- Foss, S. K. *Rhetorical Criticism: Exploration and Practice*. Prospect Heights III: Waveland Press, 1989.
- Fowler, D. “The Virgil Commentaries of Servius.” In *The Cambridge Companion to Virgil*, edited by C. Martindale, 73–78. Cambridge: Cambridge University Press: 1997.
- Fowler, R. “Figures of Speech.” In *The Encyclopedia of Language and Linguistics*, vol. III, edited by R. E. Asher, 1221–1224. Oxford: Pergamon Press, 1994.
- Fox, M.V. *Qohelet and His Contradictions*. Sheffield: The Almond Press, 1989.
- . *Character and Ideology in the Book of Esther*. Colombia: University of Carolina Press, 1991.
- . *A Time to Tear Down and a Time to Build Up*. Grand Rapids, Michigan: Eerdmans, 1999.
- . *Proverbs 1–9, A New Translation with Introduction and Commentary*. AB, vol. 18A. New York: Doubleday, 2000.
- Franke, C. *Isaiah 46, 47, and 48: A New Literary–Critical Reading*. Biblical and Judaic Studies from the University of California, vol. III, Winona Lake, Indiana: Eisenbrauns, 1994.
- Fraser, B. “Pragmatic Research: Methodological Issues.” In *The Concise Encyclopedia of Pragmatics*, eds., J. L. Mey, and E. R. Asher, 710–712. Oxford: Elsevier, 1998.
- Freedman, D. N. “Strophe and Meter in Exodus 15.” In *Pottery, Poetry, and Prophecy*, edited by D. N. Freedman, 187–227. Winona Lake, Indiana: Eisenbrauns, 1980.
- Friedman, D. N., and A. Welch. “פְּתִיחַ.” *TDOT*, vol. XIV, 412–418.
- Friedman, R. E. “The Tabernacle in the Temple.” *BibA* 43/4 (1980) 241–248.
- Friedman, S. “כל-הקצר קודם.” [“The ‘Law of Increasing Members’ in Mishnaic Hebrew”], *Leshonenu*, 35 (1971) 117–129; 192–206.
- Gadenz, P. T. *Called from the Jews and from the Gentiles: Pauline Theology in Romans 9–11*. Tübingen: Mohr Siebeck, 2009.
- Gamberoni, J. “פְּתִיחַ.” *TDOT*, vol. XV, 514–543.
- Garrett, D. A. *Proverbs, Ecclesiastes, Song of Songs*. NAC, vol. 14. Nashville, Tennessee: B&H Publishing Group, 1993.
- Gee, J. P. *An Introduction to Discourse Analysis: Theory and Method*. Routledge: Taylor & Francis, 2010.
- Geller, S. A. *Sacred Enigmas*. London: Routledge, 1996.
- Giesen, H. “σκάνδαλον.” *EDNT*, vol. III, 249–250.
- Ginsberg, H. L. “The Oldest Interpretation of the Suffering Servant.” *VT* 3/4 (1953) 400–404.

- . “Review of F. Rosenthal’s, *A Grammar of Biblical Aramaic*.” *JBL* 80/4 (1961) 386–387.
- Girard, M. *Les symboles dans la Bible, Essai de théologie biblique enracinée dans l’expérience humaine universelle*. Montreal: Bellarmin, 1991.
- . *Les psaumes redécouverts, De la structure au sens, 51–100*. Montreal: Bellarmin, 1994.
- . *Les psaumes redécouverts, De la structure au sens, 101–150*. Montreal: Bellarmin, 1994.
- . *Les psaumes redécouverts, De la structure au sens, 1–50*. Montreal: Bellarmin, 1996.
- Gitay, Y. *Isaiah and His Audience: the Structure and Meaning of Isaiah 1–12*. Assen: Van Gorcum, 1991.
- . “Rhetorical Criticism.” In *To Each Its Own Meaning, An Introduction to Biblical Criticisms and Their Application*, edited by S. L. McKenzie, and S. R. Haynes, 135–149. Louisville: Westminster Press, 1993.
- Glueck, N. *Hesed in the Bible*. (“Das Wort hesed im alttestamentlichen Sprachgebrauche als menschliche Verhaltensweise in profaner und religiöser Bedeutung.” Ph.D.diss, Thüringische Landsuniversität, Jena, 1927). Translated by A. Gottschalk. Introduction G. A. Larue. Cincinnati: Hebrew Union College Press, 1967.
- Gnoli, G. “Dahyu.” *EI*, vol. VI, 590.
- Gold, D. L. “Language as a Criterion of Ethnic or Geographic Identification: A Note on “Language” = “People, Nation.”” *Orbis*, 31/2 (1982) 190–193.
- Goldenberg, G. “On Direct Speech and the Hebrew Bible.” In *Studies in Hebrew and Aramaic Syntax, Presented to Professor J. Hoftijzer on the Occasion of His Sixty-Fifth Birthday*, edited by K. Jongeling, H. L. Murre–van der Berg, and L. van Rompay, 79–96. Leiden: Brill, 1991.
- Goldingay, J. E. *Daniel*. WBC, vol. 30. Milton Keynes: Word Books, 1989.
- . *Psalms 1–41*. BCOT. Grand Rapids, Michigan: Baker Academic, 2006.
- . *Psalms 42–89*. BCOT. Grand Rapids, Michigan: Baker Academic, 2007.
- . *Psalms 90–150*. BCOT. Grand Rapids, Michigan: Baker Academic, 2008.
- Goldingay, J. E., and D. Payne, *Isaiah 40–55*. 2 vols. ICT. London: T&T Clark, 2006.
- Good, E. M. “Exodus XV 2.” *VT* 20/3 (1970) 358–359.
- . *In Turns of Tempest, A Reading of Job with a Translation*. Stanford: Stanford University Press, 1990.
- Goodfriend Adler, E. “Prostitute.” In *Women in Scripture*, edited by C. Meyers, T. Craven, and R. S. Kramer, 209–210. Boston: Houghton Mifflin Company, 2000.
- Goppelt, L. “πίνω, κτλ.” *TDNT*, vol. VI, 135–160.
- Gordis, R. “Some Hitherto Unrecognized Meanings of the Verb *SHUB*.” *JBL* 52 (1933) 153–162.
- . “The Biblical Root *ŠDY–ŠD*: Notes on 2 SAM. i. 21; JER. xviii. 14; PS. xci. 6; JOB v. 21.” *JTS*, 41 (1940) 34–43.
- . *Koheleth – The Man and his World*. New York: The Jewish Theological Seminary of America, 1951.

- . “לסגליות המלצה בכתבי הקודש.” [“Some Rhetorical Usages in Biblical Hebrew”] In *The Word and the Book*, edited by R. Gordis, 30–43. New York: Ktav Publishing House, 1976.
- Gordon, C. H. “This Time (Genesis 2:23).” In “*Sha’arei Talmon*” *Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon*, edited by M. Fishbane, E. Tov, and W. W. Fields, 47–51. Winona Lake, Indiana: Eisenbrauns, 1992.
- Goshen-Gottstein, M. “The Lexicography of Hebrew.” *Lexicographica*, 7 (1991) 72–93.
- Gransden, K. W. *Virgil, The Aeneid*. Cambridge: Cambridge University Press, 1990.
- Grant, M. *Greek and Latin Authors 800 B.C. – A.D. 1000*. New York: The H. W. Wilson Company, 1980.
- Gravett, S. “Reading ‘Rape’ in the Hebrew Bible: A Consideration of Language.” *JSOT* 28.3 (2004) 279–299.
- Gray, G. B. *A Critical and Exegetical Commentary on Numbers*. ICC. First published in 1903. Edinburgh: T&T Clark, 1965.
- Green, L. D. “Grammatica Movet: Renaissance Grammar Books and *Elocutio*.” In *Rhetorica Movet, Studies in Historical and Modern Rhetoric in Honour of Heinrich F. Plett*, edited by P. L. Oesterreich, and T. O. Sloane, 73–116. Leiden: Brill, 1999.
- Green, W. H. *A Hebrew Chrestomathy; Or, Lessons in Reading and Writing Hebrew*. New York: Wiley & Son, 1864.
- Greenberg, M. “Review–Essay: The New Torah Translation.” *Judaism*, 12.1 (1963) 225–237.
- . *Biblical Prose Prayer: As a Window to the Popular Religion of Ancient Israel*. Berkeley and Los Angeles: University of California Press, 1983.
- . *Ezekiel 1–20, A New Translation with Introduction and Commentary*. AB, vol. 22. New York: Doubleday, 1983.
- . *Ezekiel 21–37, A New Translation with Introduction and Commentary*. AB, vol. 22A. New York: Doubleday, 1997.
- Greenfield, J. “Some Glosses on the Sefire Inscriptions.” In *Al Kanfei Yonah, Collected Studies of Jonas C. Greenfield on Semitic Philology*, vol. I, edited by S. M. Paul, M. E. Stone, and A. Pinnick, 327–333. Leiden: Brill, 2001.
- Greenspahn, F. E. *Hapax Legomena in Biblical Hebrew, A Study of the Phenomenon and Its Treatment Since Antiquity with Special Reference to Verbal Forms*. Chico, California: Scholars Press, 1984.
- Grisanti, M. A. “נתן.” *NIDOTTE* vol. III, 205–211.
- Groom, S. A. *Linguistic Analysis of Biblical Hebrew*. Carlisle: Paternoster Press, 2003.
- Gross, W. “Is there really a Compound Nominal Clause in Biblical Hebrew?” In *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, Linguistic Studies in Ancient West Semitic, vol. 1, edited by C. L. Miller, 19–49. Winona Lake, Indiana: Eisenbrauns, 1999.
- Gärtner, B. and C. Brown. “ἐπιφάνεια”, *NIDNTT*, vol. II, 317–340.
- Habel, N. C. *The Earth Story in the Psalms and the Prophets*. Sheffield: Sheffield Academic Press, 2001.

- Hackemann, L. F. *Servius and his Sources in the Commentary on the Georgics*. New York: Columbia University Press, 1940.
- Hadley, J. M. *The Cult of Asherah in Ancient Israel and Judah*. Cambridge: Cambridge University Press, 2000.
- Hahn, A. E. “Hendiadys; Is There Such a Thing?” *CW* 15/25 (1922) 193–197.
- Hamilton, V. P. “הרה.” *NIDOTTE*, vol. I, 1057–1060.
- . *The Book of Genesis Chapters 1–17*. NICOT. Grand Rapids, Michigan: Eerdmans, 1990.
- . *The Book of Genesis Chapters 18–50*. NICOT. Grand Rapids, Michigan: Eerdmans, 1995.
- Hanson, R. S. *The Psalms in Modern Speech for Public and Private Use*. 3 vols. Philadelphia: Fortress Press, 1968.
- Haran, M. “The Graded Numerical Sequence and the Phenomenon of ‘Automatism’ in Biblical Poetry.” In *Congress Volume, Uppsala*, edited by A. Anderson, et al., VTSup 22, 238–267. Leiden: Brill, 1972.
- . *Temples and Temple–Service in Ancient Israel: An Inquiry into Biblical Cult Phenomena and the Historical Setting of the Priestly School*. Grand Rapids, Michigan: Eisenbrauns, 1985.
- Harman, A. “Particles.” *NIDOTTE*, vol. IV, 1028–1042.
- Harris, R. L. “חסר.” *TWOT*, vol. I, 305–307.
- Harrison, S. J. *Vergil, Aeneid 10, with Introduction, Translation, and Commentary*. Oxford: Clarendon Press, 1991.
- Hartley, J. E. *The Book of Job*. NICOT. Grand Rapids, Michigan: Eerdmans, 1988.
- . *Leviticus*. WBC, vol. 4. Word Books, Waco, 1992.
- Hartman, L. F., and A. A. Di Lella. *The Book of Daniel, A New Translation with Notes and Commentary*. AB, vol. 23. New York: Doubleday, 1978.
- Hartmann, B. “Die nominalen Aufreihungen im Alten Testament.” Ph.D.diss. Zürich, 1953.
- . *Die nominalen Aufreihungen im Alten Testament*, (Materialsammlung), Zürich: Brunner & Bodmer, 1953.
- Hasel, G. F. “גיד.” *TDOT*, vol. IX, 187–202.
- Hataf, G. “(Free) Direct Discourse in Biblical Hebrew.” *HS* 41 (2000) 7–30.
- Hatz, G. “Beiträge zur lateinischen Stilistik (Zur hendiadyoin in Ciceros Reden).” *Program der kgl.–bayer. Studienanstalt Schweinfurt für das Schuljahr 1885/86*. Schweinfurt, 1886.
- Hauck, F. “κοινωνός, κτλ.” *TDNT*, vol. III, 789–809.
- Hausmann, J. “קצר.” *TDOT*, vol. XIII, 99–104.
- . “קרה.” *TDOT*, vol. XIII, 162–164.
- Hayes, C. E. *Gentile Impurities and Jewish Identities: Intermarriage and Conversion from the Bible to the Talmud*. Oxford: Oxford University Press, 2002.
- Hayes, K. M. “Jeremiah IV 23: *tôhû* without *bôhû*.” *VT* 47/2 (1997) 247–249.
- Healey, J. F. *First Studies in Syriac*. Birmingham: University of Birmingham, 1980.



- Hecker, K., and W. Sommerfeld, eds. *Nippur at the Centennial. Papers Read at the 35<sup>e</sup> Rencontre Assyriologiques Internationales, 1988*. Occasional Publications of the S. N. Kramer Fund 14, Philadelphia: University Museum, 1992.
- Heine, B. *Possession; Cognitive Sources, Forces, and Grammaticalization*. Cambridge: Cambridge University Press, 1997.
- Held, M. "Philological Notes on the Mari Covenant Rituals." *BASOR* 200 (1970) 32–40.
- Helm, R. "Pomponius Porphyrio." *RE*, 2412–2416.
- Hill, A. E. *Malachi, A New Translation with Introduction and Commentary*. AB, vol. 25D. New York: Doubleday, 1998.
- . "Daniel." In *Daniel–Malachi*, EBC, vol. 8. edited by T. Longman III, D. E. Garland. Grand Rapids Michigan: Zondervan, 2009, 19–212.
- Hillers, D. R. *Lamentations, A New Translation with Introduction and Commentary*. AB, vol. 7A. First published in 1972. New York: Doubleday, 1992.
- Ho, A. *Şedeq and Şedaqah in the Hebrew Bible*. New York: Peter Lang, 1991.
- Hoftijzer, J. "David and the Tekoite Woman." *VT* 20/4 (1970) 439–444.
- Holes, C. *Modern Arabic Structures, Functions and Varieties*. Washington: Georgetown University Press, 1995.
- Holladay, J. S. "Assyrian Statecraft and the Prophets of Israel." In *Prophecy in Israel*, edited by D. Petersen, 122–143. Philadelphia: Fortress Press, 1987.
- Holladay, W. L. "Hebrew Verse Structure Revisited (I): Which Words 'Counts'?" *JBL* 118/1 (1999) 19–32.
- . "Indications of Jeremiah's Psalter." *JBL* 121/2 (2002) 245–261.
- Homan, M. M. "Beer Production by Throwing Bread into Water: A New Interpretation of Qoh. XI 1–2." *VT* 42/2 (2002) 275–278.
- . "Beer, Barley, and שֶׁכֶר in the Hebrew Bible." In *Le–David Maskil, A Birthday Tribute for David Noel Freedman*, edited by R. E. Friedman, and W. H. C. Propp, 25–38. Leiden: Eisenbrauns, 2004.
- Honeyman, A. M. "Merismus in Biblical Hebrew." *JBL* 81 (1952) 11–18.
- Hopper P. J. "Hendiadys and Auxiliation in English." In *Complex Sentences in Grammar and Discourse, Essays in Honor of Sandra A. Thompson*, edited by J. Bybee, and M. Noonan, 145–173. Amsterdam: John Benjamin B.V., 2002.
- Horsfall, N., ed. *A Companion to the Study of Virgil*. Leiden: Brill, 1995.
- . "Virgil: His Life and Times." In *A Companion to the Study of Virgil*, edited by N. Horsfall, 1–25. Leiden: Brill, 1995.
- . *Virgil, Aeneid 3, A Commentary*. Leiden: Brill, 2006.
- Houtman, C. *Exodus*. Vol. I, HCOT. Kampen: Kok Publishing House, 1993.
- . *Exodus*. Vol. II, HCOT. Kampen: Kok Publishing House, 1996.
- . *Exodus*. Vol. III, HCOT. Leuven: Peters, 2000.
- Howard Jr, D. M. "Rhetorical Criticism in Old Testament Studies." *BBR* 4 (1994) 87–104.

- Huang, Y. "Pragmatics." In *The Pragmatics Encyclopedia*, edited by L. Cummings, 341–345. London: Routledge, 2009.
- Hubbard Jr, R. L. *The Book of Ruth*. NICOT. Grand Rapids, Michigan: Eerdmans, 1988.
- Hübner, H. "χρόνος." *EDNT*, vol. III, 488–489.
- Isaksson, B. *Studies in the Languages of Qohelet*. Stockholm: Almqvist & Wiksell, 1987.
- . "Introduction." In *Circumstantial Qualifiers in Semitic: The Case of Arabic and Hebrew*, B. Isaksson, H. Kammensjö, M. Persson, *Abhandlungen für die Kunde des Morgenlandes*, bd. 70, 1–35, edited by B. Isaksson, Wiesbaden: Harrassowitz, 2009.
- Isaksson, B., H. Kammensjö and M. Persson. *Circumstantial Qualifiers in Semitic: The Case of Arabic and Hebrew*, edited by B. Isaksson, *Abhandlungen für die Kunde des Morgenlandes*, bd. 70, Wiesbaden: Harrassowitz, 2009.
- Jacobson, J. R. *Chanting the Hebrew Bible, The Complete Guide to the Art of Cantillation*. Philadelphia: Jewish Publication Society, 2002.
- . *Chanting the Hebrew Bible, Student Edition*. Philadelphia, Jewish Publication Society, 2005.
- Jacobsen, R. A. "Many are saying": *The Function of Direct Discourse in the Hebrew Psalter*. London: T&T Clark International, 2004.
- Jamme, A. *Sabean Inscriptions from Maḥram Bilqîs (Marib)*. Baltimore: John Hopkins, 1962.
- Jeffers, A. *Magic and Divination in Ancient Palestine and Syria*. Leiden: Brill, 1996.
- Jeffries, L., and D. MacIntyre. *Stylistics*. Cambridge: Cambridge University Press, 2010.
- Jepsen, A. "אָמַן." *TDOT*, vol. I, 292–323.
- Johnson, B. *Hebräisches Perfekt und Imperfekt mit vorangehenden we<sup>e</sup>*. Lund: LiberLäromedel/Gleerup, 1979.
- Jongkind, D. "Review of Cignelli/Pierri *Sintassi di greco biblico (Lxx et NT)*." In *Review of Biblical Literature*, 6 (2004) 84–88
- Joosten, J. "Translating the Untranslatable: Septuagint Renderings of Hebrew Idioms." In *Translation is Required: The Septuagint in Retrospect and Prospect*, edited by R. J. V. Hiebert, 59–70. Atlanta: SBL, 2010.
- Justice, D. *The Semantics of Form in Arabic in the Mirror of European Languages*. Studies in Language Companion Series, 15. Amsterdam: John Benjamins Publishing Company, 1987.
- Kaddari, M. Z. "זיווגי שם-עצם ('הרכבים' מין השוג dvandva בעברית המקראית)." ["Dvanda-Type 'Composite' Substantives in Biblical Hebrew."], *Leshonenu*, 30/2 (1966) 113–135.
- . "A Semantic Approach to Biblical Parallelism." *JJS*, 24/2 (1973) 167–175.
- Kahana, H. *Esther, Juxtaposition of the Septuagint Translation with the Hebrew Text*. CBET, 30. Leuven: Peeters Publishers, 2005 (no pagination).
- Kaiser Jr, W. C. "Exodus." In *Genesis–Leviticus*. EBC, vol. 1. Revised edition, no pagination, eds. T. Longman III, D. E. Garland, Grand Rapids, Michigan: Zondervan, 2009.
- . *What does the Lord Require? A Guide for Preaching and Teaching Biblical Ethics*. Grand Rapids, Michigan: Baker Academic, 2009.

- Kaiser, W. *Toward Old Testament Ethics*. Grand Rapids, Michigan: Zondervan, 1992.
- Kaiser, W., and M. Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids, Michigan: Zondervan, 1994.
- Kalimi, I. "The Capture of Jerusalem in the Chronistic History." *VT* 52/1 (2002) 66–79.
- Kamano, N. *Cosmology and Character, Qoheleth's Pedagogy from a Rhetorical–Critical Perspective*. Walter de Gruyter, Berlin, 2002
- Kaster, R. A. *Guardians of Language: The Grammarian and Society in Late Antiquity*, Berkeley and Los Angeles: University of California Press, 1988.
- . "Pomponius." *OCD*, 1218.
- Keach, B. *Tropologia, A Key to Open Scripture Metaphors*. First published in 1681. London: William Hill Collingridge, 1858.
- Keel, O. *The Song of Songs*. CC. Minneapolis: Fortress Press, 1994.
- Keel, O., and M. Küchler. *Orte und Landschaften der Bible*. 2 vols. Zürich: Benziger–Vanderhoeck & Ruprecht, 1982.
- Kelle, B. E. *Hosea 2: Metaphor and Rhetoric in Historical Perspective*. Atlanta: SBL, 2005.
- Keller, C. *Face of the Deep*. London: Routledge 2003.
- Keller, C. A. "עֲזָה." *TLOT*, vol. I, 113–115.
- Kellermann, D. "גִּדְרֵי." *TDOT*, vol. II, 439–449.
- . "מִנְקֵדֵלִי." *TDOT*, vol. IX, 58–64.
- . "מִשְׁכָּן." *TDOT*, vol. IX, 58–64.
- Kennedy, G. K. *Classical Rhetoric and its Christian and Secular Tradition from Ancient to Modern Times*. Chapel Hill: The University of North Carolina Press, 1980.
- . *A New History of Classical Rhetoric*. Princeton: Princeton University Press, 1994.
- . "Historical Survey of Rhetoric," In *Handbook on Classical Rhetoric in the Hellenistic Period*, edited by S. E. Porter, 3–50. Leiden: Brill, 1997.
- . *New Testament Interpretation Through Rhetorical Criticism*.
- . "The Genres of Rhetoric" In *Handbook on Classical Rhetoric in the Hellenistic Period*, edited by S. E. Porter, 43–50. Leiden: Brill, 1997.
- . "Foreword." In *Handbook of Literary Rhetoric, A Foundation for Literary Studies*. (*Handbuch der literarischen Rhetorik. Eine Grundlage der Literaturwissenschaft*. 2 vols. Max Hueber Verlag, Ismaning bei München, 1960). Translated by M. T. Bliss, A. Jansen, and D. E. Orton, edited by D. E. Orton, and R. D. Anderson, ix–xxi. Leiden: Brill, 1998.
- . "Classical Rhetoric." In *Encyclopedia of Rhetoric*, edited by T. O. Sloane, 92–115. Oxford: Oxford University Press, 2001.
- Kenney, E. J. "Books and Readers in the Roman World." In *The Cambridge History of Classical literature*, vol. II. *Latin Literature*, edited by E. J. Kenney, 3–32. Cambridge: Cambridge University Press, 1982.
- Keown, G. L., P. J. Scalise, and T. G. Smothers. *Jeremiah 26–52*. WBC, vol. 27. Dallas: Word Books, 1995.

- Kerl, E. “Das Hendiadyoin bei Shakespeare.” Ph.D.diss. Universität Marburg, 1922. Microfiche.
- Kessler, M. “A Methodological Setting for Rhetorical Criticism,” In *Art and Meaning: Rhetoric in Biblical Literature*, edited by D. Clines, D. Gunn, and A. Hauser, 1–19. Sheffield: Sheffield Academic Press, 1982.
- Khan, G. “Object Markers and Agreement Pronouns in Semitic Languages.” *BSOAS*, 47 (1984) 468–500.
- . *Studies in Semitic Syntax*. Oxford: University Press, 1988.
- Kidd, J. E. R. *Alterity and Identity in Israel*. Berlin: de Gruyter, 1999.
- Kimḥi, D. *David Kimḥi’s Hebrew Grammar (Mikhlol)*. Edited by W. Chomsky, New York: Bloch Pub. Co., 1952.
- Kittel, B. P., V. Hoffer, and R. A. Wright. *Biblical Hebrew: A Text and Workbook*. New Haven: Yale University Press, 1989.
- Klarer, M. *An Introduction to Literary Studies*. London: Routledge, 1999.
- Klein, G. L. *Zechariah*. NAC, vol. 21B. Nashville: B&H Publishing Group, 2008.
- Klein, R. W. *1 Samuel*. WBC, vol. 10. Waco: Word Books, 1983.
- Klein, W. W., C. L. Blomberg, and R. I. Hubbard Jr. *Introduction to Biblical Interpretation*. Dallas: Word Publishing, 1993.
- Kleinknecht, H., F. Baumgärtel, W. Bieder, E. Sjöberg, and E. Schweizer. “πνεῦμα, κτλ.” *TDNT*, vol. VI, 332–435.
- Kleinknecht, H. G., O. Grether, O. Procksch, J. Fichtner, E. Sjöberg, and G. Stählin. “ὄργη, κτλ.” *TDNT*, vol. V, 382–447.
- Kleinknecht, H., G. von Rad, K. G. Kuhn, and K. L. Schmidt. “βασιλεύς, κτλ.” *TDNT*, vol. I, 564–593.
- Kloppenborg Verbin, J. S. “Egyptian Viticultural Practices and the Citation of Isa 5:1–7 in Mark 12:1–9.” *NovT* 44/2 (2002) 134–159.
- Knierim, R. “מִרְדָּ” *TLOT*, vol. II, 684–686.
- Knowles, M., and R. Moon. *Introducing Metaphor*. New York: Routledge, 2006.
- Koenen, K. “שָׁבַל.” *TDOT*, vol. XIV, 112–128.
- Koivosto–Alanko, P. *Abstract Words in Abstract Worlds, Directionality and Prototypical Structure in the Semantic Change in English Nouns of Cognition*. Helsinki: Société Néophilologique, 2000.
- Konkel, A. H. “אֵנָה.” *NIDOTTE*, vol. I, 606–609.
- . “בְּהֵרִי.” *NIDOTTE*, vol. I, 606–609.
- . “עֵצֵרִי.” *NIDOTTE*, vol. III, 501–503.
- Koopmans, W. T. “The Poetic Prose of Joshua 23.” In *Structural Analysis of Biblical and Caananite Poetry*, edited by W. van der Meer, and J. C. de Moor, 83–118. Sheffield: Sheffield Academic Press, 1988.
- Kloppenborg Verbin, J. S. “Egyptian Viticultural Practices and the Citation of Isa 5:1–7 in Mark 12:1–9.” *NovT* 44 (2002) 134–159.

- Koptak, P. E. "Rhetorical Criticism of the Bible: A Resource for Preaching." *CQ* 54/3 (1996) 26–37.
- Korpel, M. C. A., and J. C. de Moor. *The Structure of Classical Hebrew Poetry: Isaiah 40–55*. Leiden: Brill, 1998.
- Kottsieper, I. "עֲבָדָה." *TDOT*, vol. XIV, 311–336.
- Krašovec, J. *Der Merismus*. Rome: Biblical Institute Press, 1977.
- . "Merism – Polar Expressions in Biblical Hebrew." *Biblica*, 64 (1983) 231–239.
- Kraus, F. R. *Sonderformen Akkadischer Parataxe: Die Koppelungen*. Mededelingen der Koninklijke Nederlandse Akademi van Wetenschappen, Afd. Letterkunde, nr. 50.1. Amsterdam: North-Holland Publishing Company, 1987.
- Kraut, C. P. *Baptism: The Holy Doctrine Set Forth in Holy Scripture, and Taught in the Evangelical Lutheran Church*. Gettysburg: J. E. Wible, 1866.
- Kremer, J. "ἀνάστασις, κτλ." *EDNT*, vol. I. 88–92.
- Kronholm, T. "עֲבָדָה." *TDOT*, vol. XI, 434–451.
- Kselman, J. "The Recovery of Poetic Fragments from the Pentateuchal Priestly Source." *JBL* 97/2 (1978) 161–173.
- . "A Note on Psalm 85:9–10." *QBC* 46 (1984) 23–27.
- . "Psalm 101: Royal Confession and Divine Oracle." *JSOT* 33 (1985) 45–62.
- Kuntz, J. K. "Hendiadys in the Psalms." Paper presented at the International Conference of Society of Biblical Literature in New Orleans, 1990.
- . "Hendiadys as an Agent of Rhetorical Enrichment in Biblical Poetry, with Special Reference to Prophetic Discourse." In *God's Word for Our World, Biblical Studies in Honor of Simon John De Vries*, vol. I, edited by J. H. Ellens, D. L. Ellens, R. P. Knierim, and I. Kalimi, 114–134. London: T&T Clark International, 2004.
- Kuyper, L. J. "Grace and Truth: An Old Testament Description of God, and Its Use in the Johannine Gospel." *Interpretation* 18 (1964) 3–19.
- König, E. "Style of Scripture." In *A Dictionary of the Bible*, vol. V, edited by J. Hastings, 156–169. Edinburgh: T&T Clark, 1904.
- . *Die Psalmen*. Gütersloh: C. Bertelsmann, 1927.
- Köpf, U. "The Institutional Framework of Theological Studies in the Late Middle Ages." In *Hebrew Bible Old Testament, The History of its Interpretation*. Vol. II, *From the Renaissance to the Enlightenment*, edited by M. Sæbø, 123–153. Göttingen: Vandenhoeck & Ruprecht, 2008.
- Köster, H. "σπλάγχνον, κτλ." *TDNT*, vol. VII, 548–559.
- Labuschagne, C. J. "נָהַג." *TLOT*, vol. II, 774–791.
- . "עֲבָדָה, 'nh I.'" *TLOT*, vol. II, 926–930.
- Lagercrantz, O. "Act 14 17." *ZNW* 31 (1932) 86–87.
- Laney, J. C. "God's Self-Revelation in Exodus 34:6–8." *BS* 158 (2001) 36–51.
- Lawson Younger Jr, K. "יָקָו I." *NIDOTTE*, vol. III, 907.
- . "שְׁמִירָה I." *NIDOTTE*, vol. IV, 166.

- Leclerc, T. L. *Yahweh is Exalted in Justice: Solidarity and Conflict in Isaiah*. Minneapolis: Fortress Press, 2001.
- Lee, D. “Genres, Registers, Text Types, Domains and Styles: Clarifying the Concepts and navigating a Path through the BNC Jungle.” In *Teaching and Learning by Doing Corpus Analysis, Proceedings of the Fourth International Conference on Teaching and Language Corpora, Graz 19–24 July, 2000*, edited by B. Kettemann, and G. Marko, 248–292. Amsterdam: Rodopi, 2001.
- Lee, J. A. L. “Translations of the Old Testament.” In *Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C – A.D. 400*, edited by S. E. Porter, 775–783. Leiden: Brill, 2001.
- Leech, G. N. *A Linguistic Guide to English Poetry*. London: Longmans, 1969.
- Leibowitz, N. *Studies in Bereshit (Genesis), In the Context of Ancient and Modern Jewish Bible Commentary*. Translated A. Newman, Jerusalem: Maor Wallach Press, 1974.
- Levi, J. *Die Inkongruenz im biblischen Hebräisch*. Wiesbaden: Harrassowitz, 1987.
- Levine, B. A. “Comparative Perspectives on Jewish and Christian History.” *JAOS* 99/1 (1979) 81–86.
- . *Leviticus*. The JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1989.
- . *Numbers 1–20, A New Translation with Introduction and Commentary*. AB, vol. 4. New York: Doubleday, 1993.
- . *Numbers 21–36, A New Translation with Introduction and Commentary*. AB, vol. 4A. New York: Doubleday, 2000.
- Levinson, S. C. *Pragmatics*. Cambridge: Cambridge University Press, 1983.
- Levita, E. B. *Sefer ha-Harkavah*. Trans. S. Münster, Iohann Froben, 1525.
- . *The Massoreth Ha-Massoreth of Elias Levita*. Edited by Ginsburg, London: Longmans, Green, Reader & Dyer, 1867.
- Levy, D., H. Ringgren, J. Milgrom, and H-J. Fabry. “עֲדָה.” *TDOT*, vol. X, 468–481.
- Lewalski Kiefer, B. *Protestant Poetics and the Seventeenth-Century Religious Lyric*. Princeton, New Jersey: Princeton University Press, 1979.
- Lewis, T. “Dr Tayler Lewis on Biblical Study.” *OTST* 5/7 (1886) 303–304.
- Lillas-Schuil, R. “A Survey of Syntagms in the Hebrew Bible Designated Hendiadys.” In *Current Issues in the Analysis of Semitic Grammar and Lexicon II, Oslo-Göteborg Cooperation 4<sup>th</sup>–5<sup>th</sup> November 2005*, eds., L. Edzard, and J. Retsö, in *Abhandlungen für die Kunde des Morgenlandes*, bd LIX, 79–100. Wiesbaden: Harrassowitz Verlag, 2006.
- Lockyer, H. *All the Divine Names and Titles in the Bible*. First published in 1975. Grand Rapids, Michigan: Zondervan, 1988.
- Loewe, R. “Christian Hebraists (1100–1890).” *EncJud*, vol. VIII, 10–71.
- . “Hebrew Linguistics.” In *History of Linguistics*, vol. I, *The Eastern Traditions of Linguistics*, edited by G. C. Lepschy, 97–163, London: Longman, 1994.
- Loewenstamm, S. E. “מ/הרבייה and נשך.” *JBL* 88 (1969) 78–80.
- Long, B. O. “Two Question and Answer Schemata in the Prophets.” *JBL* 90 (1971) 129–139.

- Longman III, T. *The Book of Ecclesiastes*. NICOT. Grand Rapids, Michigan: Eerdmans, 1998.
- Lorenz, G. R. *Adjective Intensification – Learners Versus Native Speakers*. Amsterdam: Rodopi, 1999.
- Louw, J. P. “Semantics.” *ABD*, vol. V, 1077–1081.
- Lowery, Kirk, E. “A Classified Discourse Analysis Bibliography.” In *Discourse Analysis of Biblical Literature, What It Is and What It Offers*, edited by W. R. Bodine, *Semeia Studies* 27, 213–253, Atlanta, Georgia: Scholars Press, 1995.
- Lundbom, J. R. *Jeremiah, A Study in Ancient Hebrew Rhetoric*. Winona Lake, Indiana: Eisenbrauns, 1997.
- . *Jeremiah 1–20, A New Translation with Introduction and Commentary*. AB, vol. 21A. New York: Doubleday, 1999.
- . “Hebrew Rhetoric.” In *Encyclopedia of Rhetoric*, edited by T. Sloane, 325–328. Oxford: Oxford University Press, 2001.
- . *Jeremiah 21–36, A New Translation with Introduction and Commentary*. AB, vol. 21B. New York: Doubleday, 2004.
- Lyne, R. O. A. M. *Words and the Poet, Characteristic Techniques of Style in Vergil’s Aeneid*, Oxford: Clarendon Press, 1989.
- Lyons, J. *Semantics*, Cambridge: Cambridge University Press, 1968.
- . *Introduction to Theoretical Linguistics*. First published in 1968. Reprint, Cambridge: Cambridge University Press, 2001.
- MacDonald, J. “Some Distinctive Characteristics of Israelite Spoken Hebrew.” *BO* 3 (1975) 162–175.
- Mack, P. *Elizabethan Rhetoric, Theory and Practice*. Cambridge: Cambridge University Press, 2002.
- Mack, S. *Patterns of Time in Vergil*. Hamden, Connecticut: Archon Books, 1978.
- Madigan, D. A. *The Qur’āns’s Self-image, Writing and Authority in Islam’s Scripture*. Princeton: Princeton University Press, 2001.
- Mahanta, D. “Figurative Speech.” In *Encyclopedia of Linguistics*, vol. I, edited by P. Strazny, 335–337. New York: Fitzroy Dearborn, 2005.
- Maiberger, P. “רָדָה.” *TDOT* vol. XIII, 416–422.
- Malbran-Labat, F. “L’hendiadys en Akkadien.” In *Mélanges David Cohen*, edited by J. Lentin, and A. Lonnet, 438–459. Paris: Maisonneuve & Larose, 2003.
- Malul, M. “Strong drink.” In *Dictionary of Deities and Demons in the Bible*, edited by K. van der Toorn, B. Becking, and P. W. van der Horst, 1550–1553. Leiden: Brill, 1995.
- Margulis, B. “A Ugaritic Psalm (RŠ 24.252).” *JBL* 89/2 (1970) 292–304.
- Marret, C. “Idioms.” In *Encyclopedia of Linguistics*, vol. I, edited by P. Strazny, 494–495. New York: Fitzroy Dearborn, 2005.
- Marshall, P. K. *Servius and Commentary on Virgil*. Center for Medieval and Renaissance Studies, Asheville, North Carolina: Pegasus Press, 1997.

- Mascarenhas, T. *The Missionary Function of Israel in Psalms 67, 96 and 117*. Lanham, Maryland: University Press of America, 2005.
- Mastin, B. “WAW EXPLICATIVUM in 2 Kings VIII 9.” *VT* 34/3 (1984) 353–355.
- Mathews, K. A. *Genesis 1–11:26*. NAC, vol. 01A. Nashville: Broadman & Holman, 1996.
- . *Genesis 11:27–50:26*. NAC, vol. 01B. Nashville: Broadman & Holman, 2005.
- Matthews, G. B. “On Not Being Said to Do Two Things.” *Analysis*, 31/6 (1971) 204–208.
- Maurer, C. “τίθημι, κτλ.” *TDNT*, vol. VIII, 152–169.
- Mays, J. L. *Micah*. OTL. Philadelphia: Westminster John Knox, 1976.
- McCarter Jr. P. K. *I Samuel*. AB, vol. 8. New York: Doubleday, 1980.
- . *II Samuel*. AB, vol. 9. New York: Doubleday, 1984.
- McDonald, J. I. H. “Rhetorical Criticism.” In *A Dictionary of Biblical Interpretation*, edited by R. J. Coggins and J. L. Houlden, 599–660. London: SCM Press, 1990.
- McDonald–Glazier, B. “Malachi 2:12.” *JBL* 105/2 (1986) 295–298.
- McDonough, M., R. E. Prior, and M. Stansbury. *Servius’ Commentary on Book Four of Virgil’s Aeneid*. Wauconda: Bolchazy–Carducci Publishers, Inc., 2004.
- McKane, W. *Proverbs: A New Approach*. OTL. London: SCM Press, 1980.
- Medan, M. “Levita, Elijah (Baḥur; ben Asher ha–Levi Ashkenazi).” *EncJud*, vol. 11, 131–135.
- Meier, S. A. *Speaking of Speaking, Marking Direct Discourse in the Hebrew Bible*. VTSup 46, Leiden: Brill, 1992.
- Melamed, E. Z. “שנים שהם אחד (EN ΔΙΑ ΔΥΟΙΝ) במקרא” [“Two that are one (EN ΔΙΑ ΔΥΟΙΝ) in the Bible”] *Tarbiz* 16/4 (1945) 173–189.
- . “Break–up of Stereotype Phrases as an Artistic Device in Biblical Poetry.” *SH* 8 (1961) 115–153.
- . “משבחה לשון שנפרטו בשירת המקרא” [“Break–up of Stereotype Phrases in Biblical Poetry”] In *Studies in the Bible, presented to Professor M. H. Segal*, edited by J. M. Grintz, 188–219. Jerusalem: Kiryat Sepher, 1964.
- Meltzer, T. “Stylistics for the Study of Ancient Texts: Wandering in the Borderlands.” In *Discourse Analysis of Biblical Literature; What it is and What It Offers*, edited by W. R. Bodine, 131–141, Semeia Studies 27. Atlanta: Scholars Press, 1995.
- Merwe van der, C. “The Vague Term ‘Emphasis.’” *JSem* 1 (1989) 118–132.
- Mesguich Kessler, S. “Early Christian Hebraists.” In *Hebrew Bible Old Testament, The History of Its Interpretation. Vol II, From the Renaissance to the Enlightenment*, edited by M. Sæbø, 254–275. Göttingen: Vandenhoeck & Ruprecht, 2008.
- Meynet, R. *Rhetorical Analysis, An Introduction to Biblical Rhetoric*. Sheffield: Academic Press, Sheffield, 1998.
- Meyer, C. F. *Opposition in Contemporary English*. Cambridge: Cambridge University Press, 2007.
- Meyers, C. L. *The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult*. Missoula: Scholars Press, 1976.



- . “Gender Roles and Genesis 3:16 Revisited.” In *The Word of the Lord Shall Go Forth, Essays in Honor of David Noel Freedman in Celebration of his Sixtieth Birthday*, eds., by C. Meyers, and M. O’Connor, 337–354, Winona Lake, Indiana: Eisenbrauns, 1983.
- . *Discovering Eve: Ancient Israelite Women in Context*. Oxford: Oxford University Press, 1988.
- Meyers, C. L., and H–J. Fabry. “מְנוּדָה.” *TDOT*, vol. VIII, 401–407.
- Meyers, C. L., and E. M. Meyers. *Zechariah 9–14, A New Translation with Introduction and Commentary*. AB, vol. 25C. New York: Doubleday, 1993.
- Michaelis, W. “πᾶσχω, κτλ.” *TDNT*, vol. V, 904–939.
- Michel, A. *Theologie aus der Peripherie. Die gespaltene Koordination im biblischen Hebräisch*. BZAW 257. Berlin: Walter de Gruyter, 1997.
- Michel, D. “*hæsæd wæ*”*mæt*.” In *Studien zur hebräischen Grammatik*, edited by A. Wahner, *Orbis Biblicus et Orientalis* 156, 73–82. Freiburg: Universitätsverlag 1997.
- Milgrom, J. *Studies in Cultic Theology and Terminology*. Leiden: Brill, 1983.
- . *Numbers*. The JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1990.
- . *Leviticus 1–16, A New Translation with Introduction and Commentary*. AB, vol. 3. New York: Doubleday, 1991.
- . *Leviticus 17–22, A New Translation with Introduction and Commentary*. AB, vol. 3A. New York: Doubleday, 2000.
- . *Leviticus 23–27, A New Translation with Introduction and Commentary*. AB, vol. 3B. New York: Doubleday, 2000.
- Miller, C. L. “Discourse Functions of Quotative Frames in Biblical Hebrew Narrative.” In *Discourse Analysis of Biblical Literature, What It Is and What It Offers*, edited by W. R. Bodine, *Semeia Studies* 27, 155–182. Atlanta, Georgia: Scholars Press, 1995.
- . *The Representation of Speech in Biblical Hebrew Narrative, A Linguistic Analysis*. Atlanta, Georgia: Scholars Press, 1996.
- . “The Pragmatics of *waw* as a Discourse Marker in Biblical Hebrew Dialogue.” *ZAW* 12/2 (1999) 165–191.
- Miller, E. F. *The Influence of Gesenius on Hebrew Lexicography*. New York: Columbia University Press, 1927.
- Miller, P. *Images or Shadows of Divine Things by Jonathan Edwards*. New Haven: Yale University Press, 1948.
- Montgomery, J. A. *A Critical and Exegetical Commentary on the Book of Daniel*. ICC. First published in 1927. Vol. 19. T&T Clark, Edinburgh, 1972.
- Moore, A. *Moving Beyond Symbol and Myth, Understanding the Kingship of God of the Hebrew Bible through Metaphor*. New York: Peter Lang, 2009.
- Moore, C. A. *Judith, A New Translation with Introduction and Commentary*. AB, vol. 40. New York: Doubleday, 1985.
- . *Esther, Introduction, Translation, and Notes*. AB, vol. 7B. New York: Doubleday, 1988.
- Moore, J. L. “Servius on the Tropes and Figures of Vergil: Second Paper.” *AJP* 12/3, (1891) 267–292.

- Morell, S. "Review of Sperber, *A Commentary on Derech Erez Zuta 5–8*." *JQR* 85/3–4 (1995) 445<sup>TM</sup> 448.
- Muilenburg, J. "A Study in Hebrew Rhetoric: Repetition and Style." *VT* 1 (1953) 97–111.
- . "Form Criticism and Beyond." *JBL* 88 (1968) 1–18.
- Muraoka, T. *Emphatic Words and Structures In Biblical Hebrew*. Jerusalem: Magnes Press, 1985.
- Muraoka, T. *Classical Syriac: A Basic Grammar with a Chrestomathy*. 2<sup>nd</sup> ed. Wiesbaden: Harrassowitz, 2005.
- Murgia, C. E. "Critical Notes on the Text of Servius Commentary on *Aeneid* III–V." *HSCP* 72 (1967) 311–350.
- . *Prolegomena to Servius 5, The Manuscripts*. Berkeley and Los Angeles: University of California Press, 1975.
- Murphy, J. J. *Rhetoric in the Middle Ages: A History of Rhetorical Theory from Saint Augustine to the Renaissance*. Berkeley and Los Angeles: University of California Press, 1974.
- Murphy, R. E. *Ecclesiastes*. WBC, vol. 23A. Dallas, Word Books, 1992.
- Murray, D. F. *Divine Prerogative and Royal Pretension, Pragmatics, Poetics and Polemics in a Narrative Sequence about David (2 Samuel 5.17–7.29)*. Sheffield: Sheffield Academic Press, 1998.
- Muller, R. A. "Biblical Interpretation in the Sixteenth and Seventeenth Centuries." In *Historical Handbook of Major Biblical Interpreters*, edited by D. K. McKim, 22–44. Downers Grove: InterVarsity Press, 1998.
- Müller, C. F. "Über das sogenannte *hen dia dyoin* in lateinischen." *Philologus* 7 (1852) 299–318.
- Müller, D. H. "Semitica Sprach- und rechtsvergleichende Studien." In *Sitzungsberichte der Philosophisch-Historischen Klasse der Kaiserlichen Akademie der Wissenschaften*, 153, III, 1–48. Wien: Braumüller, 1906.
- Müller, H-P. "Nicht-junktiver Gebrauch von *w-* im Althebräischen." *ZAH* 7/2 (1994) 141–174.
- Müller, P-G. "ἐπιφάσεια." *EDNT*, vol. II, 44–45.
- Myers, E. P. "Interpreting Figurative Language." In *Biblical Interpretation, Principles and Practices, Studies in Honor of Jack Pearl Lewis Professor of Bible Harding Graduate School of Religion*, edited by E. F. Kearley, E. P. Myers, and T. D. Hadley, 91–100. Grand Rapids, Michigan: Baker Books, 1987.
- Myers, J. M. *Ezra, Nehemiah*. AB, vol. 14. New York: Doubleday, 1965.
- Mynors, R. A. B. *Virgil Georgics*. Oxford: Clarendon Press, 1990.
- Möllendorff van, P. "Hendiadyoin." In *Historisches Wörterbuch der Rhetorik*, vol. III, edited by G. Kalivoda, et al., 1344–1350. Tübingen: Max Niemayer Verlag, 1996.
- Nelson, R. *Joshua*. OTL. Louisville, Kentucky: Westminster John Knox Press, 1997.
- NET Bible. First edition Notes*. L.L.C. Biblical Studies Press, Electronic text, Oak Tree Software. In *Accordance*, vers. 3.3. 1996–2003.

- Niccacci, A. *The Syntax of the Verb in Classical Hebrew Prose*. Translated by W. G. E. Watson, Sheffield: JSOT Press, 1990.
- . “Poetic Syntax and interpretation of Malachi.” *LA* 51 (2001) 55–107.
- Nicole, E. “פְּהֵרָה.” *NIDOTTE*, vol. II, 286–287.
- Nordheimer, I. *A Grammatical Analysis of Selections from the Hebrew Scriptures with an Exercise in Hebrew Composition*. New York: Wiley and Putnam, 1838.
- Nisbet, R. G. M., and M. Hubbard. *A Commentary on Horace, Odes, Book II*. First published in 1977. Oxford; Clarendon, 1991.
- O’Connor, M. *Hebrew Verse Structure*. Winona Lake, Indiana: Eisenbrauns, 1980.
- . “Discourse Linguistics and the Study of Biblical Hebrew.” In *Congress Volume: Basel 2001*, edited by A. Lemaire, 17–42. Leiden: Brill, 2002.
- Olbricht, T. H. “Rhetorical Criticism in Biblical Commentaries.” *CBR* 7/1 (2008) 11–36.
- Olofsson, S. *As a Deer Longs for Flowing Streams: A Study of the Septuagint Version of Psalm 42–43 in Its Relation to the Hebrew Text*. Göttingen: Vandenhoeck & Ruprecht, 2011.
- Olyan, S. M. *Rites and Ranks: Hierarchy in Biblical Representations of Cult*. Princeton: Princeton University Press, 2000.
- . “The Exegetical Dimensions of Restrictions on the Blind and the Lame in Texts from Qumran.” *DSD* 8/1 (2001) 38–50.
- Orlinsky, H. M. *Notes on the New Translation of the Torah*. Philadelphia: The JPS of America, 1969.
- Orton, D. E. *Poetry in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Leiden, Brill. 2000.
- Osborne, G. R. “Figures of Speech.” In *Rightly Divined: Readings in Biblical Hermeneutics*, edited by R. B. Zuck, 102–112. Grand Rapids, Michigan: Kregel Publishing, 1996.
- Oswalt, J. N. *The Book of Isaiah, Chapters 1–39*. NICOT. Grand Rapids, Michigan: Eerdmans, 1986.
- . *The Book of Isaiah, Chapters 40–66*. NICOT. Grand Rapids, Michigan: Eerdmans, 1998.
- Ottosson, M. *Gilead*. Lund, Gleerup, 1969.
- Panagl, O. “Linguistisches und Stilistisches zum Hendiadyoin.” In *Papers on Grammar IX 2, Latina Lingua! Nemo te lacrimis decoret neque funera fletu faxit. Cur? Volitas viva per ora virum. Proceedings of the Twelfth International Colloquium on Latin Linguistics (Bologna, 9–14 June 2003)*, edited by G. Calboli, 877–884. Rome: Herder Editrice, 2005.
- Parker, S. B. “Exodus XV 2 Again.” *VT*, XXI, 1971, 373–379.
- Patrick, D., and A. Scult. *Rhetoric and Biblical Interpretation*. Sheffield: Sheffield Academic Press, 1990.
- Patterson, R. D. “Old Babylonian Parataxis as Exhibited in the Royal Letters of the Middle Old Babylonian Period and in the Code of Hammurapi.” Ph.D.diss. Ann Arbor, Michigan: University Microfilms International, 1971.
- . “The Song of Redemption.” *WTJ* 57 (1995) 453–461.

- . *Nahum, Habakkuk, Zephaniah*. Biblical Studies Press, 2003.
- . “Victory at Sea: Prose and Poetry in Exodus 14–15.” *BS* 161 (2004) 42–54.
- . “Joel.” In *Daniel–Malachi*. EBC, vol. 8. Edited by T. Longman III, D. E. Garland, 307–346. Grand Rapids, Michigan: Zondervan, 2009.
- Paul, S. H. *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law*. Leiden: Brill, 1970.
- . *Amos, A Commentary on the Book of Amos*. Hermeneia. Fortress Press, Minneapolis, 1991.
- Peacham, H. *The Garden of Eloquence, Conteyning the Figures of Grammar and Rhetoric*. First published in 1577. London: Printed by R[ichard] F[ield] for H. Iackson dwelling in Fleetstrete, 1593.
- Perelman, C. “Rhetoric.” *NEncB*, vol. XXVI, 803–810.
- Perelman, C., and L. Olbrechts-Tyteca. *The New Rhetoric: A Treatise on Argumentation*. Translated by J. Wilkinson and P. Weaver, Notre Dame: University of Notre Dame Press, 1969.
- Perlmutter, D. M. and S. Soames. *Syntactic Argumentation and the Structure of English*. Berkeley: University of California Press, 1979.
- Perry, E. “The Meaning of *’emuna* in the Old Testament.” *JBR* 4 (1953) 252–256.
- Perry, T. A. “A Poetics of Absence: The Structure and Meaning of Genesis 1:2.” *JSOT* 58 (1993) 3–11.
- Persson, M. “Asyndetic Clause Combining in Gulf Arabic Dialects; Auxiliary, Adverbial and Discourse Functions.” 1–5 (forthcoming), 2012.
- Peters, H. “Hendiadys.” In *Encyclopaedia of Rhetoric*, edited by T. O. Sloane, 328. Oxford: Oxford University Press, 2001.
- Petersen, D. L. *Zechariah 9–14 and Malachi: A Commentary*. OTL. Louisville, Kentucky: Westminster John Knox Press, 1995.
- Petersen, D. L., and K. H. Richards. *Interpreting Hebrew Poetry*. Minneapolis: Fortress Press, 1989.
- Peursen van. W. Th. *The Verbal System in the Hebrew Text of Ben Sira*. Leiden: Brill, 2004.
- Piscator, J. *Commentarii in omnes libros nove Testamenti*. Herbornae, Nassoviorum, 1638.
- . *Commentarii in omnes libros Veteris Testamenti*. Herbornae, Nassoviorum, 1646.
- Plett, H. F. “Figures of Speech.” In *Encyclopedia of Rhetoric*, edited by T. O. Sloane, 309–314. Oxford, Oxford: University Press, 2001.
- Polzin, R. “Deuteronomy.” In *The Literary Guide to the Bible*, edited by R. Alter, and F. Kermode, 92–101. London: Collins, 1987.
- Poole, M. *Annotations Upon the Holy Bible*. Edinburgh: Andrew Anderson, 1700.
- Poole, W. “The Vices of Style.” In *Renaissance Figures of Speech*, edited by S. Adamson, G. Alexander and K. Ettenhuber, 237–251. Cambridge: Cambridge University Press, 2007.
- Pope, M. “Pleonastic *waw* before Nouns in Ugaritic and Hebrew.” *JAOS* 73/2 (1953) 95–98.
- Pormann, P. E. *The Oriental Tradition of Paul of Aegina’s Pragmateia*. Leiden: Brill, 2004.

- Porter, J. R. “Notes and Studies.” *JTS* 32/1 (1981) 423–429.
- Poutsma, H. “Hendiadys in English.” *Neophilologus* 2 (1917) 202–218, 284–292.
- Power, A. D. *Ecclesiastes; Or, The Preacher. A New Translation with Introd., Notes, Glossary and Index*. AB vol. 18C. London: Longmans, Green, 1952.
- Preuss, H. D. “חֲבִיבִי.” *TDOT*, vol. V, 373–379.
- Propp, W. H. C. *Exodus 1–18, A New Translation with Introduction and Commentary*. AB, vol. 2. New York: Doubleday, 1998.
- Puttenham, G. *The Arte of English Poesie*. First published in 1589. Reprint, London: Richard Field, 1669.
- Quell, G., G. Kittel, and R. Bultmann. “ἀλήθεια, κτλ.” *TDNT*, vol. I, 232–251.
- Quellette, L. “Woman’s Doom in Genesis 3:16.” *CBQ* 12/2 (1950) 389–399.
- Quinn, A. *Figures of Speech, 60 Ways to Turn a Phrase*. Salt Lake City: Gibbs, 1982.
- Quinn, A., and L. Rathbun. “Figures of Speech.” In *Encyclopedia of Rhetoric and Composition*, eds., T. Enos, 269–271. New York & London: Garland Publishing, 1996.
- . “Hendiadys.” In *Encyclopedia of Rhetoric and Composition*, edited by T. Enos, 315. New York & London: Garland Publishing, 1996.
- Quinn, K. *Virgil’s Aeneid: A Critical Description*, London: Routledge & Kegan Paul, 1968.
- Rahmouni, A. *Divine Epithets in the Ugaritic Alphabetic Texts*. Leiden: Brill, 2008.
- Rand, M. *Introduction to the Grammar of Hebrew Poetry in Byzantine Palestine*. Piscataway: Gorgias Press, 2006.
- Reimer, D. R. “קִדְּוָה.” *NIDOTTE* vol. III, 744–769.
- Rendsburg, G. A. “Bilingual Wordplay in the Bible.” *VT* 38/3 (1988) 354–356.
- . “Evidence for a Spoken Hebrew in Biblical Times.” Ph.D.diss. New York University, 1980.
- . “Late Biblical Hebrew and the Date of ‘P.’” *JANES*, 12 (1980), 65–80.
- . “The Mock of Baal in 1 King 18:27.” *CBQ* 50/3 (1988) 414–417.
- . *Diglossia in Ancient Hebrew*. New Haven: American Oriental Society, 1990.
- . “Review of *The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation*, by D. T. Tsumura.” *JBL* 110/1 (1991) 136–138.
- . “Morphological Evidence for Regional Dialects in Ancient Hebrew.” In *Linguistics and Biblical Hebrew*, edited by W. R. Bodine, 65–88. Winona Lake, Indiana: Eisenbrauns, 1992.
- Retsö, J. “Nominal Attribution in Semitic. Typology and Diachrony.” In *Relative Clauses and Genitive Constructions in Semitic*, eds., J. C. E. Watson, and J. Retsö, *JSSsup*, 25, 3–33. Oxford: Oxford University Press, 2009.
- Rey, A. “Defining Definition.” In *Essays on Definition*, edited by J. C. Sager, 1–14. Amsterdam: John Benjamins Publishing Company, 2000.
- Revell, E. J. “The Conditioning of Stress Position in *Waw* Consecutive Perfects Forms in Biblical Hebrew.” *HAR* 9 (1985) 277–300.

- Richardson, N. *The Iliad: A Commentary, vol. VI, books 21–24*. Edited by G. S. Kirk, Cambridge: Cambridge University Press, 1993.
- Ridderbos, N. H. *Die Psalmen, Stilistische Verfahren und Aufbau mit besonderer Berücksichtigung von Ps 1–41*. Berlin: Walter de Gruyter, 1972.
- Riegner, I. E. *The Vanishing Hebrew Harlot, The Adventures of the Hebrew Stem ZNH*. New York: Peter Lang, 2009.
- Ringgren, H., L. Alonso Schökel, and W. Mayer. “יָשָׁר.” *TDOT*, vol. VI, 463–472.
- Ringgren, H., and H. Simian–Yofre. “עָוֶרֶ.” *TDOT*, vol. X, 495–516.
- Robbins, V. K. “From Heidelberg to Heidelberg: Rhetorical Interpretation of the Bible at the Seven ‘Pepperdine’ Conferences from 1992 to 2002.” In *Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse*, edited by T. H. Olbricht, and A. Eriksson, 335–379. New York: T&T Clark International, 2005.
- Roberts, J. J. M. “Yahweh’s Foundation in Zion Isa 28:16.” *JBL* 106/1 (1987) 27–45.
- . *Nahum, Habakkuk, and Zephaniah*. OTL. Louisville, Kentucky: Westminster/John Knox Press, 1991.
- Rofé, A. *Deuteronomy, Issues and Interpretation*. London: T&T Clark, 2002.
- Rosenbaum, M. *Word–Order Variation in Isaiah 40–55, A Functional Perspective*. Assen: Van Gorcum, 1997.
- Rosenthal, F., and Z. Ben–Hayyim. *An Aramaic Handbook*. Wiesbaden: Harrassowitz, 1967.
- Ross, A. P. “The Curse of Canaan.” *BS* 137 (1980) 223–240.
- . *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. Grand Rapids, Michigan: Kregel, 2006.
- Roth, K. L. C. *Cornelii Taciti Synonyma et per figuram èν διὰ δνοῖν dicta*. Nürnberg: Fridericum Campe, 1826.
- Rowe, G. O. “Style.” In *Handbook of Classical Rhetoric in the Hellenistic Period (330 B.C.–A.D. 400)*, edited by S. E. Porter, 121–157. Leiden: Brill, 1997.
- Royle, N. *The Uncanny*. Manchester: Manchester University Press, 2002.
- Ruiten van, J. T. A. G. M. *Primaeval History Interpreted, The Rewriting of Genesis 1–11 in the Book of Jubilees*. Leiden: Brill, 2000.
- Ryou, D. H. *Zephania’s Oracles Against the Nations: A Synchronic and Diachronic Study of Zephaniah 2:1–3:8*, Leiden: Brill, 1995.
- Sabottka, L. *Zephanjah*. Rome: Biblical Institute Press, 1972.
- Saeed, J. I. *Semantics*. Oxford: Blackwell Publishers, 1997.
- Sailhamer, J. H. *Introduction to Old Testament Theology, A Canonical Approach*. Grand Rapids Michigan: Zondervan, 1995.
- . “Genesis.” In *Genesis–Leviticus*, EBC, vol. 1. Eds., T. Longman III, and D. E. Garland, no pagination. Grand Rapids. Michigan: Zondervan, 2009.
- Sakenfeld, K. D. *The Meaning of Hesed in the Hebrew Bible, A New Inquiry*. Missoula: Scholars Press, 1978.
- Sánchez, B. M. “La hendíadis en Virgilio.” *EC* 20/77 (1976) 45–47.

- Sanders, P. *The Provenance of Deuteronomy 32*. Leiden: Brill, 1996.
- Sansone, D. "On Hendiadys in Greek." *Glotta*, 62 (1984) 16–25.
- Sarna, N. M. *Genesis*. The JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1989.
- . *Exodus*. The JPS Torah Commentary, Philadelphia: Jewish Publication Society, 1991.
- Sasson, J. M. *Jonah, A New Translation with Introduction, Commentary and Interpretation*. AB, vol. 24B. New York: Doubleday, 1990.
- . "Time ... to begin." In "Sha'arei Talmon" *Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon*, edited by M. Fishbane, E. Tov, and W. W. Fields, 183–194. Winona Lake, Indiana: Eisenbrauns, 1992.
- Sasson, S. D. *Destination Torah: Notes and Reflections on Selected Verses from the Weekly Torah Readings*. Hoboken: KTAV Publishing House, Inc., 2001.
- Scharbert, J. "הִלָּח." *TDOT*, vol. I, 261–266.
- Schenk, W. "κρίτης." *EDNT*, vol. II, 322.
- . "προσφορά." *EDNT*, vol. III, 178.
- Schenkeveld, D. M. "Figures and Tropes, A Border–case between Grammar and Rhetoric." In *Rhetorik zwischen den Wissenschaften*, edited by G. Ueding, 149–157. Tübingen: Max Niemeyer Verlag, 1991.
- Schmidt, P. L. "Pomponius Porphyrius." In *Handbuch der lateinischen Literatur der Antike*, eds., R. Herzog and P. L. Schmidt, vol. IV, *Die Literatur des Umbruchs von der Römischen zur Christlichen Literatur 117 bis 284 N. Chr.*, edited by K. Sallmann, 259–261. München: C. H. Beck'sche Verlagsbuchhandlung, 1997.
- Schmidt, see Kleinknecht/Von Rad/Kuhn/Schmidt.
- Schneider, J. "ὄμνύει." *TDNT*, vol. V, 176–185.
- Schneider, M. B. "ההיתה הלשון המקראית לשון מדוברת?" ["Was the Biblical Language a Spoken Language?"], *Leshonenu*, vol. 8 (1937), 113–119.
- Scholz, S. *Rape Plots, A Feminist Cultural Study of Genesis 34*. Studies in Biblical Literature 13, New York: Peter Lang, 2000.
- Schoors, A. *The Preacher Sought to Find Pleasing Words, A Study of the Language of Qoheleth*, vol. I. Leuven: Peeters, 1992.
- . *The Preacher Sought to Find Pleasing Words, A Study of the Language of Qoheleth, Vocabulary*, vol. II, Leuven: Peeters, 2004.
- Schorr, M. "Les composés dans les langues sémitiques." In *Livre d'hommage a la mémoire du Dr Samuel Poznański, Édité par le comité de la grande synagogue a Varsovie* (Warsaw), 164–174. Leipzig: Harrassowitz, 1927.
- Schroer, S. *Wisdom has Built her House: Studies of the Figure Sophia in the Bible*. Collegeville, Minnesota: The Liturgical Press, 2000.
- Schultz, R. "Integrating Old Testament Theology and Exegesis: Literary, Thematic, and Canonical Issues." *NIDOTTE*, vol. I, 185–205.
- Schulze, E. "Das Hendiadyoin und Hendiatrion in Shakespeares dramatischen Werken." Ph.D.diss. Halle–Wittenberg: Friedrichs–Universität, 1908.

- Schönweiss, H., and C. Brown. “προσκυνέω.” *NIDNTT*, vol. II, 875–879.
- Scolnic, B. E. *Theme and Context in Biblical Lists*. Atlanta, Georgia: Scholars Press, 1995.
- Segal, M. Z. מִבְּרֵא הַמִּקְרָא. [*Introduction to the Bible*], Jerusalem: Kiryat Sepher Ltd., 1955.
- Seiler, H. *Possession as an Operational Dimension of Language*. Tübingen: Narr, 1983.
- Seitz, E. “Guvornisko stilno sredstvo ali pomoc prevajanju? Dvojicno veznisko priredje v izbranih besedilih Primoza Trubarja, Martina Lutra in njunih sodobnikov.” [A Rhetorical–Stylistic Device or Translational Aid? The Binary Syndetic Coordination in Selected Works by Primož Trubar, Martin Luther, and Their Contemporaries], *SR* 43/4 (1995) 469–489.
- Seow, C. L. *Ecclesiastes*. AB, vol. 18C. New York: Doubleday, 1997.
- Shephard, J. “רִיֵּק.” *NIDOTTE*, vol. III, 1106–1109.
- Shields, M. A. *The End of Wisdom: A Reappraisal of the Historical and Canonical Function of Ecclesiastes*. Winona Lake, Indiana: Eisenbrauns, 2006.
- Shulman, A. “The Use of Modal Verbs Forms in Biblical Hebrew Prose.” Ph.D.diss, University of Toronto, 1996.
- Silk, M. S. *Aristophanes and the Definition of Comedy*. Oxford: Oxford University Press, 2000.
- Silva, M. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids, Michigan: Zondervan, 1994.
- Silverman, G. E. “Pellicanus.” *EncJud*, vol. XIII, 220–221.
- . “Reuchlin.” *EncJud*, vol. XIV, 108–110.
- Simian–Yofre H., and H. Ringgren. “עוֹרֵר.” *TDOT*, vol. X, 495–516.
- Simian–Yofre H., and U. Dahmen. “רָחַם.” *TDOT*, vol. XIII, 437–452.
- Sjöberg, see Kleinknecht/Baumgärtel/Bieder/Sjöberg/Schweizer.
- Sjöberg/Stählin, see Kleinknecht/Grether/Procksch/Fichtner/Sjöberg/Stählin.
- Smelik, W. F. “The Use of הַזְכִּיר בַּשֵּׁם in Classical Hebrew; Josh 23:7; Isa 48:1; Amos 6:10; Ps 20:8; 4Q504 III 4; 1QS 6:27.” *JBL* 118 (1999) 321–332.
- Smith, J. *The Mysterie of Rhetorique Unveil’d*. London: E. Cotes, 1665.
- Smith, M. S. *The Origin and Development of the Waw–Consecutive*. Harvard Semitic Studies, 39, Georgia: Scholars Press, 1991.
- Sneed, M. “(Dis)closure in Qohelet: Qohelet Deconstructed.” *JSOT* 27 (2002) 115–126.
- Soden von, W., J. Bergman, and M. Sæbø. “יָוֵם.” *TDOT*, vol. VI, 7–32.
- Somekh, S. *Genre and Language in Modern Arabic Literature*. Studies in Arabic Language and Literature, vol. I, Wiesbaden; Harrassowitz, 1991.
- Sommer, B. D. *A Prophet Reads Scripture, Allusion in Isaiah 40–66*. Stanford: Stanford University Press, 1998.
- Sonnino, L. A. *A Handbook to Sixteenth–Century Rhetoric*. London: Routledge & Kegan Paul, 1968.



- Soskice, J. M. "Figures of Speech." In *A Dictionary of Biblical Interpretation*, edited by R. J. Coggins and J. L. Houlden, 234–235. London: SCM Press, 1990.
- Soulen, R. N., and R. K. Soulen. "Rhetorical analysis." In *Handbook of Biblical Criticism*, edited by R. N. Soulen, and R. K. Soulen, 163–164. Louisville, Kentucky: Westminster John Knox Press, 2001.
- . "Rhetorical criticism." In *Handbook of Biblical Criticism*, edited by R. N. Soulen, and R. K. Soulen, 164–165. Louisville, Kentucky: Westminster John Knox Press, 2001.
- Spawn, K. L. *"As It Is Written," and Other Citation Formulae in the Old Testament*. Berlin, Walter de Gruyter, 2000.
- Spence, M. "Hendiadys in the Pentateuch: An Investigation." M.Div. thesis, Grace Theological Seminary, 1978.
- Speiser, E. A. "Word Plays on the Creation Epic's Versions of the Founding of Babylon." *Orientalia* 25 (1956) 317–323.
- . "An Angelic Curse: Exodus 14:20." *JAOS* 80/3 (1960) 198–200.
- . "Unrecognized Dedication." *IEJ* 13 (1963) 69–73.
- . *Genesis*. AB, vol. 1. New York: Doubleday & Company, 1987.
- Sperber, D. *A Commentary on Derech Erez Zuta, Chapters Five to Eight*. Ramat-Gan: Bar-Ilan University Press, 1990.
- Sperling, S. D. "Meni." In *Dictionary of Deities and Demons in the Bible*, edited by K. van der Toorn, B. Becking and P. W. van der Horst, 1060–1064. Leiden: Brill, 1995.
- . *The Original Torah, The Political Intent of the Bible's Writers*. New York: New York University Press, 1998.
- . "Joshua 24 Re-examined." In *Reconsidering Israel and Judah, Recent Studies on the Deuteronomistic History*, edited by G. N. Knoppers, and J. G. McConville, 240–258. Winona Lake, Indiana: Eisenbrauns, 2000.
- Spinaficio, A. "Nahum 1:10 and Isaiah 1:12–13: Double-Duty Modifier." *VT* 48 (1998) 104–110.
- Spronk, K. *Nahum*. HCOT. Kampen: Kok Pharos Publishing House, 1997.
- Stendebach, F. J. "נָהָה." *TDOT*, vol. XI, 215–230.
- . "שָׁלוֹם." *TDOT*, vol. XV, 13–49.
- Stoebe, H. J. "חֶסֶד." *TLOT*, vol. II, 449–464.
- . "טוֹב." *TLOT*, vol. I, 486–495.
- Strawn, B. A. "*wēnil'ā(h)*, 'O Victorious One,' in Ps 68.10." *UF* 34, (2003) 785–798
- Strauss, B. S. *Athens after the Peloponnesian War: Class, Faction and Policy 403–386 B.C.* Beckenham, Kent: Crom Helm Ltd, 1986.
- Strobel, A. "ἀνάγκη, κτλ." *EDNT*, vol. I, 77–79.
- Stuart, D. K. *Hosea–Jonah*. WBC, vol. 31. Waco, Texas: Word Books, 1987.
- . *Old Testament Exegesis*. Louisville: Westminster John Knox Press, 2001.
- . *Exodus*. NAC, vol. 2. Nashville, Tennessee: Broadman & Holman Publishers, 2006.

- Stählin, G. “φιλέω, κτλ.” *TDNT*, vol. IX, 113–172.
- Sæbø, M. “From the Renaissance to the Enlightenment.” In *Hebrew Bible Old Testament, The History of its Interpretation*, vol. II, *From the Renaissance to the Enlightenment*, edited by M. Sæbø, 21–45. Göttingen: Vandenhoeck & Ruprecht, 2008.
- Swart, I. “קחג.” *NIDOTTE*, vol. I, 935.
- Sweeney, M. A. *Isaiah 1–39 with an Introduction to Prophetic Literature*. FOTL. Grand Rapids, Michigan: Eerdmans, 1996.
- . *King Josiah of Judah*. Oxford: Oxford University Press, 2001.
- Talmage, F. “Kimḥi, David.” *EncJud*, vol. X, 1001–1004.
- Talmon, S. “The Textual Study of the Bible – A New Outlook.” In *Qumran and the History of the Biblical text*, edited by F. M. Cross, and S. Talmon, 321–400. Cambridge, Massachusetts: Harvard University Press, 1975.
- . “Kingship and the Ideology of the State.” In *King, Cult, and Calendar in Ancient Israel, Collected Studies*, edited by S. Talmon, 9–38. Leiden: Brill, 1986.
- Talmon, S., and W. W. Fields. “The Collocation of מִשְׁתֵּיץ בְּקִיר וְעִצּוֹר וְעוֹבֵב and its Meaning.” *ZAW* 101 (1989) 85–112.
- Tarazi, M. S. “A Cloud Roams and Beautifies by Spitting Out Her Brother.” *UF*, 36 (2004) 445–510.
- Tarrant, R. J. “Ancient Receptions of Horace.” In *The Cambridge Companion to Horace*, edited by S. J. Harrison, 277–290. Cambridge: Cambridge University Press, 2007.
- Tate, M. E. *Psalms 51–100*. WBC, vol. 20. Dallas, Texas: Word Books, 1990.
- Taylor, R. A., and E. R. Clendenen. *Haggai, Malachi*. NAC, vol. 21A. Nashville: Broadman & Holman Publishers, 2004.
- Taylor, W. “A Note on English Figures of Speech.” *MLN* 53/7 (1938) 514–515.
- Teffeteller, A. “Pindar’s Three Words: The Role of Apollo in the *Seventh Nemean*.” *CQ* 55/1 (2005) 77–95.
- Tengström, S. and H–J. Fabry. “הִלֵּף.” *TDOT*, vol. IV, 432–435.
- Thompson, J. A. *The Book of Jeremiah*. NICOT. Grand Rapids, Michigan: Eerdmans, 1980.
- Tigay, J. H. “Exodus.” In *The Jewish Study Bible*, edited by A. Berlin, M. Z. Brettler, and M. A. Fishbane, 102–202. Oxford: Oxford University Press, 2004.
- Trible, P. *Rhetorical Criticism, Context, Method and the Book of Jona*. Minneapolis: Fortress Press, 1994.
- Tromp, J. “The Text of Psalm CXXX 5–6.” *VT* 39/1 (1989) 100–103.
- Tsevat, M. “הִלֵּף II.” *TDOT*, vol. IV, 448–451.
- Tsumura, T. D. “Literary Insertion (AXB Pattern) in Biblical Hebrew.” *VT* 33/4 (1983) 468–482.
- . “שִׁפְטָה.” *NIDOTTE*, vol. IV, 185–190.
- . “Vertical Grammar, The Grammar of Parallelism in Biblical Hebrew.” In *Hamlet on a Hill, Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of his Sixty-Fifth Birthday*, edited by M. F. J. Baasten, and W. Th. van Peursen, 487–497.

- Leuven: Peeters, 2003.
- . *The First Book of Samuel*. NICOT. Grand Rapids, Michigan: Eerdmans, 2007.
- Tucker, D. *Jonah: A Handbook on the Hebrew Text*. Waco: Baylor University Press, 2006.
- Tudhope, D., H. Alani, and C. Jones. “Augmenting Thesaurus Relationships: Possibilities for Retrieval.” *JDI* (2001), 1/8, 1–28.
- Tur–Sinai, N. H. (H. Torczyner). הלשון והספר. [*The Language and the Book*]. Jerusalem: Bialik Institute, 1954.
- . “איִבֵּ.” [“Medium”]. *EncBib*, vol. I, 135–136.
- Ullendorff, E. “Is Biblical Hebrew a Language?” *BSOAS* 34/2 (1971) 241–255.
- Ullman, S. *Semantics: An Introduction to the Science of Meaning*. Oxford: Blackwell, 1962.
- Vanderjagt, A. “Ad fontes! The Early Humanist Concern for the *Hebraica veritas*.” In *Hebrew Bible Old Testament, The History of Its Interpretation*. Vol. II, *From the Renaissance to the Enlightenment*, edited by M. Sæbø, 154–189. Göttingen: Vandenhoeck & Ruprecht, 2008.
- VanGemeren, W. “Index of Semantic Fields.” *NIDOTTE*, vol. V, 1–216.
- . *Psalms*. EBC, vol. 5. Eds., T. Longman III, and D. E. Garland, Grand Rapids, Michigan: Zondervan, 2008.
- Verhoef, P. A. *The Books of Haggai and Malachi*. NICOT. Grand Rapids, Michigan: Eerdmans, 1987.
- Versteegh, K. “Some Remarks on Verbal Serialization in Arabic Dialects.” *Linguistique arabe, Cahiers de Linguistique de l’INALCO* 5 (2003–2005), edited by G. Ayoub and J. Lentin, 49–69. Paris: INALCO, 2008.
- . “Serial Verbs.” In *Encyclopedia of Arabic Language and Literature*, vol. IV, edited by K. Versteegh, M. Eid, A. Elgibali, M. Woidich, and A. Zaborski, 195–199. Leiden: Brill, 2009.
- Vickers, B. *In Defence of Rhetoric*. Oxford: Clarendon Press, 1988.
- . *Counterfeiting Shakespeare: Evidence, Authorship; and John Ford’s Funeral Elegy*. Cambridge: Cambridge University Press, 2002.
- Vierke, C. *On the Poetics of the Utendi, A Critical Edition of the Nineteenth–Century Swahili Poem ‘Utendi wa Haudaji’ together with a Stylistic Analysis*. Zürich: LIT Verlag, 2011.
- Vogt, P. T. *Deuteronomic Theology and the Significance of Torah: A Reappraisal*. Winona Lake, Indiana: Eisenbrauns, 2006.
- Waard de, J. “Hebrew Rhetoric and the Translator.” In *Literary Structures and Rhetorical Strategies in the Hebrew Bible*, edited by J. De Regt, J. de Waard, and J. P. Fokkelman, 242–25. Assen: Van Gorcum, 1996.
- Wagner, A. “Der Parallelismus membrorum zwischen poetischer Form und Denkfigur.” In *Parallelismus membrorum*, edited by A. Wagner, 1–26. Fribourg: Vandenhoeck & Ruprecht, 2007.
- Wagner, S. “עֵוָה.” *TDOT*, vol. XI, 1–11.
- Wainwright, W. J. “Jonathan Edwards and the Language of God.” *JAAR* 48/4 (1980) 519–530.

- Wakely, R. “אֵלִים.” *NIDOTTE*, vol. I, 309–321.
- . “מַהֲרֵי.” *NIDOTTE*, vol. II, 859–863.
- Wakeman M. K. “The Biblical Earth Monster in the Cosmogonic Combat Myth.” *JBL* 88 (1969) 313–320.
- Waldman, N. M. “The Hebrew Tradition.” *CurTL* 13 (1975) 1285–1330.
- Walker, L. L. “Zechariah.” In *Daniel–Malachi*. EBC, vol. 8. Eds. T. Longman III, D. E. Garland, 721–834. Grand Rapids, Michigan: Zondervan, 2009.
- Walker–Jones, A. *Hebrew for Biblical Interpretation*. Leiden: Brill, 2003.
- Walsh, J. T. *Style and Structure in Biblical Hebrew Narrative*. Collegeville, Minnesota: Liturgical Press, 2001.
- Waltke, B. K. “The Literary Genre of Genesis, Chapter One.” *Crux* 27/4 (1991) 2–10.
- . *The Book of Proverbs, Chapters 1–15*. NICOT. Grand Rapids, Michigan: Eerdmans, 2004.
- . *The Book of Proverbs, Chapters 15–31*. NICOT. Grand Rapids, Michigan: Eerdmans, 2005.
- . *A Commentary on Micah*. Grand Rapids, Michigan: Eerdmans, 2007.
- Waltke, B. K., and C. J. Fredricks. *Genesis*. Grand Rapids, Michigan: Zondervan, 2001.
- Walton, B. *Biblicus apparatus*. Tiguri, 1673.
- Walton, J. H. “Principles for Productive Word Study.” *NIDOTTE*, vol. I, 161–171.
- Wansbrough, J. E. “Antonomasia: the Case for Semitic ‘TM.’” In *Figurative Language in the Ancient Near East*, edited by M. Mindlin, M–J. Geller, and J. Wansbrough, 103–116. London: SOAS, 1987.
- Warner, M. “Introduction.” In *The Bible as Rhetoric, Studies in Biblical Persuasion and Credibility*, edited by M. Warner, 1–25. London: Routledge, 1990.
- Wasserman, N. “CT 21, 40–42, A Bilingual Report of an Oracle With a Royal Hymn of Hammurabi.” *RA* 86/1 (1992) 1–18.
- . *Style and Form in Old–Babylonian Literary Texts*. Leiden: Brill, 2003.
- Watkins, C. *How to Kill a Dragon, Aspects of Indo–European Poetics*. Oxford: Oxford University Press, 1995.
- Watson, D. F., ed. *Persuasive Artistry*. JSOTSup 50, Sheffield: Sheffield Academic Press, 1991.
- Watson, W. G. E. “Fixed Pairs in Ugaritic and Isaiah.” *VT* 22/4 (1972) 460–468.
- . *Classical Hebrew Poetry*. Sheffield: Sheffield Academic Press, 1984.
- . “Internal or Half–Line Parallelism in Classical Hebrew Again.” *VT* 29/1 (1989) 4466.
- . *Traditional Techniques in Classical Hebrew Verse*. Sheffield: Sheffield Academic Press, 1994.
- Weber, C. P. “יֵשׁוּעַ.” *TWOT*, vol. I, 229230.
- Weeks, S. “Ecclesiastes.” In *Oxford Bible Commentary*, edited by J. Barton, and J. Muddiman, 421–429. Oxford: Oxford University Press, 2007.
- Weigandt, P. “οἴκοις.” *EDNT*, vol. II, 500–503.

- Weinfeld, M. *Deuteronomy and the Deuteronomistic School*. Oxford: Clarendon Press, 1972.
- . “Covenant Terminology in the Ancient Near East and Its Influence on the West.” *JAOS* 93 (1973) 190–199.
- . “ברית.” *TWAT*, vol. I, 781–808.
- . “פְּבוֹדִי.” *TDOT*, vol. VII, 13–38.
- . *Deuteronomy 1–11, A New Translation with Introduction and Commentary*. AB, vol. 5. New York: Doubleday, 1991.
- . “‘Justice and Righteousness’ – מִשְׁפָּט וְצִדְקָה – The Expression, and Its Meaning.” In *Justice and Righteousness, Biblical Themes and Their Influence*, edited by H. G. Reventlow, and Y. Hoffman, 228–246. Sheffield: Sheffield Academic Press, 1992.
- . “The Counsel of the ‘Elders’ to Rehoboam and Its Implications.” In *Reconsidering Israel and Judah, Recent Studies on the Deuteronomistic History*, edited by G. N. Knoppers, and J. G. McConville. Sources for Biblical and Theological Study, vol. VIII, 516–539. Winona Lake, Indiana: Eisenbrauns, 2000.
- Weingreen, J. *Classical Hebrew Composition*. Oxford: Clarendon Press, 1957.
- Weiss, K. “ἀρχή.” *EDNT*, vol. I, 161–163.
- . “χρηστός, κτλ.” *TDNT*, vol. IX, 483–493.
- Weiss, M. “The Pattern of Numerical Sequence in Amos 1–2, A Re-examination.” *JBL* 86 (1967) 416–423.
- Wenham, G. J. *Genesis 1–15*. WBC, vol. 1. Waco, Texas: Word Books, 1987.
- . *Genesis 16–50*, WBC, vol. 2. Waco, Texas: Word Books, 1994.
- Wernberg-Möller, P. “‘Pleonastic’ WAW in Classical Hebrew.” *JSS* 3/4 (1958) 321–326.
- Westermann, C. *Genesis 1–11, A Commentary*. Trans. J. J. Scullion. CC. Minneapolis: Augsburg Publishing House, 1984.
- . *Genesis 12–36, A Commentary*. Trans. J. J. Scullion. CC. Minneapolis: Augsburg Publishing House, 1985.
- . *Genesis 37–50, A Commentary*. Trans. J. J. Scullion. CC. Minneapolis: Augsburg Publishing House, 1986.
- Westenholz, J. G. *Legends of the Kings of Akkade*. Winona Lake, Indiana: Eisenbrauns, 1997.
- Westhuizen van der, J. P. “Hendiadys in Biblical Hymns of Praise.” *Semitics* 6 (1978) 50–57.
- Whitley, C. F. “Some Aspects of Hebrew Poetic Diction.” *UF* 7 (1975) 493–502.
- Wildberger, H. “אֲנִי.” *TLOT*, vol. I, 134–157.
- . *Isaiah 1–12*. CC. Minneapolis: Fortress Press, 1991.
- Wilkinson, L. P. *Golden Latin Artistry*. Cambridge: Cambridge University Press, 1963.
- Williams, G. *Technique and Ideas in the Aeneid*. New Haven: Yale University Press, 1983.
- Williams, R. D. *The Aeneid*. Boston, Allen & Unwin, 1987.
- Williamson, H. G. M. *Ezra, Nehemiah*. WBC, vol. 16. Waco: Word Books, 1985.
- . *A Critical and Exegetical Commentary on Isaiah 1–27, Commentary on Isaiah 1–5*. ICC. London: T&T Clark, 2006.

- Wilson, M. R. “נִסְעַ.” *TWOT*, vol. II, 583–584.
- Winkle van D. W. “The Meaning of *yād wāšēm* in Isaiah LVI 5.” *VT* 47/3 (1997) 378–385.
- Wilton, P. “More Cases of *WAW EXPLICATIVUM*.” *VT* 44/1 (1994) 125–127.
- Wisnowsky, R. *Avicenna’s Metaphysics in Context*. New York: Cornell University Press, 2003.
- Witt de, J. *The Psalms, A New Translation*. New York: Randolph & Co, 1891.
- Wolde van, E. “Linguistics Motivation and Biblical Exegesis.” In *Narrative Syntax and the Hebrew Bible: Papers of the Tilburg Conference 1996*, edited by E. van Wolde, 21–50. Leiden, Brill, 1997.
- Wolff, G. *Studies in the Hebrew Bible and Early Rabbinic Judaism*. New York: University of Michigan, 1994.
- Wolf, H. W. *Micah, A Commentary*. Trans. G. Stansell. CC. Minneapolis: Augsburg–Fortress Press, 1990.
- Woudstra, M. H. *The Book of Joshua*. NICOT. Grand Rapids, Michigan: Eerdmans, 1981.
- Wright, G. T. “Hendiadys.” In *Princeton Encyclopedia of Poetry and Poetics*, edited by A. Preminger, 515–516. New York: Princeton, 1974.
- . “Hendiadys and Hamlet.” *PMLA* 96/1 (1981) 168–193.
- Wright, L. S. *Reported Speech in Hebrew Narrative: A Typology and Analysis of Texts in The Book of Genesis*. Ph.D.diss. Emory University, 1991.
- Wright, R. M. “Further Evidence for North Israelite Contributions to Late Biblical Hebrew.” In *Biblical Hebrew, Studies in Chronology and Typology*, edited by I. Young, JSOTSup, 129–148. London: T&T Clark International, 2003.
- Wuellner, W. “Rhetorical Criticism and Its Theory in Culture–Critical Perspective; The Narrative Rhetoric of John 11.” In *Text and Interpretation: New Approaches in the Criticism of the New Testament*, edited by P. J. Hartin and J. H. Petzer, 171–185. Leiden: Brill, 1991.
- . “Rhetorical Criticism in Biblical Studies.” *JD* 4 (1995) 73–96.
- Wunsch, C. “Judeans in the Babylonian Exile and Their Obligations to the Crown according to Cuneiform Sources from the 6<sup>th</sup> – 5<sup>th</sup> Centuries B.C.E.” Paper read at the SBL International Meeting in London, 4/7, 2011.
- Wächter, L. “רִחֵק.” *TDOT*, vol. XIII, 468–473.
- Wölfflin, E. “Zur Entwicklung des Hendiadyoin.” In *Archiv für Lateinische Lexikographie und Grammatik*, 4, (Leipzig: der Bayerischen Akademie des Wissenschaften, 1887), 143–144.
- Zalzman, L. “Astronomical Illusions in Amos.” *JBL* 100/1 (1981) 53–58.
- Zevit, Z. “The Khirbet el-Qôm Inscription Mentioning a Goddess.” *BASOR* 255 (1984) 39–47.
- Zobel, H.–J. “הִסָּדָה.” *TDOT*, vol. V, 44–64.
- . “מִטָּר.” *TDOT*, vol. VIII, 250–265.

### 3.1 Secondary sources, Internet

- Bresnan, J. “A Few Lessons from Typology.” LSA 79<sup>th</sup> Annual Meeting, Oakland, Jan 9, 2005, <http://www.stanford.edu/~bresnan/LabSyntax2006/week1/typology-lessons.pdf>, (Accessed 2010-02-02).
- Bresnan, J., A. Cueni, T. Nikitina, and R. H. Baayen. “Predicting the Dative Alternation.” KNAW Academy Colloquim: Cognitive Foundations of Interpretation, October 27-28, 2004, Amsterdam, 1-33. <http://stanford.edu/~bresnan/qs-submit.pdf>. (Accessed 2012-04-04).
- Michel, D., and Pat Kuhr. *Taxonomy of Subject Relationships*. Appendix B, 1996. <<http://www.ala.org/ala/altscontent/catalogingsection/catcommittees/subjectanalysis/subjectrelations/msrscu2.pdf>> (Accessed 2010-03-05).
- Putnam, F. *Toward Reading and Understanding Biblical Hebrew*. <http://freadputnam.org/?q=taxonomy/term/4>. (Accessed 21012-04-25).
- Shannon, T. F., and M. P. Coffey. “The Janus-faced Order of Adverbials in Dutch and English.” [http://german.berkeley.edu/people/files/tshannon/Adverbial\\_Order\\_D=E.pdf](http://german.berkeley.edu/people/files/tshannon/Adverbial_Order_D=E.pdf), (Accessed 2007-02-05)







GÖTEBORGS UNIVERSITET  
LITTERATUR, IDÉHISTORIA OCH RELIGION

Dissertations published by the Department of Literature, History of Ideas, and Religion,  
University of Gothenburgh

(Avhandlingar utgivna vid Institutionen för litteratur, idéhistoria och religion,  
Göteborgs universitet)

1. Susanne Dodillet: *Är sex arbete? Svensk och tysk prostitutionspolitik sedan 1970-talet*. (Disp. 21/2 2009).
2. Rangnar Nilsson: *God vetenskap – hur forskares vetenskapsuppfattningar uttryckta i sakkunnigutlåtanden förändras i tre skilda discipliner*. (Disp. 6/3 2009).
3. Tobias Hägerland: *Jesus and the Forgiveness of Sins. An Aspect of His Prophetic Mission*. (Disp. 20/3 2009).
4. Per Widén: *Från kungligt galleri till nationellt museum. Aktörer, praktik och argument i svensk konstmuseal diskurs ca 1814–1845*. (Disp. 28/3 2009).
5. Christian Mehrstam: *Textteori för läsforskare*. (Disp. 29/5 2009).
6. Christian Lenemark: *Sanna lögnen. Carina Rydberg, Stig Larsson och författarens medialisering*. (Disp. 9/10 2009).
7. Cecilia Pettersson: *Märkt av det förflutna? Minnesproblematik och minnesestetik i den svenska 1990-talsromanen*. (Disp. 27/11 2009).
8. Ferdinando Sardella: *Bhaktisiddhanta Sarasvati. The Context and Significance of a Modern Hindu Personalist*. (Disp. 6/2 2010).
9. Kristina Hermansson: *Ett rum för sig. Subjektsframställning vid 1900-talets slut: Ninni Holmqvist, Hanne Ørstavik, Jon Fosse, Magnus Dahlström och Kirsten Hammann*. (Disp. 20/5 2010).
10. Gunnar Samuelsson: *Crucifixion in Antiquity. An Inquiry into the Background of the New Testament Terminology of Crucifixion*. (Disp. 21/5 2010).
11. Johan Alfredsson: *"Tro mig på min ort" – översättligheten som tematiskt komplex i Bengt Emil Johnsons poesi 1973–1982*. (Disp. 28/5 2010).
12. Nils Olsson: *Konsten att sätta texter i verket. Gertrude Stein, Arne Sand och litteraturens (o)befintliga specificitet*. (Disp. 4/6 2010).
13. Erik Alvstad: *Reading the Dream Text. A Nexus between Dreams and Texts in the Rabbinic Literature of Late Antiquity*. (Disp. 5/6 2010).
14. Georg Walser: *Jeremiah: A Translation and Commentary on Jeremiah in Codex Vaticanus*. (Disp. 8/6 2010).
15. Marie Fahlén: *Jesusbilden i samtiden. Ungdomars receptioner av nio samtida Kristusbilder*. (Disp. 23/10 2010).
16. Viktor Aldrin: *Prayer in Peasant Communities. Ideals and Practices of Prayer in the Late Medieval Ecclesiastical Province of Uppsala, Sweden*. (Disp. 11/11 2010).
17. Stina Otterberg: *Klädd i sitt språk. Kritikern Olof Lagercrantz*. (Disp. 12/11 2010).
18. Daniel Enstedt: *Detta är min kropp. Kristen tro, sexualitet och samlevnad*. (Disp. 29/1 2011).
19. Michael Tengberg: *Samtalets möjligheter. Om litteratursamtal och litteraturreception i skolan*. (Disp. 11/3 2011).
20. Eva Wahlström: *Fria flickor före Pippi. Ester Blenda Nordström och Karin Michaëlis: Astrid Lindgrens föregångare*. (Disp. 27/5 2011).
21. Rikard Wingård: *Att sluta från början. Tidigmodern läsning och folkbokens receptionestetik*. (Disp. 31/5 2011).
22. Andrej Slavik: *X. Tre etyder över ett tema av Iannis Xenakis (1922–2011). (1) Avhandling. – (2) Exposition, noter, bibliografi*. (Disp. 14/10 2011).

23. Hans Leander: *Discourses of Empire: The Gospel of Mark from a Postcolonial Perspective*. (Disp. 9/12 2011).
24. Helena Dahlberg: *Vikten av kropp. Frågan om kött och människa i Maurice Merleau-Pontys Le visible et l'invisible*. (Disp. 16/12 2011).
25. Anna Tessmann: *The Good Faith: A Fourfold Construction of Zoroastrianism in Russia*. (Disp. 16/5 2012).
26. Rosmari Lillas: *Hendiadys in the Hebrew Bible. An Investigation of the Applications of the Term*. (Disp. 1/6 2012).