HENDIADYS IN THE HEBREW BIBLE
HENDIADYS IN THE HEBREW BIBLE

An Investigation of the Applications of the Term

ROSMARI LILLAS
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Sandared, May 1, 2012
Rosmari Lillas
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>AB</td>
<td>Anchor Bible Commentary Series</td>
</tr>
<tr>
<td>AJP</td>
<td><em>The American Journal of Philology</em></td>
</tr>
<tr>
<td>AJSL</td>
<td><em>The American Journal of Semitic Languages and Literatures</em></td>
</tr>
<tr>
<td>ASV</td>
<td><em>American Standard Version</em></td>
</tr>
<tr>
<td>BA</td>
<td>Biblical Aramaic</td>
</tr>
<tr>
<td>BibA</td>
<td>Biblical Archaeologist</td>
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<tr>
<td>BASOR</td>
<td><em>Bulletin of the American Schools of Oriental Research</em></td>
</tr>
<tr>
<td>BBG</td>
<td><em>Bayerische Blätter für das Gymnasialschulwesen</em></td>
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<tr>
<td>BBR</td>
<td><em>Bulletin for Biblical Research</em></td>
</tr>
<tr>
<td>BCOT</td>
<td><em>Baker Commentary on the Old Testament</em></td>
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<td>BEC</td>
<td>The Bible Exposition Commentary</td>
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<tr>
<td>BH</td>
<td>Biblical Hebrew</td>
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<td>Bib</td>
<td><em>Biblica</em></td>
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<tr>
<td>BO</td>
<td><em>Bibliotheca Orientalis</em></td>
</tr>
<tr>
<td>BOS</td>
<td>Berit Olam Series</td>
</tr>
<tr>
<td>BSOAS</td>
<td><em>Bulletin of the School of Oriental and African Studies</em></td>
</tr>
<tr>
<td>BZAW</td>
<td>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</td>
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<tr>
<td>CAD</td>
<td><em>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</em></td>
</tr>
<tr>
<td>CBQ</td>
<td><em>Catholic Biblical Quarterly</em></td>
</tr>
<tr>
<td>CBET</td>
<td>Contributions to Biblical Exegesis and Theology</td>
</tr>
<tr>
<td>CBCOT</td>
<td>Cambridge Bible Commentaries of the Old Testament</td>
</tr>
<tr>
<td>CC</td>
<td>Continental Commentary</td>
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**CQ**  *The Covenant Quarterly*

**CR**  *The Classical Review*

**CTC**  Critical Theological Commentary

**CurTL**  *Current Trends in Linguistics* (later *Trends in Linguistics*)

**CW**  *The Classical Weekly*

**DS**  Servius Danielis

**DSD**  Dead Sea Discoveries


**EBC**  Expositors Bible Commentary, revised edition

**EC**  *Estudios Clásicos*

**ECA**  Egyptian Colloquial Arabic


**EI**  *Encyclopaedia Iranica*


**ExpTim**  *Expository Times*

**FOTL**  Forms of Old Testament Literature


**GTJ**  *Grace Theological Journal*

**HB**  The Hebrew Bible

**HS**  *Hebrew Studies*


<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>HAR</td>
<td>Hebrew Annual Review</td>
</tr>
<tr>
<td>HCOT</td>
<td>Historical Commentary of the Old Testament</td>
</tr>
<tr>
<td>HS</td>
<td>Hebrew Studies</td>
</tr>
<tr>
<td>HSCP</td>
<td>Harvard Studies of Classical Philology</td>
</tr>
<tr>
<td>HSS</td>
<td>Harvard Semitic Studies</td>
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<tr>
<td>HUCA</td>
<td>Hebrew Union College Annual</td>
</tr>
<tr>
<td>ICC</td>
<td>International Critical Commentary</td>
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<tr>
<td>IF</td>
<td>Indogermanische Forschungen</td>
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<tr>
<td>IVPBBC</td>
<td>The IVP Bible Background Commentary</td>
</tr>
<tr>
<td>JAAR</td>
<td>Journal of the American Academy of Religion</td>
</tr>
<tr>
<td>JANES</td>
<td>Journal of the Ancient Near Eastern Society</td>
</tr>
<tr>
<td>JAOS</td>
<td>Journal of the American Oriental Society</td>
</tr>
<tr>
<td>JBL</td>
<td>Journal of Biblical Literature</td>
</tr>
<tr>
<td>JBR</td>
<td>Journal of Bible and Religion</td>
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<tr>
<td>JD</td>
<td>Jian Dao</td>
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<tr>
<td>JDI</td>
<td>Journal of Digital Information</td>
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<td>JLA</td>
<td>Jewish Law Annual</td>
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<tr>
<td>JML</td>
<td>Journal of Memory and Language</td>
</tr>
<tr>
<td>JNES</td>
<td>Journal of Near Eastern Studies</td>
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<tr>
<td>JOTT</td>
<td>Journal of Translation and Textlinguistics</td>
</tr>
<tr>
<td>JPS</td>
<td>The Jewish Publication Society</td>
</tr>
<tr>
<td>JQR</td>
<td>The Jewish Quarterly Review</td>
</tr>
<tr>
<td>JSem</td>
<td>Journal of Semitics</td>
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<tr>
<td>JSOT</td>
<td>Journal for the Study of the Old Testament</td>
</tr>
<tr>
<td>JSOTSsup</td>
<td>Journal for the Study of the Old Testament: Supplement Series</td>
</tr>
<tr>
<td>JSS</td>
<td>Journal of Semitic Studies</td>
</tr>
<tr>
<td>JSSsup</td>
<td>Supplements to Journal of Semitic Studies</td>
</tr>
<tr>
<td>JTS</td>
<td>Journal of Theological Studies</td>
</tr>
<tr>
<td>KJV</td>
<td>King James Version</td>
</tr>
<tr>
<td>KNAW</td>
<td>Koninklijke Nederlandse Akademie van Wetenschappen</td>
</tr>
<tr>
<td>LA</td>
<td>Liber Annuus</td>
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<tr>
<td>LBH</td>
<td>Late biblical Hebrew</td>
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<tr>
<td>LCL</td>
<td>Loeb Classical Library</td>
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<tr>
<td>Abbreviation</td>
<td>Description</td>
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<tr>
<td>LXX</td>
<td>Septuagint</td>
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<tr>
<td>MLA</td>
<td>Modern Language Association</td>
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<tr>
<td>MLN</td>
<td>Modern Language Notes</td>
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<tr>
<td>MSA</td>
<td>Modern Standard Arabic</td>
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<tr>
<td>MT</td>
<td>Masoretic Text</td>
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<tr>
<td>NAB</td>
<td>New American Bible</td>
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<tr>
<td>NASB</td>
<td>New American Standard Bible</td>
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<tr>
<td>NAC</td>
<td>New American Commentary</td>
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<tr>
<td>NCamBC</td>
<td>The New Cambridge Bible Commentary</td>
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<tr>
<td>NCBC</td>
<td>New Century Bible Commentary</td>
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<tr>
<td>NEB</td>
<td>New English Bible</td>
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<tr>
<td>NIB</td>
<td>New Interpreter’s Bible</td>
</tr>
<tr>
<td>NICOT</td>
<td>The New International Commentary on the Old Testament</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>NOAB</td>
<td>New Oxford Annotated Bible</td>
</tr>
<tr>
<td>NODE</td>
<td><em>The New Oxford Dictionary of English</em></td>
</tr>
<tr>
<td>NovT</td>
<td><em>Novum Testamentum</em></td>
</tr>
<tr>
<td>NRSV</td>
<td>New Revised Standard Version</td>
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<td>OBC</td>
<td>The Oxford Bible Commentary</td>
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<tr>
<td>Code</td>
<td>Description</td>
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<tr>
<td>OTL</td>
<td>Old Testament Library</td>
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<tr>
<td>OTS</td>
<td>Oudtestamentische Studien</td>
</tr>
<tr>
<td>OTST</td>
<td>The Old Testament Student</td>
</tr>
<tr>
<td>OV</td>
<td>Oceania Vincentian</td>
</tr>
<tr>
<td>PMLA</td>
<td>Publications of the Modern Language Association of America</td>
</tr>
<tr>
<td>RA</td>
<td>Revue d’Assyriologie et d’Archéologie Orientale.</td>
</tr>
<tr>
<td>REB</td>
<td>Revised English Bible</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version</td>
</tr>
<tr>
<td>SBH</td>
<td>Standard Biblical Hebrew</td>
</tr>
<tr>
<td>SBL</td>
<td>Society of Biblical Literature</td>
</tr>
<tr>
<td>SCBO</td>
<td>Scriptorum Classicorum Bibliotheca Oxoniensis</td>
</tr>
<tr>
<td>SEÅ</td>
<td>Svensk Exegetisk Årskbok</td>
</tr>
<tr>
<td>SH</td>
<td>Scripta Hierosolymitana</td>
</tr>
<tr>
<td>SOAS</td>
<td>The School of Oriental and African Studies</td>
</tr>
<tr>
<td>SR</td>
<td>Slavistična revija</td>
</tr>
<tr>
<td>TLG</td>
<td>Thesaurus Linguae Graecae®, Online, 2000</td>
</tr>
<tr>
<td>TWAT</td>
<td>Botterweck, G. J., H. Ringgren, and H–J., Fabry, eds.</td>
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</tbody>
</table>

**TWOT**

**UF**
Ugarit-Forschungen

**VT**
Vetus Testamentum

**VTSup**
Supplements to Vetus Testamentum

**WBC**
Word Biblical Commentary

**WTJ**
Westminster Theological Journal

**ZAH**
Zeitschrift für Althebraistik

**ZAW**
Zeitschrift für die alttestamentliche Wissenschaft

**ZDMG**
Zeitschrift der Deutschen Morgenländischen Gesellschaft

**ZNW**
Zeitschrift für die Neutestamentliche Wissenschaft

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.¹

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.”² 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.”³ 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.”⁴

¹ See Lillas-Schuil, “Survey.”
² Bullinger, *Figures*, 657.
³ Weiss, “Pattern,” 421; Crim, “Bible,” 152.
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.”

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.” 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.”

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.”

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.”

The opinions clearly diverge, and research on *hendiadys* in the HB is very scarce. 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,

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6 Speiser, *Genesis*, lxx.
7 Brongers, “Merismus,” 110.
10 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 ἕν διὰ δύο, ἕν (‘one’) διὰ (‘through’) δύο (‘two’), ‘one through two,’ which is in general categorized as a figure of speech/a rhetorical figure or sometimes as a *trope*.

Since *hendiadys* is the form and spelling commonly used in English it is therefore employed in general in this presentation.

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 יָבַע יָבַע, 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.

However, the term is also employed for combinations of dissimilar nouns, e.g., יָבַע יָבַע, 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.” 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.”

Wenham also suspects that ‘city and tower’ “is probably hendiadys,” but suggests on the other hand the translation “a city with a tower.”

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 יָבַע יָבַע, lit. ‘and iniquity and idols’ (1 Sam 15:23), “The juxtaposition of

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11 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.*

12 *Hendiadys* or slightly different spellings are utilized in other languages, e.g., in German *hendiadys/hendiadyoin*, in French *hendiadys/endyadis*, in Italian *endiadi*, in Spanish *endiadis/endíadis*, and in Portuguese *hendíade*.

13 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*.


15 Speiser, “Creation,” 322 n. 1.

these noms. most likely functions as a hendiadys for ‘evil teraphims/idols’ or ‘the evil of
idolatry.’”17 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 חָכֵם, 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.’”18 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.19 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.”20

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., שָׁמַם שָׁמַם, 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.21 However, closely related verbs interspersed by several intervening
components are also included in the designation hendiadys, e.g., יִשָּׁמר … יִשָּׁמר, 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.”22

17 Wakely, “וֶּה,” 312.
19 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.
20 Reimer continues concerning the noun combination in question, “Rather, together they represent the ideal of
21 Westhuizen van der, “Hendiadys,” 53.
None of the verbs in the suggested *hendiadys*es 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.23 Several scholars and translators render for example the verbs in לָקַח וַיַּקֵּחַ, 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.24

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., לָקַח וַיַּקֵּחַ, 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].’”25

Another example is derived from Gen 31:40, יָמַשׁ וַיִּשַׁשֵּׂח, 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.”26

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.’27

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.

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24 See e.g., Lambdin, *Introduction*, §173, p. 238, “And Abraham took another wife.”
26 Hausmann, “וַיַּקֵּחַ,” 163.
27 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. 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 *hendiadys*, 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. Since certain vocalizations and diacritical marks at times are used as arguments for the use of

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the term *hendiadys* they are, for the sake of consistency, retained in all citations from the HB.\(^\text{30}\)

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.\(^\text{31}\)

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 δύο ὄντων 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

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\(^{30}\) 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.

\(^{31}\) 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 hendiadys. ‘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.32

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.33 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

32 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.
33 In order to demonstrate as clearly as possible the components involved in so-called hendiadys 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.\textsuperscript{34} 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.

\textsuperscript{34} The following consonants, vowels and diacritical marks, will be mentioned and these subsequent forms and spellings will be used: aleph, yod, hataf, maqqef, patah furtivum, shwa, qamez and waw. 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.¹

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

¹ 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.²

The Greek practice was instigated in the 5th 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.³ 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.⁴ 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.⁵ The expressions rhetorical figures, figures of speech, figures of rhetoric, or simply

² 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.’
³ 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.
⁵ 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.”

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.”

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. 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.

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.

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7 Fowler, “Figures,” 1221-1222.  
9 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.  
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.\(^{11}\)

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.\(^{12}\) 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.\(^{13}\) 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.\(^{14}\)

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.”\(^{15}\) 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

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\(^{11}\) See e.g., Alm-Arvius, Figures, 11; Plett, “Figures,” 309; Rowe, “Style,” 125.

\(^{12}\) 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 1st 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 tropos sermo a naturali et principali significatione translatus ad aliam ormandae 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 quaedem orationis remota a communi et primum se offerente ratione.” (SCBO, ed. Winterbottom).

\(^{13}\) 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 an 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.

\(^{14}\) 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.

\(^{15}\) Strauss, Athens, 63; Wright, “Hendiadys,” 184 n. 15.
expressed by two words,” or Fields who employs the formulation “the literary trope ‘hendiadys.’”

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).’

Kennedy explains that “many teachers [in antiquity] did not clearly distinguish tropes from figures, and there is often much confusion in the discussions.” 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.

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.

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17 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.
18 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.”
20 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’ patterning 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. 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.”

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.

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.” 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. 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.” Modern rhetorical criticism has hence come to focus not solely on devices, means and effects pertaining to

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22 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.
24 Kennedy, “Foreword,” ix. For important contributors for modern rhetorical criticism according, see e.g. D’Angelo, “Criticism,” 604-608.
suasive aspects, but research on discourses practised in speech communication in general, including creative expressions in modern media as well as non-verbal communication.27

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.”28

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 20th 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.29

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

27 See e.g., D’Angelo, “Criticism,” 604-608.
28 Foss, Criticism, 6-7.
in their precise formulations,” which describes some of several possible directions for this study.\textsuperscript{30} 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.\textsuperscript{31}

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.\textsuperscript{32} 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.\textsuperscript{33} 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.\textsuperscript{34} 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.\textsuperscript{35}

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 or persuasion.”\textsuperscript{36} 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

\begin{footnotes}
\item[30] Idem, 7.
\item[31] 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.
\item[32] Howard Jr, “Criticism,” 89.
\item[33] Wuellner, “Criticism;” JD, 73, See also Clifton Black III, “Criticism;” 253; Robbins, “Present,” 338, and McDonald, “Criticism;” 253.
\item[34] The efforts concentrating on the HB generated numerous contributions. For an overview, see the expositions in e.g., Trible, Criticism, 25-55, Lundbom, Study, 1-28, Watson/Hauser’s bibliography, Criticism, and the works by e.g., Lundbom, Jeremiah; Trible, 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.
\item[35] 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.
\item[36] Soulen/Soulen, “Criticism;” 164.
\end{footnotes}
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.”

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.” Warner considers an advantage for rhetorical criticism its possibility “to consider the texts synchronically,’ attempting to make sense of them as they stand.”

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, paronomasias, etc.

37 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.

38 McDonald, “Criticism,” 600.


40 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.\textsuperscript{41} 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., \textit{it’s raining cats and dogs}, for ‘it’s pouring down with rain,’ or \textit{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.\textsuperscript{42}

‘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.\textsuperscript{43}

Since there are several classifications in which \textit{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 \textit{hendiadys}. With full awareness of the difficulties

\textsuperscript{41} See e.g., Cruse, \textit{Semantics}, 37-48; Crystal, \textit{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, \textit{Argumentation}, 106-107. For more on idioms, see below e.g., 6.3 Idioms and ‘idiomatic hendiadys.’

\textsuperscript{42} 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 differentiation 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, \textit{Stylistics}, 1-3.

\textsuperscript{43} On definitions of genre, see e.g., \textit{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 Baldivia, \textit{Dictionary}, 140; Klarer, \textit{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.\textsuperscript{44} 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

\textsuperscript{44} 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.45

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.”46 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.).”47

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.48

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.

45 See Part II, Chapter 2, *Collection of examples*.
46 Bahti, "Figure," 409.
47 *Idem*, 410 (italics Bahti).
48 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. 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.

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. As Clines points out, “The phenomenon of fixed word pairs, which has been a primary focus

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49 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).

50 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.

51 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.\textsuperscript{52}

The reasons for not solely choosing to venture within that area of research is that (a) suggested \textit{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 \textit{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) \textit{hendiadys} is applied not only to nouns but other combined components as well, such as verbs, phrases, clauses, etc.\textsuperscript{53} An approach consisting of analyses from different angles was therefore deemed essential.

2.5 \textit{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 \textit{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 \textit{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.\textsuperscript{54}

\textsuperscript{52} Clines, “Parallelism,” 332.

\textsuperscript{53} See e.g., Melamed’s argument against the use of the term \textit{hendiadys} on certain word pairs. Melamed, “Two,” 189. Cf., also the examples of suggested \textit{hendiadyses} by Avishur, that are labelled word pairs, in his \textit{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.

\textsuperscript{54} 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 hendiatyses 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 hendiatyses 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.55

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 hendiatyses 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.

55 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 (IVPBBBC); 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 hendiadys 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 hendiady 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.\(^{56}\) 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.\(^{57}\)

Syntactical constructions. If the components in a suggested hendiady 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 hendiady 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.

\(^{56}\) The following conventionally and commonly used terms are employed for the sake of convenience: perfect (perf), perfect consecutive (perfc), imperfect (impf) and imperfect consecutive (impcf). However, when the conjunction wāw consists of a simple shwa and the verbs involved in a suggested hendiady/verbal hendiady 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.

\(^{57}\) 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 hendiady 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 *hendiadys*es 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. 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. The results of the analysis of the semantic relations in suggested *hendiadys*es 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.’

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58 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.

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.'

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.

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

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60 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.

61 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., VanGemen, “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.\textsuperscript{62} Combinations of synonym-like components are classified here as a subcategory to components from the same semantic field.\textsuperscript{63}

\textit{Theme-related components} (‘th’). There are combinations of dissimilar components labelled \textit{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.\textsuperscript{64}

Combinations of two verbs are in several cases referred to as a \textit{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.\textsuperscript{65}

\textsuperscript{62} See e.g., Louw/Nida, \textit{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.”

\textsuperscript{63} 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.

\textsuperscript{64} 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,” \textit{et al.}

\textsuperscript{65} 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.66

Van Wolde remarks that when questions are posed on not only how but why certain forms or constructions occur we are more pragmatically oriented.67 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.68

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.

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66 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.

67 Wolde van, “Motivation,” 22-23.

68 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.69

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69 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 ἕν διὰ δύο, ‘one through two,’ one would expect to find the phrase, alleged examples and/or references to ἕν διὰ δύο 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 ἕν διὰ δύο or Latinized spellings of the same found in lists of rhetorical figures, schemes or tropes in antiquity.¹ There are, in addition, no instances found of ἕν διὰ δύο on the TLG disc.² There is, furthermore, no evidence that the term ἕν διὰ δύο, the designation *hendiadys* or other Latinized forms or spellings were used during antiquity in commentaries of Hebrew texts or of phenomena therein.³

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¹ 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. ² TLG disc stands for the material in *Thesaurus Linguae Graecae®*, Online, 2000. The latest search on the Greek phrase ἕν διὰ δύο or variants thereof in the TLG disc was performed in January 2012. ³ By classical antiquity is meant what is commonly regarded as a broad time span from approximately the time of Homer to the 4th century C.E., and by late antiquity from the 4th to 6th 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 5th century C.E.
The earliest occurrence of the term is found in the commentary by Pomponius Porphyry, dating to around the late 2nd or 3rd century C.E., of Horace’s *Carmina*. Several examples are also found in commentaries by Servius, which date to the late 4th century and early 5th century C.E., of Virgil’s poetry from the 1st century B.C.E. 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: εἴρητο δὲ ἄστυ καὶ αὐτοῦς, ‘he preserved/rescued the city and its selves/[its inhabitants],’ which is interpreted καὶ ἐν πράγμα δυσὶ περικοπαῖς πέφρασται, ‘and [is] one notion expressed by two concepts.’ It is of course difficult to ascertain what this unknown scholiast may have had in mind and/or whether the expression καὶ ἐν πράγμα δυσὶ περικοπαῖς πέφρασται, ‘one notion expressed by two concepts,’ indeed reflects the Greek phrase ἐν διὰ δυοῖν, albeit in disguise.

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.

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4 Pomponius Porphyry was a Latin scholar and grammarian who lived in the 2nd century, possibly 3rd 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.

5 Maurus Servius Honorus was a Roman scholar and grammarian who lived in the late 4th to the early 5th 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.


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

The noun *oppida* ‘towns’ together with the genitive construction *et deorum templum* ‘the temples of God,’ seem to have been apprehended by Porphyry to derive from an original but hypothetic genitive construction *oppidorum templum* ‘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 templum* as a hendiadys for *oppidorum templum*; 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.

The clarifying word ‘figura’ is not given in brackets in the Havthal edition from 1864-66, but occurs in brackets in both the Meyer edition (1874) and the Holder edition (1894). The part of the definition above that is formulated ‘unum in duo sensus diuisit’ does not appear in

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9 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 δυῶν ὅνειν [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 Porphyr, *Pomponii*, 67, (ed. Meyer); Holder (ed.), *Scholia*, 76.
10 The spelling is ἐν δυῶν. 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: “en dia dye in M.”
11 Nisbet/Hubbard, *Horace*, 252.
12 Porphyry, *Pomponii*, 67, (ed. Meyer); Holder (ed.), *Scholia*, 76. Havthal (ed.), *Acron*, 216. It is Meyer’s addition according to Holder, but is retained in Holder’s edition.
brackets in the Havthal or Meyer editions, only in the Holder edition (1894) together with a reference to Petschenig by Holder.\textsuperscript{13}

In many works of reference, Porphyry’s commentary is dated to the 3\(^{rd}\) century C.E., but in certain entries on Porphyry a slight uncertainty regarding the age of the text is evident.\textsuperscript{14} Latin grammarians generally refer to the example by Porphyry above, but biblical scholars do not commonly mention this example.\textsuperscript{15}

3.1.2 Suggested examples of hendiadys 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 ἐν διὰ δυοῖν in the manuscripts, e.g., ἐν διὰ δυοῖν, *endoΔιαίν*, *en dyad dyin*, *Endi a dyin*, *endiadun*, *en dia diin*, *endyin*, *andyandin*, *endyi adyn*, etc.\textsuperscript{16}

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\(^{th}\) and early 5\(^{th}\) 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\(^{th}\) or 8\(^{th}\) century, of the shorter version S and other commentaries, primarily the work by Aelius Donatus, another 4\(^{th}\)-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.\textsuperscript{17}

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\textsuperscript{13} 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.

\textsuperscript{14} 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\(^{th}\) (?) cent.” See also Helm, “Pomponius,” 2412-2416 and Schmidt, “Pomponius,” 259-261.

\textsuperscript{15} See e.g., Hofman-Szantyr, von 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-Schul, “Survey,” 84-85, Porphyry is not mentioned by biblical scholars.

\textsuperscript{16} 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., *endiadyn*, *endiadyn*, *endoΔιαίν*, *endiadin*, *endiadin*, *endiadin*, *endiadin*, *ediadyin*, *ediadyn*, *di di in*, *endi a dyin*, *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.

\textsuperscript{17} 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\(^{th}\) or early 5\(^{th}\) 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. 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.’ 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.*” 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 adjectival 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*.

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. However, the
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 1.61.23

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*.24 In 4 of the 16 examples the term occurs only in DS.25

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

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23 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.

24 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 placatis 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*.

25 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.
The 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.26

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.27

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, inpares magnitudine, ut Sallustius dicit.28

26 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.

27 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.’”

28 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.*

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

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.*

A 3.467 Virgil: *loricam consertam hamis auroque trilicem*

Servius: *hamis auroque* hamis aureis, ₑurrets *hamis* autem catenis [DS: vel ‘circulis’] significat.

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.
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.

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.

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34 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.’

35 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 ειν δια δευον* 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’ ëv διὰ δυοῖν pro ‘corpora sociorum.’*

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: ëv διὰ δυοῖν ut molemque et montes.*

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 iraeque gemitus irascentium leonum,’ ëv διὰ δυοῖν.*

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.’

36 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 ëv διὰ δυοῖν for ‘bodies of comrades.’

37 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.

38 A 7.15 Virgil: from here were heard growls and anger of lions. Servius: growls and anger ‘growls of angered lions,’ ëv 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).

V. 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 epexegeisis 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.\textsuperscript{40}

\textsuperscript{39} 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 ἐν διόχ δοοῖν, as (III 467) by rings and triple plaid by gold, also (I 61) a mass and high mountains upon, [DS; or very ‘far reaching’?]

\textsuperscript{40} The volumes published in the Harvard editions do not cover the latter example, A 11.571.
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.\(^42\)

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.\(^43\) 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 epexegesis when labelled *hendiadys*.

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\(^{41}\) A 2.627 Virgil: *ornum cum ferro accisam crebrisque bipennisbus*

Servius: *ferro et bipennibus tautologia est [DS; ferro et bipennibus ἐν διὰ δυοῖν]*

\(^{42}\) 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.

\(^{43}\) 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.

\(^{44}\) A 3.148 Virgil: *effigies sacrae divum Phrygiique Penates*

Servius: *effigies sacrae et reliqua ἐν διὰ δυοῖν.*

\(^{45}\) According to Thilo/Hagen and Stocker/Harvard only in DS.

\(^{46}\) 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 volun tum qu idam ē v διὰ δοῦ ὁν esse*, ‘and some want this to be an ē v διὰ δοῦ ὁν,’ 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, ē v διὰ δοῦ ὁν arma id est caestus.*

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 ē v διὰ δοῦ ὁν.*

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 exegesis 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.’

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47 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 ē v διὰ δοῦ ὁν.
48 A 5.410 Virgil: *What if someone would have seen his gauntlet and Hercules weapons;* Servius: *gauntlet and weapons, ē v διὰ δοῦ ὁν, weapons that is the gauntlet.*
49 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] ē v διὰ δοῦ ὁν.*
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.\(^50\)

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 them are interpreted as an attribute, but one or both of the components are possibly seen to represent synonyms, tautology, euphemism, epexegesis and/or parallelism; 5 examples.\(^51\)

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

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\(^50\) In 1 example in category III, A 11.22, the term *hendiadys* occurs only in DS according to the Thilo/Hagen edition.

\(^51\) 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 epexegesis.

As already pointed out, Servius mentions a conjunction in his definition and comment to A 1.61, “metri causa interposita coniunctione.” 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*.

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*.

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

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

53 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*.

54 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*. 

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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.55

Servius utilizes in like manner, according to Moore, the phrase “epexegesis est” or a similar expression for what he seems to apprehend as epexegetical constructions. However, “epexegesis 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.56

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 epexegesis, 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)

55 See Moore, “Tropes,” 277-278 for the instances in which the phrase ‘et est Graeca Figura’ occurs in Servius’ commentaries.
56 Idem, 286-287, for the instances in which the phrase ‘epexegesis 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.57

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.58

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.”59 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

57 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.
58 It could even be a comment by a later redactor.
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.60

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.61 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.”62 Homer, according to Eden, not only employs “tautologous doublets […] but also coordinates two or more verbs when the relationship is not purely connective.”63 Others than Homer, however, influenced Virgil, according to Williams: “The Aeneid is filled with echoes of the language and ideas of Virgil’s predecessors.”64 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.”65

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.”66 This technique is, according to Eden, employed by Virgil for verbs as

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60 Lyons, Linguistics, 13. See also Clausen, Aeneid, 4-5.
61 See the preface by Servius to the Aeneid, “intentio Vergilii haec est, Homeri imitari et Augustum laudare a parentibus.” Thilo/Hagen edition, p. 4. See also McDonough/Prior/Stansbury, Commentary, xviii-xix.
62 Williams, Aeneid, 11; Camps, Introduction, 9.
63 Eden, Commentary, 70.
64 Williams, Technique, 82.
65 Gransden, Virgil, 43.
66 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.”

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).” 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.

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

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67 *Idem,* 70.
hendiadys was Virgil’s need to adapt the phrasing to the rule of metrics.\textsuperscript{70} 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.\textsuperscript{71}

Virgil was, according to several scholars, fond of coordinated constructions, which he used in short as well as long syntactical passages.\textsuperscript{72} 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.”\textsuperscript{73}

Sánchez observes that in several cases, at least in the examples of what Sánchez considers as hendiadys 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.\textsuperscript{74}

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 hendiadys in Servius’ commentaries, but are built on Sánchez’s own collection of proposed hendiadys 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 hendiadys 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

\textsuperscript{70} 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.
\textsuperscript{71} Hofmann/Szantyr, Syntax, 782, “seiner Vorliebe für Parataxe.”
\textsuperscript{72} Eden, Commentary, 9, “He [Virgil] prefers parataxis.” See also Quinn, Aeneid, 423-428.
\textsuperscript{73} Conte, Literature, 281.
\textsuperscript{74} 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.\textsuperscript{75}

During (1905), however, does not find it convincing that Virgil would have been compelled by metrical reasons to create the constructions that Servius labelled \textit{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 \textit{hendiadys} denotes for During epexegesis or a shortening of formulations rather than the dividing in two of a notion.\textsuperscript{76} 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 \textit{auro}, ‘gold,’ which is utilized by Virgil in the form of an independent noun in e.g., \textit{pateris libamus et auro} in G 2.192, occurs in the form of an adjective \textit{aureis}, ‘golden,’ in other places.\textsuperscript{77}

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 \textit{hendiadys}? Even if the term \textit{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 \textit{et}, \textit{que} or \textit{–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 \textit{hendiadys} in Servius’ commentaries we discuss. Virgil’s formulations could, in addition, also represent one of the ways in which he imitated

\textsuperscript{75} Duckworth, \textit{Patterns}, 77.
\textsuperscript{76} During, \textit{Sermone}, 3-7; 12.
\textsuperscript{77} During, \textit{idem}, 3, refers to A 1.726, \textit{dependent lychni laquearibus aureis}, ‘lamps hanging from the panelled gilded ceiling/panel,’ in which Virgil uses \textit{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.\(^\text{78}\) 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.\(^\text{79}\)

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.\(^\text{80}\) 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.\(^\text{81}\) 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.

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\(^\text{78}\) 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.”

\(^\text{79}\) Conington, *Vergili*, 236, in his comment to G 2.192.

\(^\text{80}\) Calboli, “*Endiadi*,” 221.

\(^\text{81}\) *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.82

The blurred distinctions were evident already in the 6th and 7th 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.83 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.84

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.”85

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 15th 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

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82 Kennedy, *History*, 274. See also Schenkeveld, “Figures,” 149, in which he expounds on figures and *tropes* as a “border-case between grammar and rhetoric.”
83 Murphy, *History*, 185.
84 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.
85 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.86

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 ἐνδὑαδις stands for when ‘one sounds through two.’87

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 Rennaissance, according to Baldwin, viz., Susenbrotus’ *Epitome* (1541), the spelling *hendiadys* is used and is probably derived from manuscripts of Servius commentaries.88 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

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86 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 nom ina 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.

87 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 an Endiadis; on horse bit/iron 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’; Dasyopusius, *Dictionarium* (no pagination): “endiadys, ein zerteylung des adiectiui und substanti, oder so das adiectiuum wirt verwandelt in ein substantiumm, ut, Per famam ac populum, pro per famosum populum,” ‘endiadys, 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 resolutur substantium in adjectivum,” ‘the figure hendiadys, is when a noun is transformed into an adjective’; and Decembrio, *Oratoris*, [1562], 597: ‘ἐνδὑαδις, 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.’

88 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.”

Another explanation of *hendiadys*, and the earliest in English, is found in *Garden of Eloquence* (1577) by Peacham. 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.

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.” Both of the latter authors had, according to Wright, presumably studied Susenbrotus’ *Epitome*, which was taught in schools in England at the time.

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89 Susenbrotus, *Epitome*, 35: “Hendiadis, est cum mobile in fixum vertitur […] Hēdiadis [sic] composita dictio est ev en unum, δια per et διω duo, quam uidelicet unum per duo explicatur. Unde & in hunc modum fortasse rectius definieretur: Hendiadis est cum res una coniuncte 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).

90 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.

91 Peacham’s definition and exemplifications read: “HEndiadis [sic], when a Substantiue is put for an Adiectiue, of the same significatyon, as when we saye, hee is a man of greate wysedome, for, hee is a verye wyse man man [sic], a saying of confort, for, a comfortable saying, a man of great wealth, for a wealthie man.” Peacham, *Garden* (no pagination).

92 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 poetical then 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 therefor we call the figure of Twynnes, the Greekes *Enidiadis* thus.”

93 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.” 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.

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 ἕν mit ihm bildet, in ein coordinirtes Verhältniß gebracht werden.”

94 Aumüller, “Hendiadyoin,” 753.
95 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 ἕν διά τριάν (‘one through three’) or ἕν διά τεττάρων (‘one through four’) respectively. Other comments on hendiadys in the 19th century apart from Aumüller’s, and the ones he refers to, are found in Hatz, “Beiträge” (1886) and Wölfflin, “Entwicklung” (1887).
96 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 näheren 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.”

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.” She also assures us that “whenever Vergil chooses to write as though he had two ideas, he really did have two.” 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.

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.”

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99 Hahn, “Hendiadys,” 197.
100 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 *membres* mole and mole valens,” lit. ’strong muscle and strong limbs.’ *Idem*, 194.
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.\textsuperscript{102}

Cooper (1959), however, deems the concept of hendiadys “vague, superficial, incomplete.”\textsuperscript{103} 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 epexegetical 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.\textsuperscript{104}

Cooper maintains the idea that the conjunctions et, –que and atque in a so-called hendiadys are epexegetical, 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.\textsuperscript{105}

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 Epexegese zu scheiden.”\textsuperscript{106}

\textsuperscript{102} 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.

\textsuperscript{103} Cooper, Journey, 132.

\textsuperscript{104} \textit{Ibid}.

\textsuperscript{105} \textit{Ibid}.

\textsuperscript{106} 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.\textsuperscript{107}

Mack (1978) refers to a rather inclusive definition derived from \textit{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 [hendiadys] repeated occurrence but failing to indicate what we are to make of it.”\textsuperscript{108} 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.”\textsuperscript{109}

Arthur Quinn (1982), in his \textit{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.”\textsuperscript{110} He all-encompassingly defines hendiadys as

\begin{quote}
\textit{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.}\textsuperscript{111}
\end{quote}

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.”\textsuperscript{112} 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].”\textsuperscript{113} 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

\textsuperscript{107} Quinn, \textit{Aeneid}, 424-425, “The traditional \textit{grammatical} label [italics added] for this phenomenon is hendiadys.”
\textsuperscript{108} Mack, \textit{Patterns}, 89.
\textsuperscript{109} Idem, 90. This latter comment by Mack pertains particularly to constructions in A 2.116-119, according to her comments.
\textsuperscript{110} Quinn, \textit{Figures}, 20.
\textsuperscript{111} Idem, 102. Italics Quinn.
\textsuperscript{112} Idem, 25.
\textsuperscript{113} Idem, 25.
rearrangement but does require the omission of to from the infinitive to become a regular verb.”

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, epexegesis 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.

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. In some cases Mynors also uses the term hendiadys for epexegetical constructions, which he calls “hendiadyoin of closer definition” (epexegesis). 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.” 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. Hendiadys in Virgil’s Aeneid represents, however, according to Mynors’ opinion, “not much more than a trick of style, sometimes metrically convenient.”

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,

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115 Calboli, “Endiadi,” 220-221. This latter comment is with reference to Lyons, Semantics.
116 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.
117 Mynors, Georgics, 127.
118 Idem, 23, 77, 127.
119 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.”
120 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.”

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. 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,’ ‘vitally important’ etc. 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.” Although hendiadys for Peters represents a form of semantic equivalence, which according to Crystal refers to synonymity, hendiadys is exemplified by ‘nice and easy,’ a fixed expression in English, and the two are reinterpreted as ‘nicely easy.’

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

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123 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.’
125 Peters, “Hendiadys,” 328. See also Crystal, Dictionary, 164, “‘semantic equivalence’ (i.e. SYNONYMITY).” 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 19th century onward. 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.” This would seem to mean that *hendiadys* denotes features that evolve from an inherent grammatical and linguistic limitation in Latin, according to Panagl.

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.

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* bok 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.

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

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127 Ibid.
128 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.
129 Möllendorff van, “Hendiadyoin,” 1344-1345. He explains that *hendiadys* must be delimited and marked off from e.g., “Synonymie, *enumeratio*, Epegegese 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.”
self-evident or the only alternative, and the term is, in addition, often applied to synonym-like components without suggested reinterpretations.131

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

Since there are no instances in Greek texts in which the term ἐν διαδοχή διορισμόν occurs, Vickers firmly remarks, and quite understandably so, that hendiadys has "never formed part of the Greek rhetorical tradition."132 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.”133 Therefore, even if Servius does not add ‘et est figura Greeca’ 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 διαδοχή διορισμόν 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 διαδοχή διορισμόν 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.134

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.135 He claims to have found constructions in Greek texts that are similar to the phrase molemque et montes, which according to his view represents a hendiadys.

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131 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.”
134 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.
The Greek texts, in which the constructions occur that Sansone cites, are ascribed inter alia to Aeschylus, Aristophanes, Euripides, Homer and Pindar. Sansone did not find the phrase ἐν δὲ δοῦν 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.”

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). 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. 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.
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.”

Later on Björk (1940) and Dewailly (1986), have also dealt with the subject *hendiadys* in the NT, the latter more extensively. Whereas Björk 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.

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.

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.

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“παίδευσό,” 624; Michaelis, “πάσχω, κτλ.”, 936 n. 4; 937 n. 7 (“There is no reason to assume *hendiadys*”). Further in vol VI in *TDNT*, Göppelt, “πάσχω, κτλ.”, 147 n. 19; Kleinknecht, “πάσχω, κτλ.”, 351 (“almost as a *hendiadys*”); Sjöberg, “πάσχω, κτλ.”, 376 n. 225. Also in vol. VII in *TDNT*: Forster, “σέβομαι, κτλ.”, 190; Köster, “σπλάγχνον, 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 forståes annerledes,” ‘Some of the examples can also be understood differently.’

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.

Björck, “Cas.,” 1; Dewailly, “*Hendiadys*,” 55-56.

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 *endiadys* […] one understands a single concept expressed by two, or more, synonymous and complementary words […]’ The phenomenon is of course more evident when the *endiadys* 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.\(^{144}\) 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.’\(^ {145}\) *Hendiadys* is, however, not used in general on syntagms in LXX, and only a few suggested examples have been retrieved.\(^ {146}\)

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.\(^ {147}\)

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

\(^{144}\) 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.”

\(^{145}\) Moore, *Judith*. For suggested *hendiadyses* see his glossary and more examples on pp. 67, 134, 161, 173, 181, 194, 247.

\(^{146}\) See e.g., Cook, “Law,” 450, who refers to σοφός καὶ νομιμόθεσμος, 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 συντελέσων καὶ συντέμνων, lit. ‘finished and shortened,’ in Isa 10:22 as an example of a *hendiadys* in the LXX.

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.  

There are, according to Wright’s research, and to which some biblical scholars refer, over three hundred examples of *hendiadys* 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.”

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.” Apparently, whatever *hendiadys* represents in Shakespeare’s works, it seems, according to Wright, a confusing, mysterious and bewildering phenomenon that appears to resists 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*.

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148 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 *hendiadys* 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 *hendiatrion* and *hendiatettaron*, 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 *hendiadys* in Shakespeare’s work. These combinations consist mostly of nouns but in one subcategory of verbs.


151 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 is was not better understood.” However, Wright’s comments
What Wright and others regard as *hendiadys* 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 16th-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 *hendiadys* 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.” 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.

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.”

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.

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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.

152 Hopper, “Hendiadys,” 146.

153 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.”

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 not-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. 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 ἐν διὰ δυοῖν, 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 ἐν διὰ δυοῖν, 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
d or 3
d 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
d - 4
d century C.E., however, the term occurs more frequently, but is applied to various constructions.

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 δία δύο, 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.¹

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.²

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.³ Finally, a brief account will also be given of research found on *hendiadys* in other Semitic languages.⁴

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.

¹ Included are also some works that are aimed also as teaching material, such as e.g., Lambdin, *Introduction*, and other similar monographs.
² For the morpho-syntactic and semantic analyses as well as the statistical results, see Chapter 5, Phenomena and statistical results.
³ 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.
⁴ 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 17th-19th centuries and subsequently in works from the 20th-21st 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 10th century, the most influential being by Saadia ben Yoseph, the Gaon of Sura (892-942), known as Saadia Gaon.5 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.6 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.7

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 Kimhi. It is noteworthy that several of the works of

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5 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 EnJud.
7 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.8

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.”9 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.”10 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.”11 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.”12

During the Renaissance there was an expanding literary interest, alongside the extensive interest in the study of classical and Semitic languages.13 “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.”14 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.15

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

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8 Buxtorf built e.g., on Kimhi et al., and the explanations in Pelicanus’ grammar came from Ibn Ezra’s commentary, according to Kessler Mesguich. Pelicanus 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. Elijahu ben Asher ha-Levi ha-Ashkenazi/Elias Levita “the master of generations of serious Christian Hebraists,” also known as Elijahu Bahur. See Kessler Mesguich, “Hebraists,” 255, 266, 267, 272. See also Burnett, Hebraism, 105.
10 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.”
12 Burnett, Hebraism, 106.
13 Köpf, “Framework,” 143-146.
15 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. 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.

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. Reuchlin’s grammar is built only to a minor degree on Reuchlin’s colleague Pelicanus’ 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.

The most influential Hebraist during the 17th 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. However, the term hendiatdys, 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. The term hendiatdys 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 hendiatdyses derived from the HB. There are no references found by subsequent scholars to any of the Jewish grammarians, Reuchlin or Buxtorf when the term hendiatdys 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 hendiatdys; the predominant grammatical theory of that time was built on the classical languages, the

16 Burnett, Hebraism, 104.
19 See Kessler Mesguich, “Hebraists,” 258-259. Reuchlin’s De rudimentis is basically a reworking of Kimḥi’s works, according to Talmage, “Kimḥi,” 1003.
20 See Burnett, Hebraism, 122-123. See also Avneri, “Buxtorf,” 1543 and Medan, “Levita,” EncJud, 132-135. Martinus’ grammar was unfortunately not available.
21 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 hendiatdys, but that would have to be the subject of another investigation.
22 Works by Buxtorf investigated: Concordantiae bibliorum Hebraicæ (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 17th – 19th centuries

There are occasional examples of suggested *hendiadyses* in Bible commentaries in the late 16th and early 17th 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.23

*S. Glassius (1623)*

*Philologiae Sacrae* by Glassius, first published in 1623, consists of *Grammatica Sacra* and *Rhetorica Sacra*.24 The works of Glassius were held in high regard for centuries to come. Mosheim remarked in the 18th 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.”25 Another scholar, Tayler Lewis, confesses as late as 1875, “It [Glassius’ *Philologiae Sacrae*] is

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23 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 17th 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.

24 *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.

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

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 17th century and onwards. 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. 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 ἕν διὰ δύο, one through two, when naturally one thing is represented by two words, either synonymous or dissimilar in meaning.” Glassius refers to Virgil and in one instance to the Jesuit scholar Cornelius à Lapide.

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27 *Philologiae Sacrae* was, according to Sailhamer, *Theology*, 133 n. 104, one of the standard Protestant works on biblical interpretation in the 17th 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.
28 See on Bullinger and König below.
30 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 *hendiadys* derived from the HB are the following:

Gen 1:26, יָשָׂרְתוֹן עָשָׂרְתָּה, lit. ‘in our image, like our likeness,’ “ad imaginem valdè similem, […] vel, ad imaginem nobis perquam similem.”

Gen 4:4, נְפְּרוֹת אֶת הָעָלָמִים, lit. ‘from the firstlings of his flock and of the fat thereof,’ “de primogenitis gregis sui pinguissimis.”

Gen 19:24, וַיַּעַם הַשָּׂרָה, lit. ‘brimstone and fire,’ “sulphur ignitum, vel sulphureum ignem.”

Jer 22:3, אֲשֶׁר לְהוֹדוּד, lit. ‘judgment and righteousness,’ “judicium justum.”

Jer 29:11, וַיִּקְרָא נַגְדּוּד, lit. ‘an end and a hope,’ “finem expectatum seu exoptatum.”

Ps 116:1, וַיֶּאֱמַר הַשָּׂרָה, lit. ‘my voice, my supplications,’ “vocem meam humilimè supplicem.”

Ps 119:138, וְאֶל תְּבִלָּתְךָ, lit. ‘righteous/righteousness of your witnesses/testimonies and faithfulness,’ “justa testimonia tua, fidelia.”

Job 4:16, וַיַּעַם הַשָּׂרָה, lit. ‘silence and voice,’ “silentem seu tacitam & submissam vocem.”

Job 10:17, וַיִּגְרָן כַּפַּרְקָה, lit. ‘changes and warfare,’ “quasi exercitus vices alii aliis succedentes me oppugnant.”

1 Chr 22:5, וְלָכְנֹת לְכַמֶּה, lit. ‘to name and to glory,’ “ad nomen ornatissimum (obtinendum) apud omnes terras.”

2 Chr 16:14, וַיָּרֶם אֶל מַלְאָכי, lit. ‘with spices and species,’ “aromaticis speciebus.”

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.

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.

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

32 *Idem*, 393, ‘from the fattest firstlings of his flocks.’

33 *Idem*, 393, ‘burning sulphur or sulphurous fire.’

34 *Idem*, 393, ‘righteous judgement.’

35 *Idem*, 393, ‘an end awaited or longed for.’

36 *Idem*, 393, ‘my humbly supplicating voice.’

37 *Idem*, 393, ‘your righteous, faithful testimony.’

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

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

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

41 *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.” Glassius gives the following examples derived from the HB of what he apprehends as hendiadyses constituting genitival constructions:

Gen 3:16, ὑστὲρα ὑστὲρα, lit. ‘your pain and your pregnancy,’ “dolorem conceptus tui.”

Isa 1:13, ὅμοιοι ὁμοιοί, lit. ‘iniquity and assembly,’ “inquitatem caetus.”

Jer 29:11, ἔλογσις ἔλογσις, lit. ‘an end and a hope,’ “finem expectationis, seu expectatum.”

Jer 36:27, σημεῖον σημεῖον, lit. ‘the scroll and the words/acts,’ “volumen verborum.”

Ps 96:7, ἀγαθὸν ἀγαθὸν, lit. ‘glory and strength,’ “gloriam fortitudinis.”

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,

42 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 τοῦρος καὶ στείχωτα, ‘bulls and garlands,’ “Tauri & corone sunt tauri coronati seu viiati,” ‘bulls and garlands are adorned bulls or [bulls] wearing or carrying a ritual ribbon’; 2 Pet 1:3 δόξη καὶ ὀρέτη, ‘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.

43 Idem, 494; “Inter duo substantiva, per copulationem ET connexa, alterum per genitivum quandoque exponendum est. Est & haec hendiadys, ut supra 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 ἑλπίδος καὶ ἀναστάσεως νεκρῶν, de spe et resurrectione mortuorum, “h.e. de spe resurrectionis mortuorum,” ‘of the hope and resurrection from the dead, i.e., by the hope of the resurrection of the dead’; Rom 1:5 χάριν καὶ ἀποστολήν, gratiam et Apostolatum, “h.e. gratiam Apostolatus,” ‘grace and apostleship, i.e., grace of apostleship’; Rom 11:17 τῆς ρίζης τῆς πτωτησίας, 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 εἶκον καὶ δόξα θεοῦ ύπάρχων, 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.

44 Idem, 494, ‘your pregnancy pain.’

45 Idem, 494, ‘iniquity of assembly.’ Here Glassius adds, ‘Sed alií aliter hoc explicant,’ ‘others explain this in other ways.’

46 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 supra fuit, can. 6.” See above.

47 Idem, 494, ‘the scroll of the words.’

48 Idem, 494, ‘the glory of strength.’
Glassius refers to *hendiadys* as *enallage*, but this is only with reference to the suggested genitive construction.\(^{49}\)

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.\(^{50}\) 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.\(^{51}\)

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\(^{th}\) century. References to Glassius are given in the late 19\(^{th}\) century by e.g., Bullinger (1898) and also by König (1901) in their works of reference on poetic and stylistic devices in the HB.\(^{52}\)

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\(^{49}\) *Idem*, 494. The term *enallage* denotes a replacement or substitution of one grammatical form/construction by another, usually ungrammatical, but semantically equivalent form.

\(^{50}\) 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.

\(^{51}\) *Idem*, 494, Jer 29:11, ἐν τῇ ἐπανάθησε, lit. ‘an end and a hope,’ “finem expectationis, seu expectatum” ‘an end of the expectation, or an anticipated end.’

\(^{52}\) See Bullinger, *Figures*, 2; König, “Style,” 156.
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.” 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. The two exemplifications derived from the HB, however, consist solely of nouns and are found as suggested hendiadys in Glassius’ Philologiae.

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 temporae 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.’

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. 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.

The early editions of the Grammatik and the Handwörterbuch contain occasional examples of hendiadys, 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.

53 Smith, Mysterie, front page.
54 Idem, 184.
55 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.”
56 Walton, Apparatus, 105.
57 Miller, Influence, 11-16.
58 For references to works by Gesenius when hendiadys is used, 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.
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.’

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.”

Gesenius also refers to *hendiadys* as a rhetorical figure and gives the following definition, “Hendiadys (ἐν δία δυοῖν) nennt man bekanntlich die Verbindung zweyter Wörte durch und, welche aber durch die Genitivverbindung aufzulösen ist.”

The following 7 examples are used by Gesenius to illustrate what he sees as *hendiadyses*:

Gen 1:14, בְּצֵי הָעָדוֹן יְמֵי הָזָה, lit. ‘for signs and for appointed times,’ “zu Zeichen der Zeiten.”

Gen 3:16, בְּשִׁבְעָה יְמֵי הָאָדָם, lit. ‘your pain and your pregnancy,’ “die Schmerzen deiner Schwangerschaft.”

Job 4:16, לָשׁוֹן לַשׁוֹן, lit. ‘a silence/whisper and a voice/sound,’ and also לָשׁוֹן לַשׁוֹן in 1 Kngs 19:12, lit. ‘low/soft voice,’ “leise stimme.”

Job 10:17, אָשֶׁר הָעָדוֹן, lit. ‘changes and warfare/an army,’ “ein Heer von Unglücksfällen.”

Jer 29:11, צֶיוֹן לְיָמָיו, lit. ‘a future and a hope,’ “hoffnungsvolle Zukunft.”

2 Chr 16:14, מִשְׁפְּקָה בִּשְׁפְּקָה, lit. ‘spices and kinds/species,’ “Arten von Gewürzen.”

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.
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 hendyadic features to represent idioms, which evidently could include what he apprehends as rhetorical figures.69

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 1842.70 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.71

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 underorden könnte (en dia dyoin der

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68 Cornelius à Lapide, Genesis, who refers to Gen 1:14, 1:26 and 3:16 on pp. 59, 70, 107, respectively.
69 Gesenius interprets four of the examples as genitive constructions, whereas two of the examples (Job 10:17 “leise stimme,” and Jer 29:11 “höfningssvolle 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.
71 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.72 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.73 The latter edition is occasionally referred to nevertheless at times when hendiadys is used.74

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

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 כ, 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.”77 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 δύο ὄνομα).”78 In the same paragraph d, but in the subsequent section β on verbs, the term hendiadys is not used but

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

73 The term hendiadys is not used in GKC, but וָּיָּו 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.

74 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; VanGemenen, Psalms, 133; Van Peursen, System, 100 n. 108, et al.

75 Gesenius, Thesaurus (1835), p. 390 with reference to Gen 3:16, יָנֵרָו לֹא, lit. ‘your pain and your pregnancy.’

76 The searchable editions are by Dietrich (1868) and Mühlaus/Volck (1883). The examples are found in Gesenius, Handwörterbuch (1868, ed. Dietrich) on p. 66, יָנֵרָו לֹא, and יָנֵרָו לֹא, on p. 210, יָנֵרָו לֹא, from Job 4:6; on p. 289 יָנֵרָו לֹא. In the edition by Mühlaus/Volck (1878), on p. 310, 680, ‘your pain and your pregnancy,’ Gen 3:16, ‘changes and war’ (Job 10:17).


several examples are given in which one of the verbs is interpreted as an adverbial modifier, e.g., נתן והביא את, lit. ‘and Abraham added and took’ (Gen 25:1), i.e. he took again.79

Although *hendiadys* is not explicitly mentioned in section β, 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 β are seen as analogous to the phenomenon designated *hendiadys* in section α. This means that Robinson’s edition of Gesenius *Handwörterbuch* is the only work of reference detected in the early 19th century that describes, in close proximity with the term *hendiadys*, verb constructions that are later commonly labelled *hendiadys*/verbal *hendiadys*.80

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

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., נַעַשׂ נָחַת וַיֵּרְבֶּה, lit. ‘be ashamed and be humiliated of your ways’ (Ezek 36:32), “schämmt euch v. Grund auf wegen eures Wandels,” but also (c) examples consisting of two nouns interpreted as forming a new concept, e.g., שֶׁפֶר נִשְׂפָּט, lit. ‘peace and truth’ (2 Kgs 20:19), “beständigter Frieden,” as well as (d) nouns in parallelism, referring to וֹאַבָּא וַיִּדֶרֶךְ, in e.g., וַיֹּאמֶרְו וַיִּתְּלָשֵׂה, lit. ‘and he hoped for justice but behold, oppression, for righteousness, but behold, a cry’ (Isa 5:7).83

Several of the suggested structures and functions of the *hendiadyses* in Gesenius’ *Handwörterbuch* in the Rüterswörden/Meyer/Donner edition from 1987-2010, are presumably

79 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.

80 The other work of reference from the 19th 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.

81 The entire texts of the first two volumes in the Rüterswörden/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, forth, 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 δύναμισι where used by Gesenius, whereas the variant *hendiadyoin*, which is commonly used in German in general, is used by Rüterswörden/Meyer/Donner.


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 19th 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.” 84 This is exemplified by the same seven examples as the ones Gesenius presents in his *Lehrbuch* 1817.85 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.86

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

84 Stuart, *Grammar*, 334-335 (italics and capital letters Stuart).
85 *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.
86 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.*

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. 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.

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.

The proposed *hendiadys* example in Weidemann’s *Grammar* (1849) is מִצְלַחְתָּיו וּתְמוּנָתוֹ, lit. ‘from the firstlings of his flock and of the fat thereof’ (Gen 4:5) on which he comments:

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88 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 the NT; Acts 14:13; 23:6; Eph 2:3, as does Glassius and Cornelius à Lapide.
89 The examples are זֶהָ רֵי, lit. ‘a city and a mother’ (2 Sam 20:19), “a mother city, or metropolis”; דָּשַׁתְּהָי נַפְלִי וּכְלָל יָמָנוֹ, lit. ‘all the lands and their land’ (Isa 37:18); probably מַעַלֶּה הָאָרֶץ, lit. ‘light and sun’ (Ps 74:16); probably מֵעַלֶּה הָאָרֶץ אֲשֶׁר אָבַבָּה אֶל הָאָרֶץ, 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, מִלְחַמְתֵּךְ וּלְבָנָתוֹ, lit. ‘my prayer and his lovingkindness,’ in which Lee may has misunderstood that the two nouns are objects to different subjects; ‘my prayer,’ but ‘his loving-kindness.’
90 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  γ by hendiadys.”⁹¹ 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 19th 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: ἀνέλεον ἀνέλεον, lit. ‘support and support’ (Isa 3:1).⁹²

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.”⁹³ 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.⁹⁴ 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.

⁹¹ Weidemann, Grammar, 39. For the same example see also Glassius, Philologiae, 393, and Bullinger, Figures, 659.

⁹² 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.

⁹³ Bullinger, Figures, 657.

⁹⁴ 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.*”

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.*

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. Bullinger further presents 2 examples derived from the HB that consist of three components, which is a phenomenon he calls *hendiatris*.

Bullinger’s examples include the following categories together with suggested translations:

I. Antonyms, áó∂rÎw bwñøf, lit. ‘good and evil’ (Gen 2:9), “evil enjoyment.”

II. Dissimilar verbs, …w%rShAm◊y`Aw …w°vSjÅn◊y, 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.”

III. Dissimilar nouns, e.g., há∂rDxSoÅw N‰w™Da, lit. ‘iniquity and assembly’ (Isa 1:13), “your iniquity, yes–your iniquitous assemblies, or your festal iniquity.”

97 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.
98 The two examples by Bullinger of alleged *hendiatrises* consisting of three nouns are (a) hó∂qdVxIb…w f∞DÚpVvImV;b t™RmTaR;b, 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 a#D¥yÅnDÚvIl◊w a∞D¥yAmUa a%D¥yAmVm`Ao_l`D;k, 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.”
100 *Idem*, 660.
101 *Idem*, 661.
IV. Nouns from the same semantic field, e.g., וָיוֹם הַשָּׁמָיו, lit. ‘darkness and deep darkness’ (Job 10:21), “the land of darkness, yes–and the darkness of death’s shadow too.”

V. Epexegesis, e.g., וָיוֹם הַשָּׁמָיו הַשָּׁמָיָּהוּ, 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.”

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 a modifier and/or with several other suggested alternative re interpretations. This is the case e.g., in his comments to וָיוֹם הַשָּׁמָיו הַשָּׁמָיָּהוּ, 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.’

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.”

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

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102 Idem, 660.
103 Idem, 660. Italics Bullinger.
104 Idem, 660. Italics Bullinger.
105 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.¹⁰⁶

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¹⁰⁶ 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 _Elegye 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 20th – 21st 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. 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 מֶּּרֶדֶסֶן, 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.’

On the other hand, the noun combination קרֶסֶסֶן לֶגֶסֶת, 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. When illustrating hendiadys in his article from 1904, König refers to the same kind of examples as in his monograph. 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 הַדְּרֵי כְּרֵסֶת, lit. ‘and indignation and distress’ (Ps 78:49), and the nouns are translated “Grimm und Drangsal” by König. He refers, furthermore, to two closely related verbs in Ps 35:27 as a hendiadys as well; קָרְסֶת נָרָה, lit. ‘they shall shout for joy and they shall be glad,’ translated “Jauchzend sich freuen sollen” by König.

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107 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.

108 König, Stilistik, 160. The example from 2 Sam 20:19, suggested by König, is found earlier among Lee’s suggested hendiadys and later also among Bullinger’s examples. König also suggests some so-called hendiadys from the NT.

109 Avishur mistakenly describes this example as a hendiadys suggested by König. See Avishur, Studies, 100, n. 2.

110 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: נָשָׁה עַל הָנָּשָׁה, lit. ‘feast and joy’ (Esther 9:18), “feasting of gladness”; נָשָׁה הָנָּשָׁה, lit. ‘and time and judgment’ (Eccl 8:5), “time of judgment.”

111 König, Psalmen, 249 n. 2, “Waw explicativum; und zwar = nämlich; eine Art Hendiadyoin.”

112 Idem, 392, with reference from p. 307 n. 4.
König’s examples of suggested *hendiadys* 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*.113

**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.”114

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 adverbal modifier.115

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113 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.


115 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 יְאָכַל יִתְנַשֲׁא … יִתְנַשְׁא. 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).
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).\(^{116}\) 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.\(^{117}\) Schorr refers to examples in Latin and comments by Latin grammarians.\(^{118}\) 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*.\(^{119}\)

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.*”\(^{120}\) 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.”\(^{121}\)

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\(^{116}\) Several scholars use the term *hendiadys* or give occasional examples thereof before Schorr, but no research as such is carried out.

\(^{117}\) Schorr, “Les composés,” 166.

\(^{118}\) 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.

\(^{119}\) See above on Gesenius in 4.1 *Hendiadys* in research and in works of reference on the HB and/or biblical Hebrew.

\(^{120}\) 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.’

\(^{121}\) 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., תִּשְׁכְּלַנָּה תִּשְׁכְּלַנָּה, lit. ‘stone and stone’ (Deut 25:13), which Schoor interprets as “double pierre.”

II. Synonym-like nouns, e.g., נֵבֶשֶׁת נֵבֶשֶׁת, lit. ‘and interest and interest’ (Lev 25:36). Here Schorr refers to Müller’s interpretation ‘Zinsen.’

III. Dissimilar nouns, e.g., עֵיר יָם, lit. ‘city and mother’ (2 Sam 20:19), which Schorr interprets as “ville maternelle – metropole.”

IV. Theme-related dissimilar nouns, e.g., יָאָר יָמִיב, lit. ‘my bone and my flesh’ (Gen 29:14), which Schorr interprets as “parent.”

V. Synonym-like nouns, e.g., תִּקְנֵשׁ תִּקְנֵשׁ, lit. ‘darkness and deep darkness’ (Zeph 1:15ba), which Schorr interprets as “obscurité profonde.”

VI. Two verbs, joined asyndetically, חָמַס חָמַס, 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.”

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

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122 Idem., 172.
123 Idem., 170, ‘interest.’
124 Idem., 170, ‘mother city – metropolis.’
125 Idem., 170, ‘parents.’
126 Idem., 172, ‘deep darkness.’
127 Idem., 173, ‘he pressed on with eagerness.’
constitutes a natural linguistic phenomenon in biblical Hebrew is not touched upon by others.\footnote{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.}

Schorr has nevertheless pointed to features in biblical Hebrew, considered so-called \textit{hendiadys} 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 \textit{hendiadys} may be natural linguistic phenomena and not merely rhetorical or stylistic features.

\textit{E. Z. Melamed (1945)}

Melamed is the first to devote an entire study solely to the issue of \textit{hendiadys} in biblical Hebrew, and many are the scholars who refer to Melamed when using the term \textit{hendiadys}.\footnote{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; Lebowitz, 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, \textit{et al.}} The subject is discussed and exemplifications are given in an article from 1945 (in Hebrew).\footnote{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 \textit{hendiadys} were given.} The matter is further discussed in an article from 1961 (in English) in which Melamed presents additional examples of \textit{hendiadys}.\footnote{Melamed builds his reasoning primarily on the definition given in \textit{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, “\textit{anum per duo, quibus significatione 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 \textit{hendiadys} in \textit{Encyclopaedia Britannica}, vol. 3, 268; Murray, Dictionary, 222; Brockhaus, \textit{Konversations-lexicon}. See Melamed, “Two,” 174 n. 15, 17.} In the article from 1945 Melamed refers to the same examples of \textit{hendiadys} in Latin, as does Schorr, but Melamed build his reasoning on other definitions than Schorr does.\footnote{\textit{Idem}, 189.}

Melamed underscores the importance of setting up criteria for \textit{hendiadys} as well as establishing delimitations towards other constructions like \textit{tautology} and word pairs in general, and is of the opinion that a \textit{hendiadys} consists of a combination of two independent nouns in which the second noun functions as a modifier.\footnote{Idem, 189.} He further explains that the
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.\(^{134}\)

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., לְמֶרֶם אִדַּרְאָו לְמָרָא, lit. ‘with loving-kindness and truth’ (Prov 16:6).\(^{135}\)

II. Nouns from the same semantic field, e.g., בַּרְכֵּי תֵּבִיר, lit. ‘a stranger and a sojourner’ (Lev 25:47).\(^{136}\)

In the second article from 1964 (in Hebrew), however, he also includes:

III. Synonym-like nouns, as. e.g., רָע הַדְּרָע, lit. ‘violence and violence/destruction’ (Jer 20:8).\(^{137}\)

IV. Theme-related dissimilar nouns, e.g., בַּרְכֵּי שֵּׁבַת, lit. ‘and chariot and horse’ (Ps 76:7).\(^{138}\)

V. Nouns in parallelism that do not occur in syndetic parataxis in the HB, e.g., הַדּוּר הַמְּרוֹל lit. ‘worm […] maggot.’ (Isa 14:11).\(^{139}\)

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

\(^{134}\) *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.

\(^{135}\) Melamed, “Two,” 174, 189.

\(^{136}\) *Idem*, 175.

\(^{137}\) Melamed “Break-up” (Heb.), 200.

\(^{138}\) Melamed, “Break-up” (Eng.), 128-129.

\(^{139}\) *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.\textsuperscript{140}

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 \textit{hendiadys}. However, several of the so-called \textit{hendiadys} in Melamed’s later articles do not comply with the definition(s) from 1945 since none of the nouns, e.g., in the combination לאָנָה מָכָה, lit. ‘and chariot and horse’ (Isa 43:17a) are interpreted as an attribute.\textsuperscript{141}

Furthermore, Melamed explains that his examples of \textit{hendiadys} 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., נִבְעָנָה שֶׁמֶךָ. 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., הקָנָה מַלְאָךְ [ … ] מִרְפָּא, lit. ‘worm [ … ] maggot.’\textsuperscript{142} These nouns are presumably included nevertheless since Melamed explains that the two components, in several of the syntagms that he labels \textit{hendiadys}, are often divided into two consecutive lines, which he labels ‘the break-up of stereotype phrases,’ e.g.,

\begin{quote}
that trust in the \textit{graven image},
\end{quote}

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.\textsuperscript{143} 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 \textit{hendiadys} is actually used more or less interchangeably at times with the designation ‘break-up of stereotype phrases.’\textsuperscript{144} That is presumably the reason why some of the suggested \textit{hendiadys} 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

\begin{footnotes}
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\item[140] \textit{Idem}, 174, cf. p. 189. Bazak, “Meaning,” 6, who refers to Melamed when defining \textit{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).
\item[141] Melamed, “Two,” 175; “Break-up” (Eng.), 128.
\item[142] \textit{Idem}, 127.
\item[143] ‘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, \textit{et al}. See also Braulik, “Wortverbindungen,” for a discussion of what he considers a similar phenomenon in prose.
\item[144] Melamed, “Break-up” (Eng.) 125-133. \textit{Hendiadys} is used to denote 8 of the 26 examples.
\end{footnotes}
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.\textsuperscript{145}

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 hendiadys, with reference to Melamed, in subsequent studies by other scholars regardless of the inconsistencies.\textsuperscript{146}

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.\textsuperscript{147} 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.”\textsuperscript{148}

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 \textit{wāw} are interpreted in the same way as a regular construct relation.

\textsuperscript{145} See e.g., Andersen/Freedman, \textit{Micah}, 245, 269, 314, 542, 542; Andersen/Freedman, \textit{Amos}, 312, 312; Bazak, “Meaning,” 12; Kuntz, “Psalms,” 16.


\textsuperscript{147} Whitley, “Aspects,” 498-499.

\textsuperscript{148} 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.”

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.

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.

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.” Honeyman discusses *merismus* and only gives a definition of *hendiadys en passant* when discussing the combination רְשָׁהָה צֶדֶק 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.”

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. 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*

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150 Idem, 113-114.
151 Idem, 109. The example רְשָׁהָה צֶדֶק by Schoor, is also by Brongers seen as a *hendiadys*, whereas some of Melamed’s examples, e.g., רְשָׁהָה צֶדֶק, קְדֵשׁ בְּיָדָיו, בְּרֵאשִׁית בָּשָׂם, etc., are not seen as so-called *hendiadyses* by Brongers. See Brongers, “Merismus,” 112.
category convey, “eine Begriffssteigerung, die in den meisten Fällen eine Intensivierung der Handlung im Auge hat.”

Brongers examples of *hendiadys* include various combinations such as:

I. Synonym-like nouns, e.g., הָשָׁךְ וּכְנָשׁ, lit. ‘darkness and deep darkness’ (Zeph 1:15ba), interpreted as “finstere Trübsal,” ‘deepest distress.’

II. Dissimilar nouns of which one of the nouns is interpreted as a modifier, תְכֹלִית וְנַפְפָּשָׁה, lit. ‘my light and my salvation’ (Ps 27:1), which Brongers interprets as “heilbringendes licht.”

III. Dissimilar nouns where the two nouns combined are seen to represent a new concept, viz., יְחֵי וּנְחֵה, ‘lit a hand and a name’ (Isa 56:5), which Brongers interprets as, “ein Gedächtnis aere perennius.”

IV. Combinations of more or less closely related verbs like e.g., יָמַשׁ וּנִקָּח, 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.”

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.” Even the

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155 Brongers examples of verbs include e.g., יָמַשׁ וְנִקָּח, lit. ‘do not be afraid and do not dread’ (Deut 31:6); נְבַעָה אֵל וּנְקָח, lit. ‘he will not fail/leave you and he will not forsake/leave you’ (1 Chr 28:20); נְבַעָה אֵל וּנְקָח, 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 יָמַשׁ וְנִקָּח, lit. ‘to uproot and to break down’ (Jer 1:10) as synonymous.
159 *Idem*, 110.
160 *Idem*, 111. This is exemplified by e.g., יָמַשׁ וְנִקָּח, 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. 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., נוח ברי, lit. ‘strength and wisdom’ (Job 12:16), or ים אくる, 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.,_CNT_Rv, lit. ‘name and remnant’ (2 Sam 14:7), and יבר יבר, lit. ‘violence and destruction’ (Isa 59:7).

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. 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.” 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

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161 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.
162 Idem., 110, 111.
163 Clark, Word, 243. For criticism of Brongers, see also Avishur, Studies, 101.
164 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 synonymity,” and one of two nouns is often interpreted as a modifier.\textsuperscript{165}

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.”\textsuperscript{166} 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 \textit{hendiadys} is used by Avishur for syndetically joined nouns, viz., יָּרֵא וּבָּרְדֵּכְו, 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.’”\textsuperscript{167}

Moreover, in his monograph Avishur explains that \textit{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, \textit{Stilistik} from 1910, Melamed’s article from 1946, and for examples in English to Puttenham’s ‘figure of twynnes’ in his \textit{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.”\textsuperscript{168}

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.\textsuperscript{169}

Furthermore, the so-called \textit{hendiadys} that he investigates and that occur in various forms of pairings in may cases represent dissimiliarity, like e.g., ‘life and peace,’ ‘decew 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

\textsuperscript{165} Avishur, \textit{Studies}, 104.
\textsuperscript{166} Avishur, “Pairs,” 66.
\textsuperscript{167} \textit{Idem}, 24.
\textsuperscript{168} Avishur, \textit{Studies}, 100-102.
\textsuperscript{169} \textit{Idem}, 104.
relation. The suggested *hendiadyses* in the monograph amount to 58, of which 5 are in Aramaic. 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., הָדַעַת הָכַלָּה, lit. ‘righteous, blameless/perfect’ (Job 12:4), “just (and) blameless.”

II. Combinations of synonym-like adverbs, asyndetic, e.g., מִלּוֹנָה יָמִים, lit. ‘on a sudden, suddenly’ (Num 6:9), “in an instant suddenly.”

III. Combinations of synonym-like verbs, asyndetic, e.g., חָאָל וָשׁוֹא לֹא יָסְדָה, lit. ‘and Samuel was standing, standing firm/upright over them’ (1Sam 19:20), “standing as head over them.”

IV. Theme-related nouns, asyndetic, e.g., יָמִים יָמִים, lit. ‘sun, moon’ (Hab 3:11), “sun (and) moon.”

V. Theme-related nouns, syndetic, viz., כִּסֵּי יָדֵי יָדֵי, lit. ‘your flesh and your flesh/body’ (Prov 5:1), “your flesh and body (hendiadys composed of two nouns both meaning ‘flesh.’”

VI. A combination of one noun and two subsequent nouns combined in a construct relation from the same semantic field, יָמִים יָמִים, lit. ‘as a dream, a night vision’ (Isa 29:7), “a dream, a vision of the night.”

VII. Theme-related verbs, asyndetic, חָאָל וָשׁוֹא, lit. ‘he made deep, he made wide’ (Isa 30:33), “made deep (and) wide.”

VIII. Three verbs, asyndetic, חָאָל וָשׁוֹא וָשׁוֹא וָשׁוֹא, lit. ‘he brought down, he made low, he touched/hit’ (Isa 25:12), “he will bring down, lay low, and cast to the ground.”

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170 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 נַעֲרָה נַעֲרָה, lit. ‘arrows and death,’ belongs to an enumeration of three nouns, נַעֲרָה נַעֲרָה נַעֲרָה, 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 מַלָּיִן מַלָּיִן מַלָּיִן מַלָּיִן, 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.

171 *Idem*, 100-116, 142, 155 n. 1.

172 Avishur, “Pairs,” 70.


174 *Idem*, 72.

175 *Idem*, 71.


177 *Idem*, 69. He also refers to Isa 29:7; Job 33:15.

178 *Idem*, 72.

179 *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., נַחַלָה צַלְתָּה, lit. ‘portion and possession/inheritance’ (Gen 31:14), “portion of inheritance.”

X. Dissimilar nouns, syndetic, and one of the nouns is interpreted as a modifier, e.g., נַחַלָה צַלְתָּה, lit. ‘to praise and to name’ (Zeph 3:19), “praise of renown.”

XI. Dissimilar nouns, syndetic, but none of the nouns are interpreted as a modifier, e.g., נַחַלָה צַלְתָּה, lit. ‘complete destruction and decision’ (Isa 10:23), “a decree and destruction.”

The term is in the monograph also applied to nouns in biblical Aramaic:

XII Nouns from the same semantic field, e.g., נֶבֶל נֶבֶל, lit. ‘injunction and statute’ (Dan 6:16), “vow of interdiction.”

XIII Dissimilar nouns, e.g., נבֶל נבֶל, lit. ‘a watcher and [a] holy’ (Dan 4:10), “a messenger of holiness.”

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.

Althann observes that Avishur “argues that strictly speaking this figure of speech hardly exists in Hebrew as there is generally an element of synonymity between the two elements […] and [it is more correct] to speak of ‘syndetic parataxis,’ although he [Avishur] does in fact employ the term ‘hendiadys.’” 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.

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181 Idem, 111, (italics Avishur).
184 Idem, 113. Italics Avishur.
185 Idem, 102.
Bozak criticizes Avishur’s translation of a suggested so-called ‘appositional hendiadys,’ consisting of nouns, viz., יֶּרֶם נַעַשׂ הַחְיָא, 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.187

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.188

His suggestions regarding diachronic perspectives and functions of the combinations will be discussed further below.189

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 (ëv) durch (δία) zwei (δύο) gleichgeordnete Begriffe ausgedrückt wird.”190 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 Wilpert’s also includes combinations of synonymous components.191

Bühlmann/Scherer’s examples incorporate various constructions:

187 Bozak, Life, 49 n. 121. Avishur, “Pairs,” 70, accepts the Masoretic reading, against most scholars, of the passage יֶּרֶם נַעַשׂ הַחְיָא (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 יֶּרֶם נַעַשׂ is an ‘appositional hendiadys.’ Bozak rejects this interpretation with the contention that “his [Avishur’s] translation of this line contradicts his explanation.”

188 Kuntz, “Agent,” 127 n. 45; 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.

189 Avishur, Studies, 102.

190 Bühlmann/Scherer, Stilfiguren, 31.

191 Idem, 31. Menge, Repetitorium, §490, §551 n. 14; Von Wilpert, Sachwörterbuch, 322. Bühlmann/Scherer refer also to Krinetzki’s Das Hohe Lied, which unfortunately it has not been possible to retrieve.
I) Combinations of synonym-like nouns, כְּפַרְנָאָה יִרְדָּה, lit. ‘darkness and deep darkness’ (Ps 107:10). One of the nouns is interpreted as an attribute and translated “in großem Dunkel.”

II) Combinations of dissimilar nouns, illustrated by ‘your pain and your pregnancy’ (Gen 3:16) translated “die Mühsal deiner Schwangergerschaft,” and ‘city and mother’ (2 Sam 20:19) rendered “Mutterstadt,” and a reference is given to Gesenius.

III) Combination of dissimilar verbs with intervening components; יָכוֹן יָכוֹן יָכוֹן ... יִשְׂרָאֵל, lit. ‘go up … and be successful’ (1 Kgs 22:12), which Bühlmann/Scherer interpret as “ziehe mit Erfolg hinauf.”

IV) Combinations of dissimilar verbs without intervening components where the first verb is interpreted as an adverbial modifier; יָכוֹן יָכוֹן יָכוֹן, lit. ‘he distributed, he gave’ (Ps 112:9), with the suggested interpretation “hat reichlich gegeben.”

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 hendiadys to be represented by the above constructions as stylistic features.

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,

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192 Bühlmann/Scherer, Stilfiguren, 31.
193 Gesenius, Handwörterbuch (ed. Bühl), 1921.
194 Bühlmann/Scherer, Stilfiguren, 32.
195 Ibid., ‘Go up with success.’
196 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.”

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., הביאו ונאמרו, lit. ‘and Abraham added and he took a wife’ (Gen 25:1), rendered by Lambdin “And Abraham took another wife.”

II. An asyndetic construction consisting of imperatives or two finite verbs in which the first verb qualifies the second, e.g., 돌아ו בשלום, lit. ‘return, lie down’ (1 Sam 3:5), “Lie down again.”

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., מהלך על פי, lit. ‘and Moses was willing to stay with the man’ (Ex 2:21), interpreted “And Moses was content to stay with the man.”

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., הוא לא יתאכל לפעם, lit. ‘he will not be able […] to return to take her’ (Deut 24:4), “He will not be able to take her back again.”

The six verb stems most commonly used in a so-called verbal hendiadys in the HB are, according to Lambdin’s view: לוה, “to do something willingly, voluntarily; to be content to do” (in Hiphil); עם, “to do something again” (in Hiphil); בהלח, “to do something quickly” (in Piel); רבים, “to do something much or a lot” (in Hiphil); פע, “to do something again” (in Qal); בקשת, “to do something early in the day” (in Hiphil).

Lambdin also mentions two verbs, עיר ‘arise’ and עלי ‘go, walk,’ that in combination with other verbs constitute a phenomenon that is related to what he sees as verbal hendiadys and

198 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.
199 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.
200 Idem, 239. Additional examples by Lambdin denoting the same construction are derived from Gen 18:7; Deut 30:9; 2 Sam 15:14.
201 Idem, 239. An additional example by Lambdin denoting the same construction is derived from Josh 8:14.
202 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.” 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.”

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.” Andersen refers to the function of the conjunction as at times “strictly appositive, as in hendiadys.” 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.’ The fact is nevertheless that the presence of a conjunction, together with the components originally representing apposition, turns the

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203 Idem, 239-240. Lambdin’s examples are derived from Gen 27:19; Ex 32:1.

204 Scholz, Plots, 138. Italics added.

205 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.

206 Idem, 69.

207 Idem, 36.
combination of components in question into a *hendiadys*, according to Andersen’s view, which will be further discussed below.\(^{208}\)

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.”\(^{209}\) These so-called ‘conjunctive sentences,’ labelled *hendiadys*, are exemplified by the two verbs נָרָה וּפָרָה, lit. ‘be fruitful and multiply’ (Gen 1:22), which are interpreted as “be abundantly fruitful” by Andersen.\(^{210}\)

However, in another example, וּפָרָה וּמֹרָה, 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.\(^{211}\) Here it would seem that וּפָרָה וּמֹרָה, lit. ‘and you, be fruitful and multiply’ represent one *hendiadys*, and the other suggested *hendiadys* is נָרָה וּפָרָה, 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 epexegetical 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, וּפָרָה 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; נָרָה וּפָרָה וּמֹרָה, lit. ‘be fruitful and multiply and fill,’ in which the verb וּפָרָה ‘and multiply,’ stands as the second verb of three. The verb וּפָרָה ‘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

\(^{208}\) 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).

\(^{209}\) *Idem*, 117.


\(^{211}\) *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 epexegesis, which would seem identical notions in Andersen’s view, and will be discussed further below.\footnote{For a more detailed discussion on epexegesis and apposition in connection with *hendiadys*, see 7.1.2 Remarks on *hendiadys* as construct relations, apposition and epexegesis below.}

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.”\footnote{Idem, 117.}

\textit{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 ◊,” 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.\footnote{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 \textit{wāw}.}

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., \textit{לָעֵד הַמְלָיִת}, lit. ‘silence and a voice’ (Job 4:16) interpreted as “a whispering voice” by Williams,
but also (II) synonym-like nouns, e.g., ל ACKJYKH XMYDC, lit. ‘darkness and deep darkness’ (Job 10:21), which are translated “blackest darkness” by Williams.\footnote{Ibid.}

B. Two nouns, of which one is reinterpreted as a modifier, are together seen to form a new concept, e.g., JDSH YBYJQ, lit. ‘the covenant and the lovingkindness’ (Deut 7:9), which Williams translates “the loyal covenant.”\footnote{He refers to Deut 7:9, 12; 1 Kgs 8:23, Neh 9:32.}

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., JCDK YYDP, lit. ‘violence/wrong and violence/destruction’ (Am 3:10), which are rendered “assault and battery” by Williams.\footnote{Williams refers to Am 3:10; Jer 6:7, 20:8, Ezek 45:9. The other example is SDLQ JQX, 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.}

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.\footnote{Beckman, Syntax, 90-91.} 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 $\\wedge$ ‘and,’ […] they are a hendiadys if the combination expresses a single concept,” which would seem to open for a large amount of combinations.\footnote{Idem, 29.}

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., DKLK JQX, lit. ‘and the covenant and the lovingkindness’ (Deut 7:9), according to Williams “the loyal covenant” whereas Beckman tentatively suggests “covenant loyalty?”; JQX CDR, lit. ‘and splendour and majesty’ (Job 40:10b), interpreted by Williams “glorious splendour,” whereas Beckman cautiously writes “‘majesty and splendour’ (majestic splendour’?)”; JQX CDR, lit.
‘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’)?’

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 *hendiadys*.

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.:

- לֶחָצֶת רְשָׁעִים מִזְרָחֵי הַשָּׁמָיִם, lit. ‘after these words/events and the truth’ (2 Chr 32:1), which Gordis interprets as “םל"ח שָׁמָיִם דְּבָרָי יִשְׂרָאֵל”;
- מִכְסַת וְלֶחָצֶת, lit. ‘lie and divination’ (Jer 14:14), which Gordis interprets as “םי מַעֲשַׂה הַשָּׁמָיִם”;
- מְכָסֵי מְכָסֵי מַעֲשַׂה, lit. ‘from a sword, from their mouth’ (Job 5:15), which Gordis interprets as “םי מַעֲשַׂה מַעֲשַׂה”;
- מִכְסַת וְלֶחָצֶת, lit. ‘life and loving-kindness’ (Job 10:12), which Gordis interpretes as “םי מַעֲשַׂה מַעֲשַׂה”.

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220 *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 שֵׁלל וְאוֹפֶק, lit. ‘an emptiness/formless and a void’ (Gen 1:2), which Beckman interprets “a formless void.”

221 ‘These words of truth.’ Gordis, “Usages,” 43. See also *Koheleth*, 279, 332, “words of truth.”


223 ‘From the sword of their mouth.’ Gordis, “Usages,” 41, see also Gordis, *Koheleth*, 279.

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.225

**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.226 He builds his reasoning on *hendiadys* mainly on examples from the Psalms.227

*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.228

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., מְלֹאֹת בֹּקְעָה, lit. ‘children and sucklings’ (Ps 8:3a).229

II. Dissimilar nouns, e.g., יִנְאָג הַמַּעֲצָם, lit. ‘our helper and our shield’ (Ps 33:20), which is interpreted “our warrior and our shield” by Westhuizen.230

III. Dissimilar verbs, e.g., עָבָה נָבָה, lit. ‘journeyed/removed and removed/gone into exile’ (Isa 38:12).231

IV. Synonym-like adjectives, e.g., חָרֹק קָרָק, lit. ‘perverse/crooked and crooked’ (Deut 32:5).232

V. Synonym-like verbs which van der Westhuizen denotes “semi-synonymous words,” e.g., מָכָה מָכָה, lit. ‘and she smote through and she smote/pierced his temple’ (Judg 5:26).233

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226 Westhuizen van der, “Hendiadys.”
227 He gives, in addition, some examples derived from Qumran and references to word pairs in Ugaritic texts.
228 Westhuizen van der, “Hendiadys,” 50.
229 *Idem*, 50.
230 *Idem*, 51. Here ינאג נאג is interpreted ‘our warrior’ by van der Westhuizen.
231 *Idem*, 54.
233 *Idem*, 53.
VI. Verbs in what van der Westhuizen labels “parallelistic hendiadys,” i.e. two combinations of verbs: ’he spoke and it became, he commanded and it stood forth/firm’ (Ps 33:9).234

VII. Verbs in what he labels “double hendiadys,” viz., I will pursue, I will overtake, I will divide the spoil […] I will draw (lit. ‘empty out’) my sword, my hand will cause to destroy them. (Ex 15:9a and 9c).235

VIII. A so-called “threefold hendiadys,” e.g., empty of hunger and eaten by plague and bitter destruction’ (Deut 32:24).236

IX. Phrases consisting of two, three of four components that combined are seen to represent the phenomenon hendiadys, e.g., with a strong hand and an outstretched arm’ (Ps 136:12).237

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.”238 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.

234 Idem, 52. Italics added.
235 Idem, 52. Italics van der Westhuizen.
236 Idem, 53.
237 Idem, 51.
238 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.

Watson incorporates a section on Hendiadys and gives several exemplifications of the same in his monograph titled Classical Hebrew Poetry (1984). Watson, 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. The examples from the HB consist of both nouns and verbs, but the exemplifications by Watson of Hendiadys derived from Ugaritic and Akkadian consist only of verbs and not nouns.

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), מַעֲלַת צְרִיכִים, lit. ‘and satire/scorn, riddles to/of him’ (Hab 2:6), Watson: “in scoffing derision of him.”

II. Non-repetition of (common) regent (nouns), הָעַד הָעַד, lit. ‘with voice of joy and thanksgiving’ (Ps 42:5), Watson: “loud shouts OF thanksgiving/a shout of joyful thanks.”

III. Common grammatical elements in singular (nouns), מָעֲלַת צְרִיכִים, lit. ‘fearfulness and trembling’ (Ps 55:6), Watson: “trembling fear.”

IV. Lack of an expected copula (clauses), מִנָּה, lit. ‘you sit with your brother, you speak of your mother’s son’ (Ps 50:20), Watson: “you sit gossiping against your brother.”

V. Successive parallelism of components (verbs), מִנָּה, lit. ‘when will I come and I will see’ (Ps 42:3), Watson: “When shall I come and see?”

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239 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 Hendiadys 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.

240 Watson, Poetry, 325.

241 Idem, 324. The term verbal Hendiadys is not used.

242 Idem, 325.

243 Idem, 325.

244 Idem, 321, 326. Capital letters Watson.

245 Idem, 326. For the same example, see also Watson, Techniques, 383.

246 Idem, 326.
VI. Two words in apposition, which is exemplified by the two asyndetically joined nouns, מִי־עִמָּדָה, lit. ‘righteous, blameless/perfect’ (Job 12:4), for which Watson suggests the translation “blamelessly just.”

VII. Dissimilar nouns of which one is interpreted as an attribute. This latter construction is exemplified by a so-called double hendiadys:

תִּשְׁמַע נָא לְךָ אַשְׁרֵי לְחקָל בְּרֵכָּת, lit. 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?” 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.”

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., וַיִּנְטַס כָּפַר, lit. ‘and they tempted and they rebelled’ (Ps. 78:56), Watson: “they defiantly tempted.”

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247 Idem, 326.
248 Idem, 327.
249 Idem, 326.
250 Idem, 326.
251 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), נְפַסְקוּתִן נְפַסְקוּתִים, lit. ‘they were swept away, they were complete/finished’ (Ps 73:19), Watson: “utterly swept away.”

3) to evoke a word pair, Ps 32:5 (probably verbs); Ps 132:9 (probably nouns).

4) for assonance, Isa 29:9 (probably verbs).

5) to produce rhyme, Lam 3:56 (nouns or verbs).

6) to preserve rhythm, Ps 106:13 (probably verbs).

7) for parallelism, Ps 85:9b (probably nouns or phrases).

Most of the examples in which the components are cited and used by Watson to illustrate *hendiadys* can be found as suggested *hendiadys* in Dahood’s *Psalm* 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. Several other biblical scholars refer to Watson when applying *hendiadys* features derived from the HB.

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252 *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 *hendiadys* by Dahood referring to verbs in his commentary on the Psalms. Hab 3:11 may possibly concern nouns and not verbs.

253 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 *hendiadys*, it is probably the nouns in Ps 32:5 that Dahood refers to as a suggested *hendiadys*; נְיַעֲשֶׂה נְיַעֲשֶׂה, lit. ‘iniquity of my sin/sin offering.’ The same applies to Ps 132:9 in which Dahood refers to כִּיִּמְצַג […] כִּיִּמְצַג, lit. ‘your priests […] and your faithful,’ as a *hendiadys*, wherefore these components presumably are what Watson refers to in accordance with the other examples.

254 *Idem*, 328. In Isa 29:9 it is either one or both of the combinations of in each case two verbs of the following נִקְנָא נִקְנָא, 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.

255 *Idem*, 328. Watson does not specify the actual components that comprise the suggested *hendiadys* in question. Here it is probably the combination of the verbs נִיָּשָׂע נִיָּשָׂע, 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.

256 *Idem*, 328. Here it is probably the phrases נַעֲשֶׂה נַעֲשֶׂה, 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 *hendiadys* and this combination derived from Ps 85:9b is referred to as a *hendiadys* by Dahood, *Psalms* vol. II, 289.

257 For more on Wright’s opinions on *hendiadys*, see above 3.8 *Hendiadys* in Shakespeare’s *Hamlet*.

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 hendiadys 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 hendiadys 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 ְי may be used to express a complex idea that would normally require just one noun with a modifier.” Seow gives three examples that all consist of two dissimilar nouns, in which the first or the second is reinterpreted. In the revised edition of Seow’s grammar from 1995, the term hendiadys does not occur and no examples of hendiadys 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...
examples by the scholars mentioned above, but synonym-like nouns, viz., יָעֵבְרִי דִגְשַׁה, lit. ‘thorn/thorny bush and thistle/thorny bush’ (Isa 9:17). ²⁶²

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., יָעֵבְרִי דִגְשַׁה, lit. ‘mourning and mourning’ (Isa 29:2), which are also labelled hendiadys. ²⁶³ 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. ²⁶⁴

*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, יֹבָעֵבְרִי דִגְשַׁה, lit. ‘in the place of his holiness’ (Ps 24:3). ²⁶⁵ The same concept is further exemplified by Kittel/Hoffer/Wright by another construct relation יֹבָעֵבְרִי דִגְשַׁה, lit. ‘ground of holiness’ (Ex 3:5), with the comment “This is an example of hendiadys: two nouns used in apposition.” ²⁶⁶ 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;

²⁶² Alonso Schökel, Manual, 75.
²⁶³ Alonso Schökel, Analyse, 156.
²⁶⁴ 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.
²⁶⁵ Kittel/Hoffer/Wright, Hebrew, 225.
²⁶⁶ 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. 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. However, one example to illustrate this kind of a *hendiadys* is derived from the HB, viz., נְדַקְו וַיְרַבֶּה, 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).” 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.” This is illustrated by the English expression ‘assault and battery’ and exemplified by an example from the HB, viz., וַיֶּפֶש וַיַּשְׁחֵית, 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.” 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

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269 *Idem*, §4.6.1 example 7, p. 74. Due to the translation of the other example, נְדַקְו וַיְרַבֶּה (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.
270 *Idem*, §4.4.1, b (b), p. 70.
271 *Idem*, 70.
represent two aspects of a complex situation.” The five examples used to illustrate this notion presumably constitute *hendiadys*, according to Waltke/O’Connor, but are not analogous to the other examples of so-called *hendiadys* 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 *weqatal*. This fourth kind of *hendiady* is exemplified by the following kind of combinations:

a) A combination of two closely related finite verbs רָמַחְתִּי רָמַחְתִּי, lit. ‘and I, I was old and I was grey-haired’ (1 Sam 12:2), interpreted “I am old and grey.” None of the verbs are interpreted as an adverbial modifier.

b) Two closely related verbs, interspersed by several intervening components, e.g., … רָמַחְתִּי רָמַחְתִּי, lit. ‘Did he say … and he spoke’ (Num 23:19), which is interpreted “Does he speak…? Does he promise?” by Waltke/O’Connors.

c) Two dissimilar verbs, viz., the last two in the following example: […] רָמַחְתִּי רָמַחְתִּי, 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.” None of the verbs are interpreted as an adverbial modifier. However, *hendiady* 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 *hendiady* 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 רָמַחְתִּי רָמַחְתִּי, lit. ‘and I became great and I added more than…’ (Eccl 2:9), with the added comment by

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272 *Idem*, §32.3, a, p. 540. A reference is given to Revell, but he not use the term *hendiady* on this kind of constructions. See Revell, “Stress.”


276 Italics Waltke/O’Connor. The other examples of this kind of a *hendiady* are רָמַחְתִּי רָמַחְתִּי, 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 רָמַחְתִּי רָמַחְתִּי, 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.” They translate this kind of a *hendiadys* as “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.

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 הָּלַעַד נָאָר, lit. ‘support and support’ (Isa 3:1), are “used as a hendiadys,” according to Waltke/O’Connor, and translated “every kind of support.” 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 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*.” 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.

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277 *Idem*, §32.3, c, p. 541.
278 *Idem*, §32.3, c, p. 541.
279 *Idem*, §64.3, a, p. 106.
280 *Idem*, §39.2.5, a, p. 653.
281 This is represented by: (1) two imperatives/clauses, 1 Kgs 18:41, הָּלַעַד יִבְּשֵׁמ יָּהָּוָּה, 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 הָּלַעַד יִבְּשֵׁמ יִשְׂרָאֵל, lit. ‘and know and see [that it is] evil and bitter,’ “know and see that it is evil and bitter;” Isa 2:3, Micah 4:4 הָּלַעַד יִבְּשֵׁמ יִשְׂרָאֵל, 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, הָּלַעַד יִבְּשֵׁמ יִשְׂרָאֵל, 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;” Gen 17:2, יִבְּשֵׁמ יִבְּשֵׁמ יִשְׂרָאֵל, lit. ‘and I will set my covenant between me and between you and I will greatly increase you’; Gen 1:26, יִבְּשֵׁמ יִבְּשֵׁמ יִשְׂרָאֵל, lit. ‘and the whole people will hear and they will be afraid,’ “All the people will hear and be afraid” (italics Waltke/O’Connor); Deut 17:13 הָּלַעַד יִבְּשֵׁמ יִשְׂרָאֵל, 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 *hendiadys* 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.²⁸²

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.²⁸³

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.²⁸⁴ 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

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²⁸² See category V above.
distributed in different cola or hemistichs without losing “the sense of the hendiadys.”

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.’ 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 וְשַׁפָּר יִשְׂרָאֵל, lit. ‘judgment/justice and righteousness,’ which refers to ‘justice,’ according to Brichto. Hendiadys is also illustrated inter alia by the passage below:

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.”

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:

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285 Idem, 41-42.
286 Idem, 40.
287 Idem, 41.
I. Combinations of dissimilar nouns, e.g.,  רְמַת נְחֶשׁ, lit. ‘peace and truth’ (2 Kgs 20:19). No other translation than a literal rendering is suggested.\(^{288}\)

II. Theme-related dissimilar nouns in parallelism, e.g.,  צְרִי [...], lit. ‘father [...] his mother’ (Prov. 10:1). The two selected components are said to form “a hendyadic pair.”\(^{289}\)

III. Nouns in a construct relation רְמַת נְחֶש, 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.\(^{290}\)

IV. Dissimilar nouns in parallelism,  יִשְׂרָאֵל מְדִינָה, 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.”\(^{291}\)

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.

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In 1997 Putnam published a booklet on biblical Hebrew that found its way into the Bible study computer programme Libronix Digital System, the mateiral 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.\(^{292}\) 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.,  יְרוֹמֵה נְחֶשׁ, lit. ‘mountain of my holiness’ (Ps 2:6), “my holy hill.”\(^{293}\)

II. Nouns in apposition, e.g.,  חֲזַלְתָּה מְדִינָה, lit. ‘young man’ but presumably, as Putnam also understands the two nouns, ‘young woman, virgin’ (Deut 22:23).\(^{294}\)

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\(^{288}\) Ben Zvi/Hancock/Beinert, Readings, 104.

\(^{289}\) Idem, 181.

\(^{290}\) Idem, 104.

\(^{291}\) Idem, 104.

\(^{292}\) See Putnam, Insert, §1.8.3, and §2.3.1, pp. 19, 22, 37-39; Reading, §4.11, pp. 40-41.

\(^{293}\) 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.

\(^{294}\) Putnam, Insert, §1.8.2, p. 21, “this example is best translated as a nominal hendiadys.”
III. Theme-related dissimilar nouns, e.g., מִדְּנַעַת אַם, lit. ‘to his bone and to his flesh,’ (Job 2:5).295

IV. Dissimilar nouns that according to Putnam denotes a totality, e.g., מִדְּנַעַת אַם, lit. ‘the heavens and the earth’ (Gen 1:1).296

V. Dissimilar nouns of which one is reinterpreted as an attribute, מִדְּנַעַת אַם, lit. ‘silence and voice’ (Job 4:16), “a whispering voice.”297

VI. Closely related verb with intervening components, e.g., מִדְּנַעַת אַם, lit. ‘and he called to YHWH and he said’ (1 Kgs 17:20).298

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., מִדְּנַעַת אַם, lit. ‘I am old and I am grey’ (1 Sam 12:2).299

VIII. Two dissimilar verbs and one of them is interpreted as an adverbial modifier, which Putnam calls adverbial hendiadys e.g., מִדְּנַעַת אַם, lit. ‘the sea was going and storming’ (Jonah 1:11), “the sea continued to storm.”300

IX. Three verbs, e.g., מִדְּנַעַת אַם, lit. ‘and he lifted his voice and he called and he said to them’ (Judg 9:7)301

The verbs listed by Putnam are the ones that are commonly referred to by other scholars to serve as adverbial modifiers, viz.,📖📖📖, however, he also includes מִדְּנַעַת אַם. 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, מִדְּנַעַת אַם, lit. ‘and the people lifted their voice and they cried’ (Judg 2:4), interpreted as “wept aloud,” by Putnam, and also מִדְּנַעַת אַם, lit. ‘and he feared and he fled’ (Jer 26:21), interpreted as “fled in fear” by

296 Putnam, Reading, §4.11, p. 40, “refers to the entire created order.”
297 Putnam, Insert, §1.8.3, p. 22 (italics Putnam).
298 Putnam, Reading, §4.11, p. 41.
299 Putnam, Insert, §2.3.1, p. 38.
300 Putnam, Insert, §2.3.2, p. 38.
301 Putnam, Reading, §4.11, p. 41 (italics Putnam).
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.”

The example put forth consists of two dissimilar nouns: רדשנה ונבר, 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. 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.” 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.

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; יִזְרֶ, “do x again/continue x-ing; יִזְרֶ, “keep on x-ing”; יִזְרֶ, “do x greatly”; יִזְרֶ, “do x again.” Bartelt renderings are of course to serve only as help when translating the verbs.

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304 Idem, 299.
Bartelt incorporates no combinations of closely related verbs in the designation and he does not refer to the suggested *hendiadys* as rhetorical or stylistic constructions.


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: הָלַךְ (in Qal); יָבֵן (in Hiphil); יֶסְכָּה (in Hiphil), רְעָם (in Piel); בֹּיא (in Qal); לֶא (in Qal); בַּעֲמָה (in Hiphil).307

The combined verbs in a *hendiadys* can occur with or without a conjoining *waw*, 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., וָאָמְרוּ וְאָרַךְ וְאָשָּׁר יָשִּׁיבֵם וַיִּפְרְקֵם נַעֲקָבָם, 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.”308 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 2001.309 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*; יָבֵן (Hiphil); יֶסְכָּה (Hiphil), לֶא.
(Piel); הָיִה (Hiphil); יָשָׁש (Qal); יָשָׁש (Hiphil). The verbs suggested by Ross are identical to the ones suggested by other grammarians cited above, but other scholars suggest even more verbs.310

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.311 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).”312 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; יָשָׁש (Hiphil); יָשָׁש (Piel); יָשָׁש (Hiphil); יָשָׁש (Qal). יָשָׁש (Hiphil).313 The exemplifications used by Pratico/Van Pelt consisting of verbs are similar albeit not identical to the examples presented by earlier scholars.314

310 *Idem*, §53.1, p. 409. Exemplified by e.g., התּוֺרְדַּל פִּרְסָא; lit. ‘and she added to give birth’ (Gen 4:2), Ross: “(And) she gave birth again”; וַאֲחָזְנֻהְמָּל; lit. ‘and they returned and they came’ (Gen 14:7), Ross “(And) they came again.”

311 The two examples given by Ross that consist of two nouns from the same semantic field are suggested by earlier grammarians as hendiadyses; יָשָׁש (Hiphil), 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: יָשָׁש, lit. ‘an unsteady/someone moving back and fro, and a wanderer’ (Gen 4:12), which Ross translates ‘a ceaseless wanderer.’ The third example, יָשָׁש (Hiphil), 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.

312 Pratico/Van Pelt, Basics, §32.12, pp. 374-375.

313 *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.

314 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.
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.\(^{315}\)

In total Arnold/Choi give nine examples of *hendiadyses*: three consisting of nouns and six consisting of verbs.\(^{316}\) 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.\(^{317}\)

*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.”\(^{318}\) In four of their six examples of so-called *verbal hendiadyses* the combinations consist of two finite verbs combined; ἀνέβη ἐπιστρέφει, lit. ‘and she hastened and she lowered her jar’ (Gen 24:18), “she quickly lowered her jar”; ἐφέσπευσεν, lit. ‘and she hastened and she descended’ (1 Sam 25:23), “she quickly dismounted,” and “[they] wept again”; ἐπέστρεψεν ἐπιστρέφει, lit. ‘and they returned and they cried’ (Num 11:4), “[the people of Israel] wept again.”\(^{319}\) In the remaining two examples by Arnold/Choi the verb ἀπέστρεψαν in Hiphil is interpreted as denoting ‘again’ and is followed by an infinitive construct as a verbal complement.\(^{320}\)


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

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\(^{315}\) Arnold/Choi, *Guide*, §4.3.3 (g), pp. 148-149.

\(^{316}\) Ibid. References are made to Kautzsch (1910, p. 386), presumably GKC, and the grammar by Joüon/Muraoka, ed. from 1993, p. 650.

\(^{317}\) The examples are; ἀγάπη ἀληθινότης, lit. ‘loving-kindness and truth’ (2 Sam 2:6), which Arnold/Choi translates, “true faithfulness,” whereas Williams translates them “true loyalty”; ἐθνὸς ἀνόητος, 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”; ἀμαρτία ἀνόρθωσις, 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.

\(^{318}\) *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.

\(^{319}\) Italics Arnold/Choi.

\(^{320}\) *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."\textsuperscript{321} 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.”\textsuperscript{322}

Kuntz sketches the historical background of the term and presents several examples of proposed \textit{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 \textit{hendiadyses} presented by Avishur, Brongers, Lambdin, Williams, Speiser, Waltke/O’Connor, Watson, Andersen/Freedman, \textit{et al.}. However, he also bases his opinion on \textit{hendiadys} on definitions and/or exemplifications in Latin and Greek and the studies by Wright on presumed \textit{hendiadyses} in Shakespeare’s \textit{Hamlet}.

A \textit{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 \textit{hendiadyses} by Kuntz consist of several divergent constructions:

I. Synonym-like nouns, ‘joy and gladness’ (Joel 1:16).\textsuperscript{323}

II. Nouns, synonym-like, in a construct relation, ‘the joy of my joy’ (Ps 43:4).\textsuperscript{324}

III. Dissimilar nouns, ‘iniquity and assembly’ (Isa 1:13).\textsuperscript{325}

IV. Two adjectives, ‘great and awesome’ (Joel 3:4).\textsuperscript{326}

V. Two adverbs, ‘suddenly/sudden, suddenly’ (Isa 29:5; Joel 3:4).\textsuperscript{327}

VI. Closely related verbs, ‘give ear and listen’ (Isa 28:23a).\textsuperscript{328}

VII. Dissimilar verbs, ‘mourns, languishes’ (Isa 33:9).\textsuperscript{329}

VIII. Two verbs of which one is interpreted as an adverbial modifier, ‘the people heard, they trembled,’ interpreted as “trembling the people heard” (Ex 15:14).\textsuperscript{330}

\textsuperscript{321} Kuntz, “Agent,” 134.
\textsuperscript{322} Ibid.
\textsuperscript{323} Idem, 130.
\textsuperscript{324} Kuntz, “Psalms,” 12.
\textsuperscript{325} Idem, 124.
\textsuperscript{326} Kuntz, “Agent,” 133.
\textsuperscript{327} Idem, 133. In this category, which Kuntz designates ‘adjectival hendiadys,’ the example he gives is taken from Isa 29:5, כה נַעַלְלָה, ‘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.
\textsuperscript{328} Idem, 131-132.
\textsuperscript{329} Idem, 131. The phrase ‘appositional hendiadys’ is probably derived from Avishur, “Pairs.”
IX. Nouns in parallelistic structures, lit. ‘and they oppress a man and his house/and a man and his estate,' interpreted as “his patrimonial property” (Micah 2:2).331

X. So-called ‘appositional hendiadys,’ consisting of nouns in a construct relation, lit. ‘healing remedies’ (Jer 30:13).332

XI. So-called ‘double hendiadys,’ lit. ‘the violence/destruction and the break, and the hunger and the sword’ (Isa 51:19).333

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.334

The investigation from 2006 was carried out as a preparatory study for this dissertation.335 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

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330 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.
331 Idem, 128. With reference to Andersen/Friedman, Micah, 257, 269.
332 Idem, 128. The example is given with reference to Avishur, “Pairs,” 66.
333 Idem, 125. The example is given with reference to Watson, Poetry, 326.
334 See Lillas-Schuil, “Survey.”
335 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 hendiiadys. 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 concur with several, if not all of my views expressed therein, which is appreciatively recognized.336

Albeit Chrzanowski focuses on so-called verbal hendiiadys he offers views initially on hendiiadys in general, which includes his remarks on combined nouns in the HB labelled hendiiadys. Some definitions on hendiiadys are cited, and a few examples in Latin mentioned, among them are, however, none of the combinations originally labelled hendiiadys and commonly referred to by scholars. Chrzanowski remarks nevertheless on so-called hendiiadys pertaining nouns in biblical Hebrew “is a genuine and important feature of Hebrew poetry and prose.”337 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.338 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 hendiiadys/verbal hendiiadys on combinations of verbs in the HB, but the term was actually applied onto verbs in the HB much earlier.339 Contrary to Chrzanowski’s view, Bullinger does not use the term hendiiadys only for combinations of verbs in the NT, but also on verbs derived from the HB,

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336 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.
337 Idem, 22.
338 Idem, 22.
339 The term was applied to verbs in the HB as early as in the beginning of the 17th century by e.g., the well-known and still cited Roman Catholic Bible commentator Cornelius à Lapide, in his Posteriori 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 hendiiadys 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., יָֽצַ֣א אֵֽל הָאָ֖דָם, 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., מָּצָ֥אְתָּ אֵֽל הָאָ֖דָם, lit. ‘and she added to give birth’ (Gen 4:2) interpreted ‘she gave birth again.’

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.” 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*.

Chrzanowski gives a thorough account of the development of opinions on grammaticalization in general and auxiliation 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., לְֽעֹד יִשְׁכָּֽב, מָּצָ֥א אֵֽל הָאָ֖דָם, whereas the fourth, קלְלָ֣ח, is not that generally incorporated among the others. 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.

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340 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.”


342 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 מָּצָ֥א אֵֽל הָאָ֖דָם מִֽלְּכַ֣ת אַבְרָהָֽם, 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).

343 Not even by Lambdin, but he refers to verb combinations in the HB with מָּצָ֥א as well as לְֽעֹד as a related phenomenon to what he calls *verbal hendiadys*. See Lambdin, Introduction, §173, p. 240.

344 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. 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.

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. There is only one example of a proposed hendiadys in BDB. It is found in the entry on הֹוֹדְוָה II and consists of a combination of two dissimilar nouns: הֹוֹדְוָה◊וֹשֵׁב, lit. ‘an end/future and a hope’ (Jer 29:11), explained as “i.e., by hendyadis [sic], the hoped-for future.”


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). The Holladay’s one-volume Lexicon (1988), is a condensed version built on HALAT.

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345 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.
346 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.
347 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.
348 BDB, p. 876. This example is also given by Gesenius in his Lehrbuch (1817). It was F. Brown who wrote the entry on πατέρα, according to the information in the preface of BDB. See BDB, xi.
There are only a few examples of *hendiadys* 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.350

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., יִֽנְפָּה יִֽנְפָּה, lit. ‘your pain and your pregnancy’ (Gen 3:16), “d. Beschwerden deiner Schwangerschaft/the hardships of your pregnancy.”351

II. Combination of dissimilar nouns, which combined are interpreted as referring to a new concept, e.g., יִֽנְפָּה יִֽנְפָּה, lit. ‘loving-kindness and truth’ (Gen 24:49), ”dauernde Huld/perpetual grace.”352

III. Combinations of synonym-like nouns in which one of the nouns is reinterpreted as a modifier, e.g., יִֽנְפָּה יִֽנְפָּה, lit. ‘the oath and the oath’ (Dan 9:11), ”der Fluchschwur”/”the sworn curse.”353

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.”

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350 The examples given are; יִֽנְפָּה יִֽנְפָּה, lit. ‘and to peace and quiet’ (1 Chr 22:9) “völliger Friede/perfect peace”; יִֽנְפָּה יִֽנְפָּה, lit. ‘your pain and your pregnancy’ (Gen 3:16) “d. Beschwerden deiner Schwangerschaft/the hardships of your pregnancy”; יִֽנְפָּה יִֽנְפָּה, 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*.


THAT/TLOT is comprised of articles by several contributors. The term *hendiadys* is used for various combinations of components in 7 different articles. The examples of suggested *hendiadyses* consist of various combinations:

I. Dissimilar nouns, e.g., נאמנות חסדך, lit. ‘your faithfulness and your salvation’ (Ps 40:11).

II. Synonym-like nouns from the same semantic field, e.g., מאבקים עם עיר, lit. ‘the rebelling and the rebelling’ (Ezek 20:38). The suggested translation given by Knierim is “rebels and apostates/disloyal ones.”

III. One clause, viz., טוב טוב, lit. ‘good is your loving-kindness’ (Ps 69:17), with the suggested translation “Your kindness is gracious.”

IV. Verbs from the same semantic field, i.e., נשתך נשתך combined with either נואם or ניעם. Since the biblical writers, according to Labuschagne, understood these combinations as *hendiadyses*, the verb נשתך could be used independently without נואם.

One combination, חסד ואמות, obviously generates opposite views. Staube deems the combination חסד ואוות a *hendiadys*; “the formulation הesda 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.’”

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354 THAT refers to *Theologisches Handwörterbuch zum Alten Testament*, and TLOT refers to Theological *Lexicon of the Old Testament.*
Several scholars have contributed to the two volumes of *TWOT* and there are 15 examples of suggested *hendiadys* given in the articles. The term is used for the following constructions:

I. Dissimilar nouns, e.g., יִלָּדֶת וַתְּרָעָה, 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.”

II. Synonym-like components, e.g., יִנָּה וַתְּרָעָה, lit. ‘dust and ashes’ (Gen 18:27).

III. Dissimilar verbs, but none of the verbs are reinterpreted as in e.g., יִרְדֶת וְתֵן, lit. ‘turn and travel (lit. to yourselves) and come’ (Deut 1:7), “take your journey, and go.”

Despite the fact that there are quite a lot of examples given they do not display as many differences as in some other works.

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*TDOT* consists of fifteen volumes comprised of numerous articles by several scholars. The term *hendiadys* is used in 31 articles by a total of 35 contributors to *TDOT*. 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. However, the term is used in various ways for the following combinations of components in the HB:

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365 *TWAT* refers to *Theologisches Wörterbuch zum Alten testament* and *TDOT* to *Theological Dictionary of the Old Testament*.


367 For so-called *hendiadyses* in Akkadian, see e.g., Weinfeld, “זַז,” *TDOT*, vol. VII, 30; in Palmyrene, see Preuss, “זַז,” *TDOT*, vol. V, 375, and Ugaritic, see Dohmen, “זַז,” 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., רָאָאָא, נְחֶנֶנֶנֶנֶנֶנֶנֶן, lit. ‘loving-kindness and truth’ (Gen 47:29), and one of the nouns interpreted as an attribute, in this case “steadfast love.”

II. Dissimilar nouns, but none of the nouns are interpreted as an attribute, e.g., שֵׁנֶנ, נְחֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנ, lit. ‘falsehood and destruction/violence’ (Hos 12:2).

III. Theme-related dissimilar nouns, e.g., הִדְלִי הַיַּדְלִי, lit. ‘by day and by night’ (Isa 28:19), “an hendiadys denoting a 24-hour ‘day.’”

IV. Synonym-like components, e.g., הֲדָשַׁוֹת הֲדָשַׁוֹת, lit. ‘the oath/curse and the oath’ (Dan 9:11).

V. Antonymic phrases, e.g., חָהַשָּׁי חָהַשָּׁי, lit. ‘the ones near to you or the ones far from you’ (Deut 13:8), “The antithesis ḥaḥash/qarôb is often used as a hendiadys expressing a totality.”

VI. Nouns from the same semantic field, e.g., דֹּתֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנ, lit. ‘portion and possession/inheritance’ (Deut 18:1).

VII. Verbs combined from the same semantic field, e.g., חֲדָשַׁוֹת חֲדָשַׁוֹת, 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.”

IX. Theme-related dissimilar verbs, e.g., חָהַשָּׁי חָהַשָּׁי, lit. ‘and they ate and they drank’ (Gen 24:54). None of the verbs are interpreted as a modifier.

368 Jepsen, “סָפָר,” TDOT, vol. I, 311, “steadfast love.” See also e.g., Wagner, “ונ,” TDOT, vol. XI, 9, who suggests concerning סָפָר, וַיָּתָם, 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.’”


371 See Kottsieper, “סָפָר,” 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.


X. Dissimilar verb, e.g., ἐγκοος, ἐγκοος, lit. ‘[with] compassion/lovingly you shall remember’ (Hab 3:2b), “the infinitive […] governs another verb in a hendiadys.” 377

XI. Combinations of theme-related phrases, e.g., ἔρειν ἡμᾶς ἐγκοος, ἐγκοος, lit. ‘beautiful form and pleasant appearance’ (Est 2:7). 378

XII. Combination of phrases and clauses or combinations, e.g., ἔρειν ἡμᾶς ἐγκοος, ἐγκοος, ἔρειν ἡμᾶς ἐγκοος, ἐγκοος, ἔρειν ἡμᾶς ἐγκοος, ἐγκοος, 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.” 379

XIII. Two dissimilar components are interpreted as a new concept, e.g., ἔρειν ἡμᾶς ἐγκοος, ἐγκοος, lit. ‘peace and truth’ (Jer 33:6), “enduring shalom [peace].” 380

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. 381

W. VanGemeren, ed. (NIDOTTE, 1996)

NIDOTTE consist of five volumes and is comprised of articles by several scholars, just as TDOT, TLOT and TWOT. 382 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., ἀσάσασόν, ἀσάσασόν, 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.” 383

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377 See Simian-Yofre, “ἐγκοος,” TDOT, vol. XIII, 440. One of the verbs is possibly interpreted as an adverbial modifier, but that is not explicitly stated.
381 For the results, see below Chapter 5. Phenomena and statistical results.
382 NIDOTTE refers to The New International Dictionary of Old Testament Theology and Exegesis.
II. Synonym-like nouns from the same semantic field, e.g., יָבֹא הָאָרֶץ, 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.”

III. Dissimilar nouns, e.g., יָדְעַה יִשְׁמֶר~יִשְׁמֶר, 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.”

IV. Dissimilar nouns, e.g., יִשְׁמֶר יָדְעַה, lit. ‘complete destruction and decision’ (Isa 28:22). One of the nouns is interpreted as an attribute, “a decree of destruction.”

V. Theme-related dissimilar nouns, e.g., יָלֶדֶת יָהַע, 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.”

VI. Combination of an adjective and a noun, e.g., יָרָע יִשְׁמֶר, 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.’”

VII. Combinations of dissimilar verb, e.g., יָהַע יָלֶדֶת, lit. ‘and know and see’ (Jer 2:19), and none of the verbs are interpreted as a modifier.

VIII. Combinations of theme-related dissimilar verbs, e.g., יָלֶדֶת יָנַח, lit. ‘eat and drink’ (1 Kgs 18:41).

IX. Combinations of verbs from the same semantic field, e.g., יָלֶדֶת יָנַח, lit. ‘with praising and with thanking’ (Ezra 3:11), “a hendiadys for hymnic praise.”

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.

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391 See Allen, “ית,” NIDOTTE, vol. II, 407. Even combinations of dissimilar verbs of antonymic character; e.g., יָנַח יָלֶדֶת ‘give and take,’ that occur in Akkadian and Ugaritic, are "a kind of hendiadys that has a juridical nuance," according to Grisanti, “ית,” 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.392

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.393

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.394 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.

392 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.
393 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.
394 See references to *NET* in Part II, Chapter 2, *Collection of examples.*
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).  

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. 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.” He advocates, for at least some of the combinations of verbs that are termed *hendiadys*, the term ‘coordinate adjunction.’

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, co-ordinated 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.”

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. 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. He uses the term to denote combinations of verbs similar to those

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396 Kraus, *Sonderformen*, 3-8.
398 *Ibid*.
399 Huehnergard, *Grammar*, 125.
400 Malbran-Labat, “L’*hendiadys*.”
401 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.\(^{402}\)

*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-qadā*.’ 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.”\(^{403}\) 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.\(^{404}\)

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.\(^{405}\) 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 Varities* 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*

\(^{402}\) See below 8.7 Akkadian and suggested inalienability.

\(^{403}\) 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*.

\(^{404}\) Stuart, *Exegesis*, 173.

\(^{405}\) 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.
ah2azanani, “it upset me (ECA) and it saddened me (MSA),” in which one verb is derived from colloquial Arabic and the other from Standard Arabic.\(^{406}\) 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.\(^{407}\)

**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.\(^{408}\) 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 ԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴԴՈՒ, lit. ‘silence and a voice,’ which is a commonly suggested so-called *hendiadys*.\(^{409}\)

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


\(^{407}\) 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”; Wisnousky, *Metaphysics*, 103; McAuliffe, *Encyclopedia*, vol. I, 246; Wansborough, *Studies*, 104, 111, 167, 174.


\(^{409}\) 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.
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; יָדוֹן נָאִים, lit. ‘time and time’ (Dan 7:12), which are interpreted by Greenspahn to mean “a time and a(nother) time, i.e., two times.”

**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.

### 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 traceable based

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412 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 17th-19th 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 17th-19th 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 20th-21st 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.\(^{413}\)

### 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.

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\(^{413}\) 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 *hendiatrises* and *hendiatetrises*. 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., וְקְרִיָּהוּ וּבֵית, lit. ‘to signs and to appointed times’ (Gen 1:14), whereas other combined components that are designated hendiadys occur more than once, e.g., נָבָיָה וְגָם, lit. ‘a stranger and a sojourner’ (Lev 25:35). 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., בָּכָה, may occur in several of the suggested examples, but in different conjugations 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.

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1 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.²

### 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.³

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.

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² 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.

³ 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., גֶּדֶר נֶאֶשׁ, lit. ‘good and evil’ (Gen 2:9)⁴

3. Two nouns in parallelism, antonyms (Nant, in Pa), e.g., וַיְנַגְּרָה הַצָּלַע לָאָרֶץ אַרְבָּעָה וַיַּשְׁתָּהוּ וַיַּשְׁתֶּהוּ בְּבִינָהוּ, lit. ‘listen you that are far what I have done and know you that are near my strength’ (Isa 33:13)⁵

B. Dissimilar nouns and adjectives (Ndiss)

1 a) Two dissimilar concrete nouns (Ndiss), e.g., יִתְנַגֶּר הַצָּלַע לָאָרֶץ אַרְבָּעָה וַיַּשְׁתָּהוּ וַיַּשְׁתֶּהוּ בְּבִינָהוּ, lit. ‘and YHWH rained on Sodom and on Gomorrah sulphur and fire’ (Gen 19:24)⁶

b) Two dissimilar abstract nouns (Ndiss, 2 abstr), e.g., יָבוּשׁ אֵת אַבְרָהָם אֶת הַכָּלִיל, lit. ‘to give to you an end/future and a hope’ (Jer 29:11)⁷

c) Two nouns if which one is concrete and the other abstract, both countable (Ndiss, concr + abstr), e.g., יָפֵר וַלָּקֳעֵל יָבֹשׁ אֵת אַבְרָהָם אֶת הַכָּלִיל, lit. ‘a day of shofar/horn and shout’ (Zeph 1:16)⁸

d) Two nouns of which one is abstract and the other concrete, both countable (Ndiss, abstr + concr), e.g., רָחוֹק אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ אֵת A לָשׁוֹן הַכָּלִיל, lit. ‘and to seal vision and prophet’ (Dan 9:24)⁹

2 a) Two dissimilar nouns, asyndetic (Ndiss, asyn), e.g., נַגְּה הַמַּתָּנָה אֲשֶׁר יָבֹשׁ אֵת אַבְרָהָם אֲשֶׁר יָבֹשׁ A לָשׁוֹן הַכָּלִיל, lit. ‘because a true word and humility, righteousness’ (Ps 45:5)¹⁰

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⁴ Bullinger, *Figures*, 659, “evil enjoyment.”
⁵ Wächter, “قوات,” TDOT, vol. XIII, 470, “the antithesis רָחוֹק/qarôb is often used as a hendiadys expressing a totality” (italics Wächter).
⁶ Leclerc, *Yahweh*, 11, “burning brimstone.”
⁹ Blenkinsopp, *Opening 20*, “the prophetic vision.”
b) Two dissimilar adjectives, asyndetic (Ndiss, asyn, 2 adj), e.g., יָדֹעַ בְּרְשֵׁי, lit. ‘righteous, mighty’ (Job 34:17)\(^{11}\)

3. Two dissimilar nouns with intervening components (Ndiss, int), e.g., אָמֶר יִבְּדֵא אֵל, lit. ‘the evil of Haman the Agagite and his thought’ (Esth 8:3)\(^{12}\)

4. Two dissimilar nouns in parallelism (Ndiss in Pa), e.g., יִבְּדֵא רֹאֵי נָרָה, lit. ‘and righteousness shall be the belt of his loins, and the faithfulness the girdle of his loins’ (Isa 11:5)\(^{13}\)

C. Theme-related dissimilar nouns (Ndiss, th)

1. Two theme-related dissimilar nouns (Ndiss, th), e.g., יָדֹעַ בְּרְשֵׁי, lit. ‘and chariot and horse’ (Ps 76:7)\(^{14}\)

2. Two theme-related dissimilar nouns, asyndetic (Ndiss, th, asyn), e.g., יִבְּדֵא נוֹח, lit. ‘sun, moon’ (Hab 3:11)\(^{15}\)

3. Two theme-related dissimilar nouns with intervening components (Ndiss, th, int), e.g., יִבְּדֵא יֶדֶף [...] השֵׁם, lit. ‘three … four’ (Am 2:4)\(^{16}\)

4. Two theme-related dissimilar nouns in parallelism (Ndiss, th, in Pa), e.g., יִבְּדֵא רֹאֵי נָרָה, lit. ‘for embittered was my heart and my kidneys (lit. ‘I was’) were pierced’ (Ps 73:21)\(^{17}\)

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., יִבְּדֵא יְנַע, lit. ‘Shem and Jepheth’ (Gen 9:23)\(^{18}\)
   b) Names of groups of people (Ndiss, th, pers), e.g., יִבְּדֵא יָדֹעַ אֵש, lit. ‘over the Cherethites and over the Pelethites’ (2 Sam 20:23)\(^{19}\)

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\(^{10}\) Ryou, *Oracles*, 191 and n. 60, “the semantically related terms (כֶּלֶש/הַנַּבֶּד) are used as a hendiadys in gender-matched parallelism.”

\(^{11}\) *NET*, 835, “supremely righteous”; 835 n. 6, “seem to form a fine nominal hendiadys.”

\(^{12}\) Fox, *Character*, 92, “The words ‘evil’ and ‘plot,’ though not conjoined, function as a hendiadys meaning ‘evil plot.’”

\(^{13}\) 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).

\(^{14}\) Melamed, “Break-up” (Eng.), 128-129.

\(^{15}\) Tsumura, “נָרָה,” *NIDOTTE*, vol. IV, 186, “as a hendiadys, i.e. “sun and moon […] conveying the notion of totality of the heavenly light.”

\(^{16}\) Weiss, “Pattern,” 422.

\(^{17}\) VanGemeren, *Psalms*, 132.

\(^{18}\) Bandstra, *Genesis 1-11*, 510, “the hendiadys conjunction which has the effect of creating a pair of words that function as a unit.”

\(^{19}\) 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., דֵּינֵי יִשְׂרָאֵל נִבְנֶי יְרוּשָׁלֶּם, lit. ‘in Israel and in Jerusalem’ (Mal 2:11)20

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., בַּשָּׁם יְהֹוָה, lit. ‘a stranger and a sojourner’ (Gen 23:4)21
   b) Two adjectives (Nsemf, 2 adj) e.g., מִזְרָח נוֹם, lit. ‘rigtheous and right’ (Deut 32:4)22
   c) A noun + an adjective (Nsemf, noun + adj), e.g., לֵאמֶר נוֹם, lit. ‘a prince and great’ (2 Sam 3:38)23

2. Two nouns from the same semantic field with intervening components (Nsemf, int), e.g., יְהוָה יֹסֵף נְכָל שֵׁלָל שָׁלֹמָה, lit. ‘the God gave to him knowledge and skill in all books and wisdom’ (Dan 1:17)24

3. Two nouns or adjectives from the same semantic field in parallelism (Nsemf in Pa), e.g., יָד הַיָּדִים לְדָם, lit. ‘to give to simple ones craftiness, to a young boy/youth knowledge’ (Prov 1:4)25

4. Two nouns from the same semantic field, asyndetic (Nsemf, asyn):
   a) Two nouns from the same semantic field, asyndetic (Nsemf, asyn), e.g., רֹעֶשׁ עָבֹד, lit. ‘burnt offering, whole offering’ (1 Sam 7:9)26
   b) Two adjectives from the same semantic field, asyndetic (Nsemf, asyn, 2 adj), e.g., מִזְרָח נוֹם, lit. ‘righteous, blameless/perfect’ (Job 12:4)27

E. Two synonym-like nouns or adjectives (Nsemf, synl)

1. Two concrete synonym-like nouns (Nsemf, synl), e.g., רְפָאִים רְפָאִים, lit. ‘dust and ashes’ (Gen 18:27)28

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20 Hill, Malachi, 229, “The simple conjunctive waw joins ‘Israel’ and ‘Jerusalem’ in a type of hendiadys for the territory of postexilic Yehud.”
21 Cotter, Genesis, 162 n. 123, “The phrase is a hendiadys referring to one who lacks the normal rights of a citizen.”
22 Westhuizen van der, “Hendiadys,” 53, “just and right is He” (italics and capital letter van der Westhuizen).
25 Fox, Proverbs 1-9, 61, “This is a distributed hendiadys meaning ‘the callow young.’”
26 Tsumura, 1 Book of Samuel, 235, “As a wholly burnt sacrifice […] is an adverbial use of a hendiadys conjuncted asyndetically” (italics Tsumura).
27 Watson, Poetry, 327, “blamelessly just.”
2. Two synonym-like adjectives (Nsemf, synl, 2 adj), e.g., הַנְּפָרִים וַיְנַקֵּף, lit. ‘perverse/crooked and shrewd/crooked’ (Deut 32:5)

3. Two synonym-like nouns, asyndetic (Nsemf, syn, asyn), e.g., הָיוּ בְּעַתָּנוּן, lit. ‘(to) forever, to eternity’ (Ps 111:8)

4. Two synonym-like adjectives with intervening components (Nsemf, synl, int), e.g., נִבְנָאָתָה אֶל-עֹלָם נֵבְרָשׁוּת הָאָרֶץ מִלְחָדֶבְּהוֹת הַנָּבִי, lit. ‘and they prophesied to/against many/great countries and over great kingdoms’ (Jer 28:8)

5. Two synonym-like components, one noun and one adjective of different gender (Nsemf, synl, dg, adj + noun), e.g., חֲנֹמָה וּרְאָל, lit. ‘naked and nakedness/bareness’ (Ezek 16:7)

6. Two synonym-like nouns, with or without suffixes, in parallelism (Nsemf, synl in Pa), e.g., קַרְקוֹן שֵׁפָר, lit. ‘you stretch out your hand and your right hand saves me’ (Ps 138:7)

F. Nouns from the same root (Nsr)

1. Same root, identical nouns (Nsr, iden), e.g., חֲנֹמָה וּרְאָל, lit. ‘stone and stone’ (Deut 25:13)

2. Same root, different gender (Nsr, dg), e.g., נִבְנָאָתָה וְנַעֲרָה, lit. ‘staff/support and staff/support’ (Isa 3:1)

3. Same root, same gender, different forms (Nsr, sg, df), e.g., נִבְנָאָתָה וְנַעֲרָה, lit. ‘desolation/devastation and desolation/devastation’ (Ezek 6:14)

4. Same root, identical nouns + another combination of identical nouns from the same root, with intervening components (Nsr, iden, x2, semf, int), e.g., נִבְנָאָתָה וְנַעֲרָה, 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)

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29 Waltke, Proverbs 1-15, 398.
30 Goldingay, Psalms 90-150, 303.
31 Girard, Psaumes 1-50, 780 n. 9.
32 Block, Ezekiel 1-24, 478 n. 86, “completely nude.”
35 Davidson, Grammar (ed. Gibson), §18, p. 17.
36 Habel, Earth, 145 n. 3, “Technically the words are a hendiadys.”
37 Berlin, Esther, 20, Berlin finds two examples of so-called hendiadys here. Apart from the components in italics above there is a second suggested hendiadys, according to Berlin, which consists of הָעֵדֶת וְהָעֶתֶן, lit. ‘as it is written … in its language.’ The two suggested hendiadys 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., נִעְמָהוּ, נִעְמָהוּ, נִעְמָהוּ, lit. ‘and in empty/formless, howling, wilderness’ (Deut 32:10)\(^{38}\)

2. Two nouns from the same semantic field and one disssimilar noun (3Ndiss/semf), e.g., חַיִּים, חַיִּים, חַיִּים, lit. ‘wisdom and knowledge and joy’ (Eccl 2:26)\(^{39}\)

For other combinations of three and also four components, see below, 5.1.3 So-called hendiatris and hendiatetris.

H. Nouns in a construct relation (Nc)

1. Dissimilar nouns, e.g., לֹא, תֹּוָּרַד, lit. ‘law of truth’ (Mal 2:6)\(^{40}\)

2. Nouns from the same semantic field, e.g., פַּתְחָא, פַּתְחָא, lit. ‘the part/portion of my portion/inheritance’ (Ps 16:5)\(^{41}\)

3. Synonym-like nouns, e.g., אָלֵּיתִי, אָלֵּיתִי, lit. ‘the joy of my joy’ (Ps 43:4)\(^{42}\)

I. A holonym (Hol), לֹא, צְרֵי, lit. ‘chariot and wheel’ (Ezek 23:24)\(^{43}\)

J. A hyponym (Hyp), נַחֲלָה, נַחֲלָה, lit. ‘dowry and gift’ (Gen 34:12)\(^{44}\)

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., אֶל, תֹּוָּרַד, lit. ‘in Rama and in his town’ (1 Sam 28:3a)\(^{45}\)

2. Two nouns from the same semantic field, and the conjunction is interpreted as explicative (Nsemf, wāw - expl), e.g., וֲבַר, וֲבַר, lit. ‘and indignation and distress’ (Ps 78:49)\(^{46}\)

3. Personal names in which the second component is seen as explicative (Ndiss, pers, expl), e.g., אֶל, יָהָנָן, lit. ‘and Israel and Ephraim’ (Hos 5:5)\(^{47}\)

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\(^{38}\) Petersen/Richards, *Poetry*, 73, 74, “in a howling wilderness waste […] a complex case of nominal hendiadys.”

\(^{39}\) Ginsberg, “Studies,” 45 n. 27, “a sort of hendiadys for ‘the good sense to enjoy.’”

\(^{40}\) Petersen, Zecharia/Malachi, 175, “True torah”; 176, “is a case of hendiadys.”

\(^{41}\) Sperling, “Meni,” 1061, “an Aramaism in hendiadys with heleq.”

\(^{42}\) Kuntz, “Psalms,” 12-13, “my exceeding joy.”

\(^{43}\) Block, *Ezekiel 1-24*, 748, n. 97, “wheeled chariots.”


\(^{45}\) Lee, *Grammar*, 304, “i.e. in his city Ramah” (italics Lee).


\(^{47}\) Stuart, *Hosea-Jonah*, 88, 93, “As for Israel—that is, Ephraim […] probably reflects either hendiadys or apposition.”

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II. Verbs

A. Combinations of antonymic verbs (Vant), e.g., יָשָׁר וְשָׁרֵא, lit. ‘may you do good and may you do evil’ (Isa 41:23b)

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., יָשָׁר וּשָׁרֵא, lit. ‘and they came and they did’ (Hag 1:14)
   b) Two finite verbs, asyndetic (Vdiss, asyn), e.g., מָצָא וְשָׁרֵא, lit. ‘and he searched, straightened’ (Eccl 12:9b)
   c) Two finite verbs in parallelism, e.g., יָרַע לִשֵׁת מַגְלַע, lit. ‘my eye saw, my ear heard’ (Job 13:1)
   d) Two imperatives, e.g., מָלַך וּשָׁרֵא, lit. ‘travel and pass through’ (Deut 2:24)
   e) Two infinitive constructs, e.g., לְבַע נָעַר, lit. ‘to understand and to afflict yourself’ (Dan 10:12)
   f) Two infinitive absolutes, e.g., מָה נָעַר, lit. ‘beginning and ending’ (1 Sam 3:12)
   g) Two finite verbs with intervening components (Vdiss, int), e.g., מָלַך וּשָׁרֵא, lit. ‘and they sent […] and they brought’ (Gen 37:32)

2. Combinations of dissimilar verbs of which one is interpreted as an adverbial modifier (Vdiss, advm):
   a) Two finite verbs, e.g., מָלַך וּשָׁרֵא, lit. ‘and she hastened and she descended’ (1 Sam 25:23a)
   b) Two infinitive constructs, e.g., מָה נָעַר, lit. ‘afflicting you to test you’ (Deut 8:2)

48 Sommer, Prophet, 67, “Deutero-Isaiah employs the terms as a hendiadys (the gods can’t do anything).”
49 Taylor/Clendenen, Haggai, 143-144, “Whether [a verbal hendiadys meaning] those already in Jerusalem started to do […] is not completely clear.”
50 Shields, End, 61, “the asyndetic juxtaposition of the verbs […] suggests that the verbs should be read as an instance of hendiadys.”
51 Geller, Enigmas, 96, “a kind of hendiadys for perceiving.”
53 Montgomery, Daniel, 411, “is practically a hendiadys.”
54 Tsumura, 1 Book of Samuel, 178 n. 19, “This is a merismatic expression with inf. abs. […] used as a hendiadys.”
55 Hamilton, Genesis 18-50, 425 n. 1, “sent back.”
56 Arnold/Choi, §4.3.3 (g), p. 148, “she quickly dismounted,” (underlining and italics Arnold/Choi). A verbal hendiadys, according to Arnold/Choi.
57 Orlinsky, Notes, 248, “test you by hardships.”
c) Two infinitive absolutes, e.g., בְּעָלֶהֶל משך, lit. ‘and going up early and sending’ (Jer 26:5)\(^{58}\)
d) A finite verb + an infinitive absolute with intervening components, e.g., בְּעָלֶהֶל משך, lit. ‘your report […] your work’ (Hab 3:2)\(^{59}\)
e) Two imperatives, syndetic, e.g., תִּתֵּן וַתֹּלֵךְ, lit. ‘be fruitful and multiply’ (Gen 35:11)\(^{60}\)
f) Two imperatives, asyndetic (Vdiss, advm), e.g., תִּתֵּן וַתֹּלֵךְ, lit. ‘be willing, take’ (2 Kgs 5:23)\(^{61}\)
g) A finite verb + an infinitive construct, e.g., תִּתֵּן וַתֹּלֵךְ, lit. ‘and she added to give birth’ (Gen 4:2)\(^{62}\)

C. Two theme-related dissimilar verbs (Vdiss, th)

a) Two finite verbs (Vdiss, th), e.g., בְּעָלֶהֶל משך, lit. ‘and they ate and they drank’ (Gen 24:54)\(^{63}\)
b) Two finite verbs, asyndetic (Vdiss, th, asyn), e.g., בְּעָלֶהֶל משך, lit. ‘he made deep, he made wide’ (Isa 30:33)\(^{64}\)
c) Two infinitive constructs (Vdiss, th) e.g., בְּעָלֶהֶל משך, lit. ‘to eat and to drink’ (Ruth 3:3)\(^{65}\)

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., יָכֹה יָכֹה תָּקֹע, lit. ‘wail and cry out’ (Jer 48:20)\(^{66}\)
b) Two infinitive constructs, e.g., יָכֹה יָכֹה תָּקֹע, lit. ‘with praising and with thanking’ (Ezra 3:11)\(^{67}\)
c) Two finite verbs, consecutive forms, e.g., פָּקַד פָּקַד, lit. ‘and he answered and he said’ and we look’ (Isa 21:9)\(^{68}\)

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\(^{59}\) Andersen, *Habakkuk*, 276, “By hendiadys, this is a discontinuous construct chain, ‘the report of your deed.’”

\(^{60}\) Andersen, *Sentence*, 117, “be abundantly fruitful” (italics Andersen).

\(^{61}\) Lambdin, *Introduction*, §173, p. 239, “Be content to take.”

\(^{62}\) Ross, *Hebrew*, 409, “(And) she gave birth again.”


\(^{64}\) Avishur, “Pairs,” *NIDOTTE*, vol. II, 407, “made deep (and) wide.”

\(^{65}\) Hubbard, *Ruth*, 197-198 n. 10, “Having his dinner […] probably a hendiadys for ‘to have, enjoy a meal.’”


d) Two imperatives, asyndetic (Vsemf, asyn), e.g., wash, cleanse [yourselves] (Isa 1:16)

e) Two finite verbs from the same semantic field with intervening components (Vsemf, int), e.g., who brought up and who brought (Jer 23:8)

2. Combinations of two verbs from the same semantic field of which one is interpreted as an adverbial modifier (Vsemf, advm), e.g., and they inquired and they asked (Judg 6:29)

E. Combinations of synonym-like verbs (Vsemf, synl)

1. Two finite verbs (Vsemf, synl), e.g., she smote and she smote/pierced his temple (Judg 5:26)

2. Two finite verbs, asyndetic (Vsemf, syn, asyn), e.g., they look, they stare at me (Ps 22:18)

3. Two finite verbs with intervening components (Vsemf, synl, int), e.g., and God spoke to Moses and he said (Ex 6:2)

4. Two synonym-like verbs in parallelism (Vsemf, synl in Pa), e.g., 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., and they bowed down and they bowed/worshipped (Neh 8:6)

F. Verbs from the same root (Vsr)

1. Two identical verbs (Vsr, iden), e.g., I completed/recompensed and I completed/recompensed (Isa 65:6)

2. Identical verbs with intervening components, two imperatives (Vsr, iden, int), e.g., praise YH, praise YHWH (Ps 148:1)

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68 Buth, “Collision,” 138, “a hendiadys like answered and said.”
69 Oswalt, Isaiah 1-39, 98, “probably another hendiadys giving a meaning like wash so that you are clean.”
70 NET, n. 25, “probably a case of hendiadys” […] “bring out the people […] of Israel […] from the land of the north.”
72 Westhuizen van der, “Hendiadys,” 53, “she shattered and she pierced his temple” (italics van der Westhuizen).
73 Witt de, Psalms, 64, “Gaze at me gloating.”
74 Cook, “Semantics,” 259-260, “verbal hendiadys, in which both activity verbs refer to the same event.”
75 Stuart, Exodus, 290 n. 53, “submit worshipfully or the like.”
76 Johnsson, Perfekt, 74.
3. Combinations of two verbs from the same root, but of different stems (Vsr, ds), e.g.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9)\(^78\)

G. Combinations of more than two verbs

1. Three dissimilar verbs (3Vdiss), e.g.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘and YHWH has greatly blessed my master and he has become great and he has given him flocks’ (Gen 24:35)\(^79\)

2. Three verbs from the same semantic field with intervening components (3Vsemf, int), e.g.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘and he lifted his voice and he called and he said to them’ (Judg 9:7)\(^80\)

3. Three asyndetic verbs of which two are from the same semantic field + an additional dissimilar verb (3Vsemf/diss, asyn), e.g.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘he brought down, he made low, he touched/hit’ (Isa 5:12)\(^81\)

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.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘we prepared and we sanctified’ (2 Chron 29:19)\(^82\)

b) Qatal + weqatal, two dissimilar verbs in which one is interpreted as an adverbial modifier (Vdiss, advm), e.g.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘they listened and they waited’ (Job 29:21)\(^83\)

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.,

\[ ...\text{be blind and be blinded} \] (Isa 29:9), lit. ‘he said and not do it and speak and not make it happen (lit. ‘cause to stand’) (Num 23:19)\(^84\)

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\(^{77}\) Girard, *Psaumes 1-50*, 39 n. 9.

\(^{78}\) Kuntz, “Agent,” 131, “act blindingly and be blinded” (italics Kuntz).

\(^{79}\) Putnam, *Insert*, §2.3.1, p. 37 “a parallel hendiadys […] he has become great, and he has given him flocks” (italics Putnam).

\(^{80}\) Putnam, *Grammar*, §4.11, p. 41.

\(^{81}\) Avishur, “Pairs,” 74, “he will bring down, lay low, and cast to the ground.”

\(^{82}\) Johnson, *Perfekt*, 71.

\(^{83}\) Good, *Tempest*, 126, “listened expectantly.”

2 a) Yiqtol + weyiqtol, two verbs from the same semantic field (Vsemf), e.g., נְפָר יֹשֵׁב נַעֲשֶׁנָם, lit. ‘they shall answer and they shall say’ (Isa 14:10)⁸⁵

b) Yiqtol + weyiqtol, two dissimilar verbs, or verbs from the same semantic field, in cohortative (Vdiss, coh), e.g., כָּבָד עָגַל נָעֲשֶׁנָם, lit. ‘we will go down and we will buy to you food’ (Gen 43:4)⁸⁶

3. Two theme-related dissimilar verbs, e.g., הָאָדָם אֵאָכָל אֵשֵׁר אָכַל, lit. ‘and he ate and he drank’ (Jer 22:15a)⁸⁷

4. Four verbs, 1 yiqtol + 3 weyiqtol (4Vsemf), e.g., תָּבָג בָּקָשׁ בְּקָשׁוּ בְּקָשׁוּ בִּדְרָשׁ יִשְׁאֶל, lit. ‘they may/shall see and know and consider and understand’ (Isa 41:20)⁸⁸

III. Adverbs
A. Two synonym-like adverbs, asyndetic (Advb, semf, synl, asyn), e.g., מָדוֹא זֶרֶנִי, lit. ‘for in a sudden, suddenly’ (Isa 29:5)⁸⁹

B. Adverbial phrases; two time adverbials with intervening components (Advb-Ph of time), e.g., הָעָדוֹת הַיִּשְׂרָאֵל, lit. ‘at that time … in those days’ (Jer 3:17, 18)⁹⁰

IV. Phrases
A. Two dissimilar phrases
   1 a). Two dissimilar phrases (Phdiss), e.g., תָּבָג אֶלָה אֲשֶׁר אָכָל, lit. ‘and all its utensils, and all the work thereof’ (Num 3:36)⁹¹

   b) Two dissimilar phrases, asyndetic (Phdiss, asyn), e.g., לָאָכָל בֶּן יִשְׂרָאֵל, lit. ‘in the day of your brother, in the day of his calamity’ (Ob v. 12)⁹²

B. Two theme-related dissimilar phrases (Phdiss, th), e.g., אֲרָבָא אֲלָה אָכַל אֶלָה אֲשֶׁר אָכַל, lit. ‘all that day and all the night’ (1 Sam 19:24)⁹³

⁸⁵ 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.”
⁸⁶ Endo, System, 207.
⁸⁷ Craigie/Kelley/Drinkard, Jeremiah 1-25, 311, “probably a hendiadys meaning he lived his life, he went about his routine life.”
⁸⁸ Brongers, “Merismus,” 110.
⁸⁹ Avishur, “Pairs,” 74, “in an instant suddenly.”
⁹⁰ Brin, Concept, 48, “perhaps the things are formulated here […] in the manner of a hendiadys.”
⁹¹ Ashley, Numbers, 82, n. 5, “An alternative translation […] would be to take it as a hendiadys ‘their work tools.’”
⁹² NET, 1608 n. 4, “probably a hendiadys meaning, ‘in the day of your brother’s calamity.’”
⁹³ 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., הָעַדְוַי לֹא חָלִיתוּ, lit. ‘even every sickness and every wound’ (Deut 28:61)\(^94\)

2. Two phrases from the same semantic field, asyndetic (Phsemf, asyn), e.g., יָמִים, lit. ‘my brothers, sons of my mother’ (Judg 8:19)\(^95\)

D. Two synonym-like phrases from the same semantic field (Phsemf, synl), e.g., יָמִים יָמִים, lit. ‘not with power and not with strength’ (Zech 4:6)\(^96\)

V. Clauses

A. One clause (1Cla), e.g., יָרְבִעַ לֶא בָּרָא, lit. ‘your loving-kindness is good’ (Ps 69:17)\(^97\)

B. Two clauses from the same semantic field (Clasemf), e.g., כַּעַר בֵּית, lit. ‘in this desert they will be complete/consumed and there they shall die’ (Num 14:35)\(^98\)

C. Two dissimilar clauses (Cladiss), e.g., אֶלָּה בְּרֹא שֶפֶם הָעָרָבִים, lit. ‘take your rod and stretch your hand’ (Ex 7:19)\(^99\)

D. Three dissimilar clauses (3Cladiss), e.g., אֶלָּה בְּרֹא שֶפֶם הָעָרָבִים, 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)\(^100\)

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) הָעַדְוַי לֹא חָלִיתוּ, ‘concubine and concubines(?)’ (Eccl 2:8)\(^101\)

\(^{94}\) Levi, Inkongruenz, 89.

\(^{95}\) Hamilton, Genesis 18-50, 551 n. 8, “his brother, his mother’s son.”

\(^{96}\) Klein, Zechariah, 159.


\(^{98}\) Ashley, Numbers, 268 n. 85, “The two clauses together form a hendiadys – ‘they shall come to an end by dying there.’”

\(^{99}\) Houtman, Exodus, vol. I, 28, “take your rod and stretch out your hand.”

\(^{100}\) Waltke, Micah, 149, “Probably the three clauses in v 3A should be interpreted as a hendiadys, representing three aspects of the one situation.”

\(^{101}\) Schoors, Preacher, vol. I, 217-218, “may be a hendiadys expressing multiplicity.”
2. Two dissimilar nouns (N, *crux*), e.g., נָעֳמָה יִצְרָאֵלִים, ‘to Urim and Thummim’ (Neh 7:65)\(^{102}\)

3. Two nouns from the same semantic field, e.g., מִשְׁפַּט אָב, ‘restrained?’ and forsaken?’ (Deut 32:36)\(^{103}\)

B. *Crucis* consisting of verbs (V, int, *crux*) e.g., וְיִתְנַהֲצֶה לְעוֹלָה, lit. ‘and he makes them return to forever and they exulted’ (Job 36:7)\(^{104}\)

C. Examples in which there is an absolute or non-absolute *hapax legomenon*, (V, *hapax*) e.g., וָלִד נַעֲפָה, lit. ‘lend aid/hasten?’ and go (Joel 4:11)\(^{105}\)

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 *hendiadys*. 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., יָמִי וְיִשְׂרָאֵל, lit. ‘times and law’ (Dan 7:25)\(^{106}\)

B. Two nouns from the same semantic field (Nsemf, Aram), e.g., צִיּוֹן וְרָשָׁא, lit. ‘great and ruler’ (Dan 2:10)\(^{107}\)

C. Two synonym-like nouns from the same semantic field (Nsemf, syn, Aram), e.g., וְיִרְאֶה נְשִׂיָה, lit. ‘with rage and fury’ (Dan 3:13)\(^{108}\)

\(^{102}\) Dam van, *Urim*, 138-139, “perfect illumination.”

\(^{103}\) Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader.’”

\(^{104}\) NET, 837 n. 29, “can be taken as an adverbal hendiadys” […] ‘he exalts them by seating them forever’ or ‘when he seats them forever.’”

\(^{105}\) 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.’”

\(^{106}\) Goldingay, *Daniel*, 143, 146, “times set by decree.”

\(^{107}\) Avishur, *Studies*, 114, “a great ruler” (italics Avishur).

D. Nouns in a construct relation (Nc, Aram), e.g., יִשָּׁבוּ עַל הָאָדָמָה, lit. ‘the stump of its roots’ (Dan 4:12)\(^{109}\)

E. Three nouns from the same semantic field (Nsemf, Aram), e.g., וְאִישׁוֹת לָעַד וְיָשָׁבוּ וְיָשַׁבְּתוּ, lit. ‘and light/illumination and insight and wisdom’ (Dan 5:11)\(^{110}\)

II. Verbs (Aram)
   A. Two dissimilar finite verbs of which one verb is interpreted as an adverbial modifier (Vdiss, advm, Aram), e.g., וַיֶּשֶׁר וַיַּגְּלֶה, lit. ‘it will crush and it will fulfill/cause to fulfill’ (Dan 2:44)\(^{111}\)

   B. Two verbs from the same semantic field, two imperatives (Vsemf, Aram), e.g., מִלֹא וִיהוּדָה, lit. ‘go out and come out’ (Dan 3:26)\(^{112}\)

   C. Two verbs from the same semantic field, synonym-like (Vsemf, synl, Aram), e.g., אָרְגָּר וַיָּרָא, lit. ‘he was greatly angered and vexed’ (Dan 2:12)\(^{113}\)

III. Two clauses from the same semantic field (Clasemf, Aram), e.g., שָׂרֶל וְשָׂרֶל, lit. ‘establish the injunction and inscribe the writing’ (Dan 6:9)\(^{114}\)

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, וְתָקַע וַיִּשֶׁר, lit. ‘and a word lie/lying and corrupt’ (Dan 2:9)\(^{115}\)

   B. Two particles of which one is a hapax legomenon in BA (V, 2 partc, Aram), וְיָבִיא וְיָבִיא, lit. ‘flowing and going out/forth’ (Dan 7:10)\(^{116}\)

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\(^{109}\) Montgomery, Daniel, 235.

\(^{110}\) Girard, Symboles, 182.

\(^{111}\) Goldingay, Daniel, 32, 43, “finally shatter.”

\(^{112}\) Ginsberg, “Review,” 386, “come out here.”

\(^{113}\) NET, 1535 n. 19, “furiously angry.”

\(^{114}\) Hartman/Di Lella, Daniel, 195, “issue this written prohibition over your signature […] is taken here as containing a hendiadys” (italics Hartman/Di Lella).

\(^{115}\) Goldingay, Daniel, 43, “perverse lies.”

\(^{116}\) 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 *hendiatris* and *hendiatetris*

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 *hendiatris* or *hendiatetris*, the examples found for which these latter terms are used will be demonstrated below as well.

#### 5.1.3.1 Biblical Hebrew

I. Nouns (*hendiatris* and *hendiatetris*)

##### A. Hendiatris

a) Three dissimilar nouns combined are called *hendiatris* (3Ndiss, *hendiatris*), e.g., מָשָׁאְקָה מָשָׁאְקָה מָשָׁאְקָה, lit. ‘in truth, in judgment and in righteousness’ (Jer 4:2a)\(^{117}\)

b) Three nouns from the same semantic field labelled *hendiatris* (3Nsemf, *hendiatris*), e.g., יִשְׁפְּטָה יִשְׁפְּטָה יִשְׁפְּטָה, lit. ‘my reproach and my shame and my disgrace’ (Ps 69:20)\(^{118}\)

c) Three identical nouns labelled *hendiatris* (3Nsrr, *hendiatris*), e.g., פָּנִים פָּנִים פָּנִים, lit. ‘Holy, holy, holy’(Isa 6:3)\(^{119}\)

##### B. Hendiatetris, four nouns from the same semantic field called *hendiatetris* (4Nsemf, *hendiatetris*), e.g., וַעֲשָׂרָה עֲשָׂרָה עֲשָׂרָה, lit. ‘and he kept my charges and my commandments and my statutes and my laws’ (Gen 26:5)\(^{120}\)

\(^{117}\) Bullinger, *Figures*, 673, “thou shalt swear, in truth (i.e., truly, yes – justly and righteously).”

\(^{118}\) Girard, *Psaumes 150*, 413 n. 1.

\(^{119}\) Girard, *Psaumes 1-50*, 41 n. 16.

\(^{120}\) Girard, *Psaumes 1-50*, 42 n. 18.
II. Verbs, hendiatris

1. Three verbs from the same semantic field called hendiatris (3Vsemf, hendiatris), e.g., יִפְטָפוּ קֹּרֶבָנָם וָּשָׂאֹנֶנָּם, lit. ‘and many shall be purified/purify themselves, be whitened/make themselves white and refined’ (Dan 12:10)\[121\]

2. Three participles called hendiatris (3Vdiss, partc, hendiatris), e.g., נָשִּׂיאָה וַחֲסִידִים, lit. ‘the one walking uprightly, and working righteousness, and speaking truth in his heart’ (Ps 15:2)\[122\]

III. Phrases, hendiatris

Three identical phrases labelled hendiatris (3Ph, iden, hendiatris), e.g., יִזְדַּעְתָּם לְךָ לְקָרָאתֶם, lit. “The temple of YHWH, the temple of YHWH, the temple of YHWH” (Jer 7:4)\[123\]

IV. Clauses, hendiatetris

Four clauses from the same semantic field called hendiatetris (4Cla, semf, hendiatetris), מִתְיָדֵהוּ בְּאָדָם, lit. ‘do not let your heart soften, fear not and do not be alarmed and do not tremble because of them’ (Deut 20:3)\[124\]

5.1.3.2 Biblical Aramaic

I. Nouns (hendiatris)

Two nouns from the same semantic field + one dissimilar noun are called hendiatris (2Nsemf + 1Ndiss, hendiatris, Aram), אֱלֹהִים אָדָם וַיָּדוּעֶהָם, lit. ‘all the peoples, the nations and the languages’ (Dan 3:7)\[125\]

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

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\[121\] Girard, Psaumes 1-50, 358 n. 11.
\[122\] Kaiser Jr, Guide, 15, “a hendiatris, that is, one total idea of practicing the presence of God by calling on three aspects of life.”
\[123\] Girard, Psaumes 1-50, 41 n. 17.
\[124\] Girard, Psaumes 1-50, 42 n. 19.
\[125\] 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 phases) are labelled *hendiatris* or *hendiatetris* 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:

1. Nouns
2. Verbs
3. Adverbs
4. Phrases
5. Clauses
6. Combinations of these in *Cruces* or combinations in which there is a *hapax legomenon*
7. 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. Epexegesis
4. Combinations of more than two components, but still termed *hendiadys*.\(^{126}\)

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, epexegesis, 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.’

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\(^{126}\) This does not include so-called *hendiatrises* or *hendiatetrises*, 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.\(^{127}\)

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td>361</td>
</tr>
<tr>
<td>Verbs</td>
<td>330</td>
</tr>
<tr>
<td>Nouns, synl</td>
<td>260</td>
</tr>
<tr>
<td>Verbs, synl</td>
<td>116</td>
</tr>
<tr>
<td>Nouns, th</td>
<td>106</td>
</tr>
<tr>
<td>Verbs, th</td>
<td>52</td>
</tr>
<tr>
<td>Nouns construct relations</td>
<td>128</td>
</tr>
<tr>
<td>Phrases</td>
<td>10</td>
</tr>
<tr>
<td>Clauses</td>
<td>36</td>
</tr>
<tr>
<td>All other categories</td>
<td>47</td>
</tr>
<tr>
<td>Aramaic</td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td>179</td>
</tr>
</tbody>
</table>

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:

\(^{127}\) The results presented in table 1 below does not include so-called *hendiatetrises* (18) or *hendiatetrises* (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>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holonym</td>
<td>1</td>
</tr>
<tr>
<td>Hyponym</td>
<td>1</td>
</tr>
<tr>
<td>Antonyms</td>
<td>9</td>
</tr>
<tr>
<td>Same root</td>
<td>20</td>
</tr>
<tr>
<td>Synonym-like</td>
<td>106</td>
</tr>
<tr>
<td>Theme-related</td>
<td>128</td>
</tr>
<tr>
<td>Semantic field</td>
<td>260</td>
</tr>
<tr>
<td>Dissimilar</td>
<td>361</td>
</tr>
</tbody>
</table>

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.\(^{128}\) In again other cases, combined dissimilar nouns are taken to represent a new concept, e.g.,  

\[ \text{Hebrew: } \text{Melamed, “Break-up” (Eng.) 133.} \]

\[ \text{Hebrew: } \text{Brongers, “Merismus,” 109, “ein Gedächtnis aere perennius.”} \]

\[ \text{Hebrew: } \text{lit. ‘name and hand’ (Isa 56:5:), interpreted as ‘a remembrance more stronger than bronze.’} \]

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
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, מָרְאָה אֵבֶן לֶאֹשֶׁב הָאָרֶץ, lit. ‘with God and with men’ (Gen 32:29), or used for phrases that belong to the same semantic field, e.g., מַלְאָכָם הַדִּקְרָא מִיִּשְׂרָאֵל [מִיִּשְׂרָאֵל מַלְאָכָם ] מִיִּשְׂרָאֵל, 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.\(^{130}\) 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

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\(^{130}\) 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 phenomenon.

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.
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.¹ 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 ḫāw with *qames*, shorter components

¹ 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 chiastic structure in Gen 12:16 in which the reward that Pharaoh bestowed Abraham is described:

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, ‘sheep and cattle’, are joined by a *maqqef* 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.”

It is no doubt correct that *maqqef* is used at times to link components in the Hebrew Bible. However, *maqqef* 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., *רָם-עֶשֶׂ, lit. ‘the light’ (Gen 1:4), (b) a particle + a noun, e.g., *צִבְא חָי, lit. ‘to the man’ (Gen 2:19), (c) two components in a clause; a verb with a prefixed conjunction + a noun *רָם-עֶשֶׂ, lit. ‘and it was light’ (Gen 1:3), (d) three components; the accusative marker + a particle + a noun *רָם-עֶשֶׂ, 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., *יִלַּמגַּד-עֵשֶׂ, 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 *maqqef*, 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

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2 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. The presence of *maqqef* 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 *maqqef* therefore constitute a unit that ought to be termed *hendiadys* is debatable. Without *maqqef* we would not have this indication of accentual units. *Maqqef* 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 *maqqef* 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 *maqqef* 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 *maqqef* 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. 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.’

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4 For definitions and references etc., see footnote 41 in Chapter 2 above.

5 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., 

> ‘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.”

The *NET* Bible commentator similarly remarks on the two clauses, 

> ‘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.”

Stuart also seems to equal idiom with *hendiadys*, but exemplifies his opinion by referring to “the idiom”, 

> ‘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.”

Lambdin, in his introductory grammar, speaks of “Verbal hendiadys and related idioms,” which is exemplified by combinations of dissimilar verbs, e.g., 

> ‘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).

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* + *wegatal*, e.g., 

> ‘I have reared children and have I raised [them]’ (Isa 1:2),

or (b) a *yiqtol* + *weyiqtol*, e.g., 

> ‘I will go up and I will tell Pharaoh’ (Gen 46:31). 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’).” However, Endo furthermore utilizes the phrase ‘idiomatic hendiadys’ to

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7 NET, 305, n. 13.
8 Stuart, *Exodus*, 86, and on the same page in n. 104.
9 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.
denote two dissimilar verbs of which one is interpreted as a modifier, viz., נָרַחְתָּ, lit. ‘be fruitful and multiply’ (Gen 1:22), which he translates “be abundantly fruitful,” with reference to Andersen.\textsuperscript{12}

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., יְדִיבָה יְדִיבָה, lit. ‘to sign and to witness’ (Isa 19:20a), which receives the advocated interpretation “ein zuverlässiges Zeichen” by Brongers.\textsuperscript{13}

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


\textsuperscript{13} Brongers, “Merismus,” 109, ‘a trustworthy sign.’ Another such example and widely cited is the interpretation of בָּצֶדֶק בָּצֶדֶק, 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 qamets

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.’”\(^{14}\) This applies to combinations of noun, adjectives and infinitives absolutes in the HB, according to Bandstra.\(^{15}\)

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.\(^{16}\) Bandstra illustrates his opinion by various examples in which the second of the two components has a prefixed wāw with *qamets*, i.e. what Bandstra calls a ‘*hendiadys conjunction,’ as in the following examples:

- ְ, lit. ‘beast and creeping thing’ (Gen 1:24)
- ְ, lit. ‘good and evil’ (Gen 2:9)
- ְ, lit. ‘an unsteady/moving back and fro and a wanderer/moving back and fro’ (Gen 4:12, 14)
- ְ, lit. ‘going out and returning’ (Gen 8:7)
- ְ, lit. ‘Shem and Jephet’ (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):

\(^{14}\) Bandstra, *Genesis 1-11*, 46.
\(^{15}\) *Idem*, 617, “*hendiadys* […] occurs with nouns, adjectives, and absolute infinitives.”
\(^{16}\) *Idem*, 89, 130, 177, 220, 253, 257, 466, 510.
sowing/seed and harvesting/harvest and cold and heat and summer and winter and day and night. (Gen 8:22)

Bandstra comments on the passage above, “Notice how the conjunctions linking the four groups are all in the form ḫ and, after the first group, the conjunctions within each group are the ḫ hendiadys form of the conjunction,” (italics added).17

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.18

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).”19 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.”20

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.21 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

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17 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.
18 Ibid., 466.
19 Van der Merwe/Naudé/Kroeze, Grammar, §33.1, p. 299. Italics van der Merwe/Naudé/Kroeze.
20 Van der Merwe/Naudé/Kroeze, Grammar, §33.1, p. 299.
21 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. Moreover, the second component, which have a prefixed wāw with qameš, 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 Jephet’ (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 qameš as ‘idiomatic phrases,’ and/or to a wāw vocalized with a qameš 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 qameš 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 qameš 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 qameš 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 qameš 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 qameš 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.

22 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*.23 This rule is, according to Sperber, applicable “primarily when the items in the list are linked by the conjunctive *vav*.”24

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 *ונע ינש יאכז '* המ,* 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.25 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.26

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.27 The term *hendiadys* is in any case not used in Friedman’s article as a designation for a principle.

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23 Sperber, *Commentary*, 18, with reference to Friedman, “Law.”
24 *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.
26 See Friedman, “Law,” 120.
27 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 a 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.28

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.”29 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.30 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.”31

28 Friedman, “Law.”
30 The term *hendiadys* is used by Greenfield to denote *fine and beautiful*, lit. ‘fine and beautiful,’ in Aramaic. See, Greenfield, “Glosses,” 333, with reference to Friedman “Law”, in n. 27.
31 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 hendiadys, 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 hendiadys by Schorr and determines the length of the separate components according to the number of syllables.\footnote{Friedman, “Law,” 124. Penultimate nouns are viewed as disyllabic according to Friedman’s initial criteria, whereas consonants with shwa, ātāf and/or pataḥ furtivum are not seen to constitute syllables on their own. Nor does he regard the conjunction wāw with a vowel as a syllable.} 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 hendiadys, 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.\footnote{Kaddari, “Substantives.”} 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.\footnote{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.} 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.
Friedman then decides that penultimate nouns, like רַגָּד and רַגָּת that from the outset of his study was viewed as disyllabic, are not to be considered having two syllables but one. 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. 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.

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35 Idem, 121.

36 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.

37 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 *hendiadys*, 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 *hendiadys* 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. In addition, according to similar investigations on (a) what are called *hendiadys* and (b) on combinations of components in general in the Hebrew Bible, the rule does not apply.

According to investigations by the present author on 354 suggested *hendiadys*, when employing the same criteria as Friedman, it is obvious that components of equal length are combined in the majority of cases. Avishurs’s investigation utilizing e.g., syllable counts on a large amount of combinations of nouns in the Hebrew Bible, beyond the ones designated *hendiady*, 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.”

The fact is that neither Friedman’s results nor the additional investigations on what is called *hendiadys* or word-length of combined nouns in the Hebrew Bible affirm the assumption that a principle of shorter preceding longer components is perceptible in the Hebrew Bible. This means that the

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38 According to Hartmann’s investigation of combinations of nouns in the Hebrew Bible the examples of two nouns combined with the intervening conjunction *wāw* amount to ca. 1525. Hartman does, however, not include identical nouns combined. See Hartman, *Aufreihungen*.

39 The same conclusions are evident when using consonant count on the same combinations.

40 See Avishur, *Studies*, 303-304. Avishur investigates the matter on the initial 610 examples in Hartman’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 *hendiadys* 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 *hendiadys* 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.¹

### 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.² 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

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¹ See also below 8.2 Functions of the conjunction.
WAW in a conjoining function, but WAW 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, epexegesis and/or a so-called WAW explicativum, which will be commented on below.

7.1.1 Epexegesis, apposition, construct relations, presence or absence of WAW

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 WAW, 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 WAW

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 הָעָם הָעָם, lit. ‘the covenant and the loving-kindness’ (Deut 7:9) and רֵעֵי אֱלֹהִים, 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.”

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 כְּנַפְס, lit. ‘crushing him, he entreated/made sick’ (Isa 53:10) (italics added). Williamson’s comment on the components מֹשֵׁל מִתֶּחֶל, lit. ‘wash, cleanse yourself’ (Isa 1:16), seems to follow the same line: “There is no conjunction between these two imperatives [‘והש בומע’]; they function more or less as a hendiadys.” Moreover, the NET Bible

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3 Williams, Syntax, 16.
4 Oswalt, Isaiah 40-66, 400 n. 50. See also, Shields, End, 61, “the asyndetic juxtaposition of the verbs נֶפֶשׁ ‘research’ and קָשָׁה ‘correct’ suggests that the verbs should be read as an instance of hendiadys.”
5 Williamson, Isaiah, 99.
commentator remarks on the verbs in אֲנַיָּה בֶּן יְהוָה, 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 vav (vav) suggests.” 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.”

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 אֲנַיָּה בֶּן יְהוָה, lit. ‘a stranger and a sojourner,’ which is a commonly proposed hendiadys, mean the same thing with or without a wāw present.8

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, מַשֵּׁלְתָן אֱלֹהִים, 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.” The same perception is further exemplified by Kittel/Hoffer/Wright by another construct relation: מַשֵּׁלְתָן אֱלֹהִים, lit. ‘ground of holiness’ (Ex 3:5), with the comment “This is an example of hendiadys: two nouns used in apposition.” 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). 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

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6 NET, 1461 n. 12.
8 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.”
9 Kittel/Hoffer/Wright, Hebrew, 225. Bold type Kittel/Hoffer/Wright.
10 Idem, 335.
11 Andersen, Sentence, 36.
seen to represent apposition. Andersen even refers to the function of the conjunction as at
times “strictly appositive, as in hendiadys.”

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.’ 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 הָבָה וֹב, lit. ‘be
fruitful and multiply’ for “be abundantly fruitful” (Gen 1:22).

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 waw as Andersen suggests,
but to two components without a coordinating conjunction.

The term ‘appositional hendiadys’ refers more specifically to what Avishur sees as
combinations of “synonymous nouns, verbs and adverbs” e.g., הקס המָּֽל, lit. ‘locust,
caterpillar’ (1 Kgs 8:37), or בָּֽלָה וֹרֶד, lit. ‘to a sudden, suddenly’ (Isa 29:5) הָבָה וֹב, lit. ‘I
disciplined, I strengthened’ (Hos 7:15), but also to בָּֽלָה וֹרֶד, lit. ‘sun, moon’ (Hab 3:11). None
of the components are interpreted as an attribute. 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 waw, but this time to components that he explicitly states contain

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12 Idem, 69.
13 Idem, 36.
14 Idem, 117.
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.”
16 Idem, 66-74.
only “a minimal degree of synonymity.” In most examples in his monograph one of the components is, in addition, interpreted as a modifier.

Furthermore, Houtman explains that “hendiadys serves as apposition, further description,” exemplified by דָּבֶל הָרַקְבָּם, 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. 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* and/or associated or equated with epexegetical *wāw* and/or associated or equated with epexegetical *wāw explicativum*. König, for example, considers epexegetical and *hendiadys* to be related, and *wāw explicativum* as “eine Art Hendiadysin,” and Weber explains “When the second word specifies the first the construction is called a ‘hendiadys,’ i.e., two words with one meaning.”

Moreover, even if neither the designation apposition nor epexegetical 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.

A well-known example of epexegetical, 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:

> וַתִּמָּשְׁאָל פָּה הַמַּעַה לְעַל נִשְׁמַת הַמַּעַה נַפְשֵׁי נָשָׁר

And Samuel died and all Israel lamented him and they buried him *in Ramah and in his town.* (1 Sam 28:3)

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17 Avishur, *Studies*, 104. For applications of the term *hendiadys* by Avishur, see the section on Avishur above.
19 König, *Psalmen*, 249 n. 2; Weber, “,” 229.
20 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.”

Another example of a proposed *hendiadys* apprehended as epexegesis is derived from 1 Sam 17:40:

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.”

*Hendiadys* as equated with epexegesis 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.” 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.” 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:

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

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24 *Idem*, 185-186. He also refers to the third kind of an alleged *hendiadys* with the added description “more + less.”
generic” (italics added). This is exemplified by many combinations of more or less closely related nouns or verbs, either syndetically combined or with intervening components, e.g.,

- לֵעַ, lit. ‘joy and gladness’ (Isa 22:13)
- הַשָּׁם, lit. ‘darkness and deep darkness’ (Ps 107:10)
- אֲנָמָה, lit. ‘I will tell/declare and I will speak/tell’ (Ps 40:6)
- לֵעַ, lit. ‘wail and cry out’ (Jer 48:20)

This principle is further exemplified by Babut by the following verbs in parallelism, e.g.,

- לָאָדָר, lit. ‘Jacob will rejoice, Israel shall be glad’ (Ps 14:7), and also by e.g., יֵשׁ אֲלֵה, ‘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., לֵשׁ יֵשׁ יֵשׁ, lit. ‘pure am I without transgression’ (Job 33:9). These combinations and categories represent hendiadys, according to Babut.

### 7.1.2 Remarks on hendiadys as construct relations, apposition and epexegesis

First of all it is surprising and unfortunate that ordinary construct relations like e.g., לֵעַ, 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 waw 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 epexegesis but solely for other constructions. There is, in addition, no definitive answer to the question whether Virgil indeed intended a second

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25 Idem, 185.
26 We need therefore to determine, according to Babut, in what he sees as hendiadys, if either the first or the second component is more generic than the preceding or subsequent noun or verb respectively.
27 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.28

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 epexegesis 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.29 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 epexegesis, 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

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28 For a discussion on other functions of the conjunction in proposed *hendiadyses*, see below 8.2 Function of the conjunction.
even stronger incentive to instead investigate further whether a subsequent component is explicatory or not.30

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., יָוָן נְפִיעוֹת, ‘young woman, [more precisely a] virgin’ (Judg 21:12).31 ‘Epexegesis’ 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 יָוָן 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 יָוָן per se in a few cases is apprehended as a hendiadys, which will be addressed below.

7.1.3 The conjunction יָוָן suggested as a hendiadys

Even if Bandstra refers to the conjunction vocalized with a qameṣ as a ‘hendiadys יָוָן’ 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 יָוָן 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 יָוָן with וֹאֶשֶׁגְּא (and they defraud) is a hendiadys יָוָן, which represents two aspects of a complex situation.”32 This refers to the conjunction highlighted in the Hebrew text and in italics below:

30 Other functions of the conjunction will be discussed below. See below 8.2 Functions of the conjunction.
31 For a discussion on apposition, see e.g., Lipiński, Languages, 506-507; Meyer, Apposition, 1-6.
32 Waltke, Micah, 96. Italics added on ‘hendiadys יָוָן.’
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 wirūšālayim (and Jerusalem) functions as a hendiadys” (italics of the last noun added). This remark concerns the following passage;

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.” This refers to the following passage:

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.

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.” 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.

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33 Idem, 182.
34 Idem, 197. Italics of the latter noun added.
35 Nor is the fact that the conjunction wāw is present commonly interpreted to imply that wāw ‘represents two aspects of a complex situation.’
36 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 chiastic 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 מ"ר נק, lit. ‘good and evil’
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 hendyadic features at times is interpreted as a modifier.38

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 יָשָׂרָהוּ and יָפְרָהוּ, 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.”39 The example consists of the two verbs highlighted below in the Hebrew text and in italics in the translation:

38 See Bullinger, *Figures*, 659.
39 Sommer, *Prophet*, 67. He concludes that יָשָׂרָהוּ יָפְרָהוּ, ‘you do good and you do evil,’ in Isa 41:23b is some kind of borrowing from Jeremiah.
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.40

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 זֵכַּתְנֵךְ, lit. ‘and your work is (lit. ‘from’) worthless.’41 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.42

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40 This is also commonly referred to as *merismus*. For a discussion on *merismus* and polarized expressions, see below Chapter 8, Interpretational possibilities.
41 Possibly a textual error for זָכַּת, ‘to cease/come to an end.’
42 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.\(^{43}\)

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.\(^{44}\)

### 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., נְכוֹן נְכוֹן, lit. ‘stone and stone,’ other combinations of nouns from the same root, but slightly different in gender and number, e.g., נְכִי נְכִי, lit. ‘staff/support and staff/support’ (Isa 3:1), but also different inflected verbs, e.g., נְכִי נְכִי, lit. ‘dying you shall die’ (Gen 2:17), and in some cases combined nouns and verbs from the same root, e.g., נְכִי נְכִי, lit. ‘and the men feared a great fear’ (Jon 1:16). There are in biblical Hebrew, in addition, asyndetic combinations like נְכִי נְכִי ‘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,

\(^{43}\) It may of course be difficult to substantiate that the biblical writer is not referring to two different notions.

\(^{44}\) 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 hendiadys as well. 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.

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)⁴⁶

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.⁴⁷ Combinations of nouns from the same root are in LBH often preceded by הָפָךְ, e.g., נְפֵשָׁה הָפָךְ, lit. ‘and to all/every city and

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⁴⁵ 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.
⁴⁶ Schorr suggests that ‘stone and stone’ is a hendiadys. See Schorr, “Les composés,” 172.
⁴⁷ 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.48

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.49 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.50

Isa 3:1-3

The combination of both a masculine and a feminine noun from the same root,
h¡DnEoVvAm…w N™EoVvAm, 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.51 In this case the
combination seems to represent a rhetorical feature, which perhaps makes the term hendiadys
enticingly attractive.52 The suggested hendiadys, enlarged in the Hebrew text and in italics
below, occurs in the following passage:

For, behold, the Lord YHWH of hosts will remove from
Jerusalem and from Judah support/supply and support/supply,

48 See e.g., Gesenius, Grammar (GKC), §123d-f, p. 396. Rendsburg thinks that the asyndeta, e.g., גם זה גמ
are the oldest (they are represented in Ugaritic as well), then followed by the syndeta, e.g., אחר ימים, and eventually ימי
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 ימי might seem a
redundant component, it is the result of a grammaticalization process in which the particle ימי 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.’

49 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.

50 Nor do the asyndetic constructions, e.g., גם זה גמ, lit. ‘day, day,’ refer to ‘one day,’ but subsequent days, ‘day
after day,’ neither does ימי ‘generation and generation,’ refer to one single generation, but several
subsequent generations.

51 Davidson, Grammar, 17 (ed. Gibson).

52 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.53 This is also the advocated interpretation
of ושתיות לייחום, 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.”54

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.’55 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.56

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

53 Clements, Isaiah 1-39, 47, even believes that ‘all bread supply and all water supply,’ constitutes an editorial
gloss.
54 See Williamson, Isaiah, 232.
55 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.
56 This is in LBH often rendered בֵּית + two nouns from the same root combined.
regard repetition as a means of intensification, which would seem to pertain to other suggested *hendiadys*, e.g., יִהְשָׁמְרֵךְ וַיֹּאמְר, lit. ‘amen and amen’ (Ps 41:14). Another proposed *hendiadys* of a similar kind is יִלְבָּשׁוּ וַיֹּאמְר, lit. ‘mourning and mourning’ (Lam 2:5 and Isa 29:2), on which Konkel comments “most commentators regard the juxtaposition as an intensification.”

As Muilenburg puts it, “The roots of repetition lie deeply embedded in the language and literature of Israel.” 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., יִהְשָׁמְרֵךְ וַיֹּאמְר, ‘amen and amen’ (Ps 41:14). 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. In addition, even if it may be argued that some combined identical components conceivably could be

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57 Konkel, “‘הֵשָׁמְרֶךְ,’” 452.
59 For the latter combination suggested as a *hendiadys*, see Girard, *Psaumes 1-50*, 40 n. 13. In effect one through one.
60 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.⁶¹

### 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:

\[\text{_gen 31:40}_\]

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.”⁶²

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

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⁶¹ 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.

⁶² Hausmann, “πηγ.” 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 daytime temperatures and the cold of the night in Middle Eastern countries.”

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.” 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*. If components indeed represent a *merismus* is of course another matter, difficult to demonstrate, and will have to be decided in each case.

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65 For further remarks on *merismus*, see below Chapter 8, Interpretational possibilities.
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:

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.’ 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.”

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.’ Secondly, the ‘clauses’ that Hill refers to above are in fact phrases. 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.*’

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69 When using the term *hendiadys* Hill refers to Waltke/O’Connor, *Introduction*, §39.2.5a, p. 641, in which it says: “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.*” 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:

\[\text{אָמַרְתֶּם} \text{נִשָּׁךְ} \text{לֹא} \text{נִשָּׁךְ} \text{אַלָּא} \text{נִשָּׁךְ} \text{עַל} \text{כָּל} \text{כָּל} \text{הַיָּמִים} \text{בָּאָרֶץ} \text{הָעִבְרִיִּים} \text{וְנַעֲשֵׂה} \text{נִשָּׁךְ} \text{לָכֶם} \text{לְכָל} \text{נַפְשֵׂותָיכֶם}.\]

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.\(^70\)

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.

\(^70\) Houtman, *Exodus*, vol. 1, 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.  

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:

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.” 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 וַיִּשָּׂאוּ אָנֵהּ מִיָּדֵךְ וְיָדֵךְ לְעָשֶׂה יָדָּיו, lit. ‘and may it go well with you and may your soul live’ (Jer 38:20). 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.

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71 For further denotations than ‘stretch,’ see e.g. *BDB, HALOT, NIDOTTE.*
72 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.
73 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.74

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 
esthapoi; clauses would be apprehended as a unity of sorts the term is (a) not commonly applied to 
classes in antiquity or in general, (b) is not ordinarily used for combined subordinate classes 
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 
classes does not come out as a recommendable option.

74 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.\(^{75}\) Combinations like מִרְדְּקָא וּכְּלַעַת מִרְדְּקָא 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.\(^{76}\)

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.\(^{77}\)

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

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\(^{75}\) Talmon/Fields, “Collocation,” 87-88; Van Dam, Urim, 138-139. The latter refers to Bullinger, Figures, when using the term hendiadys.

\(^{76}\) 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.

\(^{77}\) 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.\(^7\) 

### 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 מֶלַחְתָּם יִשְׂרָאֵל מָצֹאלוֹת and מַעֲשֵׂי מָצֹאלוֹת 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–.”\(^7\)

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, מֶלַחְתָּם ‘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.\(^8\)

\(^7\) 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.


\(^8\) For an investigation of and criteria for lists in the HB, see Scolnic, *Theme*. 

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In some cases the term *hendiadys* is used also for a sequence of two or possibly three verbs e.g., ‘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).\(^8^1\)

The issue is of course that two verbs which are commonly apprehended to serve as adverbial modifiers occur in sequence, namely \(\text{…”wmy&I;kVvÅ¥yÅw} \text{◊} \text{y`Aw} \text{lit. ‘and they hastened and they rose early.’} \text{”} \) 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: \(\text{…”b¡DkDv l™ApÎn oñårD;k} \text{lit. ‘he bowed, he fell, he lay down’} \text{”} \) (Judg 5:27), derived from the passage in which is related how Jael smote Sisera.\(^8^2\) 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.”\(^8^3\)

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

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\(^{82}\) Westhuizen van der, “Hendiadys,” 53.

\(^{83}\) *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: יְדִידִי בְּנִי אֶת אֲבַנּוֹת אֶת אֲבִינָי אֶת אֲבָנָיו ‘to me and to my offspring and to my progeny’ (Gen 21:23). This example is taken from Gen 21:23-24:

גָּאוֹן בְּנַתִּי אֶת אֶת אֲבַנּוֹת אֶת אֲבִינָי יִהְיֶה שְׁרוּשַׁטָּא
ואֶת אֲבַנּוֹת אֶת אֲבִינָי אֶת אֲבָנָיו אֶת אֲבִינָי אֶת אֲבָנָיו
וְיָקְנָה אֶת אֲבָנָיו אֶת אֲבָנָיו אֶת אֲבָנָיו אֶת אֲבָנָיו
וְיָקְנָה אֶת אֲבָנָיו אֶת אֲבָנָיו אֶת אֲבָנָיו אֶת אֲבָנָיו

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).\(^84\)

The two components belong to an enumeration of three concepts in Gen 21: יְדִידִי בְּנִי אֶת אֲבַנּוֹת אֶת אֲבִינָי
(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

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.\(^{85}\)

However, if the last two of the three together, through the use of the term \textit{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.

\textit{Mic 3:3}

Another use of the term \textit{hendiadys} on three components is by Waltke, who is uncertain but still suspects that the three passages below derived form 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”:

\begin{verbatim}
אֶלַי מָאָרְכָּתָם מִפְּלָגָתָם וְאֶרֶזָּתָם עֵפֶרָה
dojr

they eat the flesh of my people, and they strip their skin off
them, and they bones they break (Mic 3:3)\(^{86}\)
\end{verbatim}

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 chiastic structure which may, furthermore, be divided up and apprehended quite differently, but without being sanctioned by \textit{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

\(^{85}\) The two components occur combined also in Job 18:19 and Isa 14:22, as Beckman, \textit{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 \(אֶלַי מָאָרְכָּתָם מִפְּלָגָתָם וְאֶרֶזָּתָם עֵפֶרָה\), 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; \(גֶּדֶר עָנָנוֹתָם מִשָּׁהָם וְעָנָנוֹתָם וְאֶרְגָּזָתָם וְאֶרֶזָּתָם וְאֶרֶזָּתָם עֵפֶרָה\), lit. ‘name and remnant and offspring and progeny/posterity.’

\(^{86}\) Waltke, \textit{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:

תָּלֹל לךֶם פָּשַׁלֶּהוּ,
שָׁאָלֵם פַּעַלוּ שֶׁעֶשָּׂמֶה;
אַחֲרֵי אַבֵּלוּ שֶׁאֲרֵךְ טַנְחָה;
עָנָלֵם פָּשַׁלֶּהוּ הַמְחַלֶּשָּׁמ;  
ואָה שֶׁעָשַׁלֶּהוּ פָּשַׁמלָה.

**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 chiastic 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 chiastic 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 chiastic 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:

\[\text{empty of hunger and plaque-eaten and bitter destruction and tooth of beasts I will send on them, with wrath of dust crawlers.} \]

(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).87

Firstly, the three nouns/constructions in italics above are in fact part of a fourfold structure, but the forth 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, \(\text{with the wrath (e.g., heat) of dust crawlers,}\) 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

87 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, *Psalm* 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.88 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, 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.’”89 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*: אַל-אָבְרָם וַיִּבְרָא את־הוֹדֶה יְהוָה אָלָל הָכַל הָכַל הָשַׁם וְאָלָל הָכַל הָשַׁם הָשַׁם, lit. ‘And you shall swear, YHWH alive/living! in truth, in justice and in

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88 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 διό τριῶν (‘one through three’) or ἐν διὰ τετάρτῶν (‘one through four’). See Aumüller, “Hendiadyoin,” 48.

89 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).”

Even though this proposed so-called hendiatris is found in a reference work from the late 19th century, the monograph, Figures of speech in the Bible by Bullinger, from which this example is derived is still widely cited, not least when is comes to what are seen to represent so-called hendiadyses.

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 hendiatris, 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 hendiatris 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.

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 hendiatris 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 …wl`D;lAhVtˆy wñøb…w M™Iywø…g wöøb …wk √ r¶D;bVtIh ◊ w, 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

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90 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 hendiatris in Dan 3:7, which refers to ‘all peoples, nations and languages.’

91 See footnote 106 in Chapter 4 above.

92 The same interpretation is suggested also by others, without these nouns being designated hendiatris, 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 ָהָיוֹד to be understood separately or as ‘social justice’ as is advocated by Weinfeld and others? 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) ֵשֶׁ ת ‘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 ָד ‘with judgment/justice’ in that case refers to what was seen as correctly executed exclamations and/or just verdicts, and (c) could ָד, 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 hendiatris 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 hendiatris, 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 hendiatris with executed reinterpretations does not emerge as a preferable or adequate approach.

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93 See e.g. Weinfeld, “Justice,” 228.
Girard presents over 100 examples of proposed *hendiadys* 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 *Psalm* 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.\(^94\) 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*:

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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)
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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 יָדָעַת, lit. ‘and his commandments,’ we have below מִשְׁמַר, lit. ‘and his laws.’\(^95\) 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:

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because Abraham listened to my voice, and he kept my charge, my commandments, my statutes, and my laws. (Gen 26:5)
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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 suggests 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

\(^94\) Girard, *Psaumes 1-50*, 52.

\(^95\) 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. 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.

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96 One of the nouns in Deut 11:1, וָ֣שְׁתִּ֔ים, 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*, *hendiatris*, *hendiatetris* 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 an 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., יְאֹ֖שׁ יַעֲנֵ֥י, ‘wine and strong drink,’ which, as an alleged *hendiadys*, is commonly interpreted as ‘intoxicating wine/intoxicating drink/strong drink.’

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.,

- יְאֹשׁ יַעֲנֵי, lit. ‘joy and gladness’ (Ps 51:10)
- יְאֹשׁ יַעֲנֵי, lit. ‘the anger and the wrath’ (Jer 36:7)

97 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.


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., ים ים, lit. ‘the joy of my joy’ (Ps 43:4), and at least this particular example is also declared a hendiadys.¹⁰¹

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., חכמה חכמה, lit. ‘wisdom and reckoning’ (Eccl 7:25), on which Murphy ponders: “perhaps hendiadys in v 25a, ‘wisdom’s answer’”; or ים ים, 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 חמל חמל, 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 חום חום, 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.’”¹⁰²

The difficulty in interpreting combinations of closely related nouns is obvious also in Loewenstamm’s attempts to decide if ים ים, lit. ‘interest and profit/interest(?)’ (Lev 25:36); “are simply synonymous or differ in meaning despite their semantic affinity.”¹⁰³ The radically different options mentioned ‘synonymous or differ in meaning’ (italics added), does reflect the uncertainty on if ים ים 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 hendiadys consisting of semantically closely related nouns. One combination of nouns will be used to expound on this further.

¹⁰⁰ Avishur, Studies, 108, “power of might.”
¹⁰¹ 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.
¹⁰³ Loewenstamm, “““““טפרטנ”,” 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.
Let us take the combination רדך וинтер, 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. This view has for centuries and sometimes with reference to the term hendia dys, from Lapide in 1612, “id est, in vinum inebrians, est hendyadis [sic],” to Talmon/Fields in 1991, “hendiadys […] intoxicating drink,” resulted in translations like ‘intoxicating wine/intoxicating drink’ or the like, which is quite understandable.

However, the second component רדך, 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. If that is right, the combination of the two nouns רדך וинтер 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.’

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 misstake of supposing that words a and b convey the same meaning is ‘illegitimate identity transfer.’”

On a pragmatic level it is possible of course that some scholars apply the term hendia dys 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 hendia dys 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.’ While it is not unthinkable that the biblical writers may want to refer to an

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104 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.
105 See e.g., Cornelius à Lapide, Prophetas minores, 417; Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”; Talmon/Fields, “Collocation,” 88, “intoxicating drink.”
106 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 רדך.
107 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.
109 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 יָיִין יָבָשׂ 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.110

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.”111

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110 The interpretational possibility of attribution will be discussed more below; see 8.4 Attributive noun syndesis (ANS).
111 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.112

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.113

### 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., לֹא וַיֹּאמֶר, lit. ‘and watch and keep’ (Ezra 8:29), interpreted “keep them carefully” by Fensham.114 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 שנה ‘answer’ and רָאוֹא ‘say,’ as well as דָּמַע ‘speak’ in combination with the other two, are suggested as *hendiadyses* by some scholars. Crenshaw, for example, considers the verbs בָּשָׁםָא וְיִבְשָׁעַר, lit. ‘and YHWH answered and he said’ (Joel 2:19), to be a *hendiadys* and interprets these verbs as “YHWH answered.”115 Cook refers to the verbs דָּמַע וְרָאוֹא in 72 יִנְשָׁפָא וְיִנְשָׁפָא, lit. ‘and God spoke to

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113 See also Lillas-Schuil, “Survey,” 93.
115 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.”116

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 הנשׁ +rams 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 wē’mr.”117

Stendebach, who refers to Labuschagne, is also of the opinion that since there are several combinations in the HB of the verbs הנשׁ +rmar and it shows that ‘anā in the sense of ‘react’ needs additional qualifications when the reaction is verbal.”118 However, Stendebach argues, “When the combination of ‘anā with ‘amar or dibber was understood as a hendiadys (italics added), ‘anā could also be used without more precise qualifications,” but adds, like Labuschagne, that רמא occurs also on its own in dialogues.119

Their remarks seem to imply that (a) the ancient writers originally used רמא ‘say’ or רמר ‘speak’ together with הנשׁ ‘to react, respond,’ but (b) when these verbs (i.e., רמא ‘say’ or רמר ‘speak’) together with another verb, e.g., הנשׁ, were ‘understood as a hendiadys’ (a rhetorical figure?), one of the verbs רמא ‘say’ or רמר ‘speak’ was omitted and הנשׁ was left to stand on its own without being accompanied by רמא or רמר, or that רמא was retained and הנשׁ 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 רמא ורמא ומית נשה רמא, lit. ‘and Abraham answered and he said’ (Gen 18:27), and רמא ורמא ומית נשה רמא, 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 הנשׁ occurs on its own without being accompanied by e.g., רמא. However, if that is an advocated opinion, it would seem difficult to prove that the reason why two verbs occur

117 Labuschagne, “רמא,” 929. Labuschagne in turn refers to Long, “Question.” Labuschagne and Stendebach agree that the basic meaning of הנשׁ is ‘to react, respond’ and not ‘answer.’
119 Ibid.
combined in the HB is because the biblical writers apprehended the two as a so-called *hendiadys*. Since the combination of e.g., יָנָה + רָמַס 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., דָּבָר 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.120

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 דָּבָר ‘say’ or רָמַס ‘speak,’ or (b)➲ דָּבָר ‘say’ or רָמַס ‘speak’ together with יָנָה ‘answer/respond’ in some cases, or (c) that יָנָה in other cases therefore stands on its own because דָּבָר or רָמַס 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 יָנָה in the HB in certain cases, is due to that the biblical writers originally had two in mind but apprended two verbs יָנָה + רָמַס 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.

120 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 נִשָּׁלָה לֹא הַלָּא תָּאֶסֶת, 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.”[121]

Van der Westhuizen is of the opinion that יְנִנָּלָה לֹא הַלָּא תָּאֶסֶת, 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!”[122]

The two verbs יְלָלָה לֹא הַלָּא תָּאֶסֶת, 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.”[123]

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.’

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121 Boling, *Joshua*, 308.
122 Westhuizen van der, “Hendiadys,” 54. Italics van der Westhuizen.
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.124

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.125 The combinations in which one of the verbs seems to function as an adverbial modifier, has for a long time attracted attention

124 For research on these matters, see e.g., Isaksson/Persson/Kammensjö, *Qualifiers*.
125 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. 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. The verbs most commonly referred to are the following:

<table>
<thead>
<tr>
<th>Root</th>
<th>Lexical meaning</th>
<th>Suggested meaning</th>
<th>Text references</th>
</tr>
</thead>
<tbody>
<tr>
<td>צَا</td>
<td>be willing (Hi)</td>
<td>willingly</td>
<td>Ex 2:21</td>
</tr>
<tr>
<td>יב</td>
<td>add (Hi)</td>
<td>again/continuously</td>
<td>Gen 4:2</td>
</tr>
<tr>
<td>ה</td>
<td>hasten (Pi)</td>
<td>quickly</td>
<td>Gen 18:7</td>
</tr>
<tr>
<td>י</td>
<td>arise</td>
<td>immediately/firmly</td>
<td>Jonah 1:2; Esther 9:27</td>
</tr>
<tr>
<td>דב</td>
<td>increase (Hi)</td>
<td>abundantly, greatly</td>
<td>Gen 1:22</td>
</tr>
<tr>
<td>נז</td>
<td>return</td>
<td>again/repeatedly</td>
<td>Num 11:4; Lam 3:3</td>
</tr>
<tr>
<td>כ</td>
<td>rise early (Hi)</td>
<td>do early</td>
<td>Gen 19:2</td>
</tr>
<tr>
<td>ב</td>
<td>be complete</td>
<td>completely/utterly</td>
<td>Num 17:28; Ps 73:19</td>
</tr>
</tbody>
</table>

These combinations are often termed *hendiadys* or *verbal hendiadys* by biblical scholars. 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.

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127 See also Lillas-Schuil, “Survey,” 89, for a list of verbs that are commonly referred to by scholars as parts of so-called *hendiadys/verbal hendiadys*.

128 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 aspetual function, be labelled converbs, phasal verb, modal verbs and/or auxiliary verbs. Chrzanowski, “Grammaticalization,” prefers the term auxiliaries, at least for the verbs נָחַל, תְּשַׁע, רָכָא, שָׁומֵא, טָמַע, and also הָד.
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., הָנַעְּדָהוּ וַקִּיאָנְכָּנִיתוּ, lit. ‘and she hurried and she emptied her jar’ (Gen 24:18) understood as “she quickly lowered her jar.”129

However, the term is also used for two imperatives, syndetically or asyndetically conjoined, e.g., יְבִפְיַרְבִּית, lit. ‘be fruitful and multiply’ (Gen 1:22), for ‘be abundantly fruitful,’ or e.g., בֵּשָׁנְפֵהִי, lit. ‘Return, lie down’ (1 Sam 3:5) understood as ‘Lie down again.’130

Moreover, the same function is also attributed to a finite verb when combined with an infinitive construct e.g., וַלְיָשָׁנְפֵהִי, lit. ‘and she added to give birth’ (Gen 4:2) interpreted ‘she gave birth again.’131

In some cases both verbs are infinitive constructs or the proposed function refers to one infinitive construct, such as in e.g., וַלְיָשָׁנְפֵהִי וַלְיָשָׁנְפֵהִי, lit. ‘to confuse/defeat them and to destroy them’ (Esth 9:24), interpreted as “to demolish them utterly.”132 At times the same function is related to an infinitive absolute, e.g., וַיָּשָׁנְפֵהִי וַיָּשָׁנְפֵהִי presumably ‘compassionately/lovingly you shall remember’ (Hab 3:2).133

Even one of two closely related verbs is interpreted in like manner, as one of the two finite verbs in וַיָּשָׁנְפֵהִי וַיָּשָׁנְפֵהִי, lit. ‘and he bowed down and he bowed/worshipped’ (Num 22:31), interpreted as “submit worshipfully.”134

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

---

129 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.”


131 Ross, *Hebrew*, 409, “(And) she gave birth again.”


133 Simian-Yofre, "יִתוּ אֱלֹהִים", *TDOT* XIII, 440, “the infinitive […] governs another verb in a hendiadys.”

134 Stuart, *Exodus*, 290 n. 53, “submit worshipfully’ or the like.”
second of the two. 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 \textit{hendiadys/verbal hendiadys}. In this case the reinterpreted verb stands second of the two verbs:

\[ \text{and he will rule over all my labor that I have labored, and by which I have shown myself wise under the sun. This is also vanity. (Eccl 2:19)} \]

Several scholars reinterpret the second verb of the two verbs above giving e.g., “toiled wisely” or “wisely toiled.”

It is evident that some verb roots are commonly reinterpreted like e.g., ‘return,’ ‘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.

\textbf{7.8.1.3 List of verbs}

The term \textit{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

\cite{Dobbs-Allsopp-1992} states that the first verbs in what he calls \textit{verbal hendiadys} are restricted to a small group of verbs. He lists \textbf{בץ המחוי}, \textbf{חָלָה} (presumably \textbf{רָחָה}), \textbf{בש}, \textbf{חי} and \textbf{ןכ}, but holds that any verb can stand second of two in this kind of constructions. Cf., \textit{Chrzanowski, “Grammaticalization”}, 410.

\cite{Seow-2017} explicitly refutes the interpretation of the two as a so-called \textit{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.\footnote{There is an unpublished dissertation from 2011 by Chrzanowski mentioned above. Chzranowski’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., לָשׁוֹן. However, when investigating suggested hendiadys 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.}

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.\footnote{Some scholars incorporate among the verbs either צַל or צַל or both, whereas others refer to verb combinations with צַל and צַל only as a related feature to what they see as the phenomenon labelled hendiadys/verbal hendiadys. See e.g., Bartel, Hebrew, 215-217; Hostetter, Grammar, 86-87; Lambdin, Introduction, §173, pp. 238-239; Ross, Hebrew, 343, 409.}

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
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:

<table>
<thead>
<tr>
<th>Root</th>
<th>Lexical meaning</th>
<th>Suggested meaning</th>
<th>Text references</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֹאָם</td>
<td>languish</td>
<td>languishingly/mournfully</td>
<td>Isa 33:9</td>
</tr>
<tr>
<td>סָגַש</td>
<td>stink</td>
<td>odious/loathsome/shameful</td>
<td>Prov 13:5</td>
</tr>
<tr>
<td>בָּשָׁ</td>
<td>to be ashamed</td>
<td>ashamedly/in humiliation</td>
<td>Ps 129:5</td>
</tr>
<tr>
<td>בָּשָׁ</td>
<td>weep</td>
<td>weepingly/with weeping</td>
<td>Hos 12:5</td>
</tr>
<tr>
<td>גָּנַה</td>
<td>grow up/be great</td>
<td>greatly</td>
<td>Gen 17:2; Eccl 1:16;</td>
</tr>
<tr>
<td>הָרָשָׁ</td>
<td>inquire, demand?</td>
<td>thoroughly/precisely/demanding</td>
<td>Judg 6:29</td>
</tr>
<tr>
<td>חָרָד</td>
<td>go/walk</td>
<td>keep on going/around/escalating</td>
<td>Jonah 1:11, 13</td>
</tr>
<tr>
<td>זָרַע</td>
<td>remember</td>
<td>remembering</td>
<td>Ps 42:5a (inf. abs.)</td>
</tr>
<tr>
<td>חָשָׁ</td>
<td>to be indignant</td>
<td>indignantly/harshingly</td>
<td>Dan 11:30</td>
</tr>
<tr>
<td>כָּפָק</td>
<td>call out</td>
<td>pleadingly</td>
<td>Lam 3:8</td>
</tr>
<tr>
<td>קָהָ</td>
<td>hide</td>
<td>secretly</td>
<td>Gen 31:27</td>
</tr>
<tr>
<td>מָהֲר</td>
<td>bow down</td>
<td>submit worshipfully/in obeisance</td>
<td>Ex 4:31; 12:27</td>
</tr>
<tr>
<td>מָזָּ</td>
<td>be strong</td>
<td>strongly</td>
<td>Dan 11:32</td>
</tr>
<tr>
<td>מָבָּ</td>
<td>be wise</td>
<td>wisely</td>
<td>Eccl 2:19 (as 2nd verb)</td>
</tr>
<tr>
<td>מָבָּ</td>
<td>to be sick</td>
<td>painfully</td>
<td>Isa 53:10 (as 2nd verb)</td>
</tr>
<tr>
<td>מָלַל</td>
<td>begin</td>
<td>proceed</td>
<td>Gen 9:20</td>
</tr>
<tr>
<td>מָדָ</td>
<td>desire</td>
<td>desireously</td>
<td>Song 2:3</td>
</tr>
<tr>
<td>מָדָ</td>
<td>to show favour</td>
<td>graciously/mercifully/generously</td>
<td>Ps 37:21; 67:2</td>
</tr>
<tr>
<td>מָדָ</td>
<td>to be ashamed</td>
<td>shamefully/in disgrace</td>
<td>Ps 83:18; Jer 15:9</td>
</tr>
<tr>
<td>מָדָ</td>
<td>burn/be angry</td>
<td>earnestly/eagerly</td>
<td>Neh 3:20</td>
</tr>
<tr>
<td>מָדָ</td>
<td>search</td>
<td>studiously/carefully</td>
<td>Eccl 12:9</td>
</tr>
<tr>
<td>בנים</td>
<td>be willing</td>
<td>willingly/be content</td>
<td>Josh 7:7; 2 Kgs 5:23</td>
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<tr>
<td>------</td>
<td>------------</td>
<td>----------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>ידע</td>
<td>know</td>
<td>precisely</td>
<td>1 Sam 23:22</td>
</tr>
<tr>
<td>יישו</td>
<td>be good/pleasing</td>
<td>diligently</td>
<td>Deut 17:4</td>
</tr>
<tr>
<td>יוחי</td>
<td>wait</td>
<td>expectantly</td>
<td>Job 29:21 (as 2nd verb)</td>
</tr>
<tr>
<td>ייבר</td>
<td>able</td>
<td>be able/ably</td>
<td>Jer 3:5</td>
</tr>
<tr>
<td>יוכיח</td>
<td>add</td>
<td>again/continuously</td>
<td>Gen 4:2</td>
</tr>
<tr>
<td>ייר</td>
<td>fear</td>
<td>fearfully</td>
<td>Jer 26:21</td>
</tr>
<tr>
<td>יימ</td>
<td>upright</td>
<td>straight</td>
<td>Prov 15:21</td>
</tr>
<tr>
<td>ייבב</td>
<td>be heavy/honoured</td>
<td>heavily/honourably</td>
<td>2 Kgs 14:10</td>
</tr>
<tr>
<td>יכלה</td>
<td>to complete/finish</td>
<td>completely/utterly</td>
<td>Ps 71:13 (as 2nd verb)</td>
</tr>
<tr>
<td>יכדר</td>
<td>hasten</td>
<td>quickly</td>
<td>Ps 106:13</td>
</tr>
<tr>
<td>יקט</td>
<td>kill</td>
<td>mortally [wound]</td>
<td>2 Sam 4:7 (as 2nd verb)</td>
</tr>
<tr>
<td>ינלא</td>
<td>fill</td>
<td>completely</td>
<td>Jer 4:5 (as 2nd verb)</td>
</tr>
<tr>
<td>יננה</td>
<td>declare</td>
<td>by announcing</td>
<td>Isa 44:7</td>
</tr>
<tr>
<td>ינה</td>
<td>rebel</td>
<td>defiantly</td>
<td>Ps 78:56 (as 2nd verb)</td>
</tr>
<tr>
<td>ינוד</td>
<td>distance oneself/flee</td>
<td>aimlessly</td>
<td>Lam 4:15</td>
</tr>
<tr>
<td>ינקב</td>
<td>curse</td>
<td>blasphemously/abusively</td>
<td>Lev 24:11</td>
</tr>
<tr>
<td>ינק</td>
<td>be fulfilled (Aram)</td>
<td>finally</td>
<td>Dan 2:44 (as 2nd verb)</td>
</tr>
<tr>
<td>ינשר</td>
<td>hide</td>
<td>secretly</td>
<td>Num 5:13</td>
</tr>
<tr>
<td>ינשה</td>
<td>exult</td>
<td>exultingly/triumphingly</td>
<td>Ps 60:8; Hab 3:18</td>
</tr>
<tr>
<td>ינשנ</td>
<td>be/make deep</td>
<td>deeply/profoundly/radically</td>
<td>Hos 9:9</td>
</tr>
<tr>
<td>ינשנ</td>
<td>afflict</td>
<td>forcefully</td>
<td>2 Sam 13:14</td>
</tr>
<tr>
<td>ינשד</td>
<td>scatter</td>
<td>lavishly/plentifully</td>
<td>Ps 112:9 (asyn)</td>
</tr>
<tr>
<td>ינשס</td>
<td>leap</td>
<td>leaping/jumping</td>
<td>Mal 3:20 (as 2nd verb)</td>
</tr>
<tr>
<td>ינשס</td>
<td>do/make</td>
<td>effectively</td>
<td>Isa 41:4</td>
</tr>
<tr>
<td>ינשל</td>
<td>succeed</td>
<td>successfully</td>
<td>1 Kgs 22:12 (as 2nd verb)</td>
</tr>
<tr>
<td>ינש</td>
<td>arise</td>
<td>immediately/firmly/promptly</td>
<td>Gen 22:3b; Jonah 1:2</td>
</tr>
<tr>
<td>ינשה</td>
<td>hard</td>
<td>demandingly</td>
<td>2 Kgs 2:10</td>
</tr>
<tr>
<td>ינשא</td>
<td>see</td>
<td>precisely/clearly</td>
<td>1 Sam 23:23</td>
</tr>
<tr>
<td>ינשך</td>
<td>increase</td>
<td>abundantly, greatly</td>
<td>Gen 1:22</td>
</tr>
<tr>
<td>ינשד</td>
<td>tremble</td>
<td>trembling</td>
<td>Ex 15:14 (as 2nd verb)</td>
</tr>
<tr>
<td>ינשז</td>
<td>run</td>
<td>swiftly/rapidly</td>
<td>Hab 2:2β</td>
</tr>
</tbody>
</table>

139 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.’”
| נָזַע | have compassion | lovingly | Hab 3:2β (inf. abs.) |
| הֵקָלָה | hate | rancorously | Am 5:21 |
| אָסָר | rejoice | gladly | Ps 67:5 |
| לָשׁוֹן | return | again/repeatedly | Gen 14:7 |
| מָהָד | cry out for help | pleadingly | Lam 3:8 (as 2nd verb?)140 |
| עֵזֶר | rejoice | rejoicingly | Isa 64:4 |
| עֹר | overflow | overpoweringly | Dan 11:40 |
| שָׁמַר | watch | studiously/carefully | Ezra 8:29 |
| יָרֵא | rise early | do early/persistently | Gen 19:2; Jer 26:5 |
| עָשֶׂה | to rejoice | joyfully/happily | Ps 67:5; Zech 2:14 (2nd verb) |
| דָּעַשְׁתָּ | hear/obey | willingly | Deut 5:27 |
| יָשַׁב | keep | faithfully/diligently | Josh 23:6; Lev 26:3 |
| לָבָהָ | be low | lowly/humbly | Jer 13:18 |
| מַכִּיל | begin | to start | Gen 4:26 |
| יָמָשְׂ | be complete | completely/utterly | Josh 3:16; Ps 73:19 (2nd 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 הֵכָל, ‘much,’ or אֱכָל, ‘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

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140 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.\textsuperscript{141}

Malbran-Labat, who uses the term for similar constructions in Akkadian, seems aware that there are diverse views on the designation \textit{hendiadys}, and deems \textit{hendiadys} “une construction souple et expressive.”\textsuperscript{142} Buccellati, when discussing similar constructions in Akkadian as the ones in biblical Hebrew, does not favour the term \textit{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., \textit{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.”\textsuperscript{143}

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.\textsuperscript{144}

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 \textit{hendiadys} or \textit{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


\textsuperscript{142} Malbran-Labat, “L’hendiadys,” 439, ‘a flexible and expressive construction.’

\textsuperscript{143} Malbran-Labat, “L’hendiadys,” 439, ‘a flexible and expressive construction.’

\textsuperscript{144} Buccellati, \textit{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 \textit{hendiadys}. \textit{Idem}, 377-378.
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.\textsuperscript{145}

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.\textsuperscript{146} However, others argue that these verb combinations or verb chains are not comparable to the ones termed serial verbs found in other languages.\textsuperscript{147}

What can be said with certainty in any case is that the practice of designating these verb combinations \textit{hendiadys} is not adequate, considering the fact that (a) the term \textit{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 \textit{hendiadys}/\textit{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 \textit{hendiadys} with its implicit function(s) is neither specific nor delimiting enough, the practice of designating these combinations \textit{hendiadys} is not satisfactory, and was pointed out by the present author already in 2006.\textsuperscript{148} 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.’”\textsuperscript{149}

\textsuperscript{145} Baldi/Cuzzolin, \textit{Perspectives}, 221.
\textsuperscript{147} Cf., e.g., Persson, “Dialects” (forthcoming), who discusses asyndetic combinations in Arabic, and Chrzanowski, “Grammaticalization,” for verbs in the HB.
\textsuperscript{149} 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.\(^{150}\) 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.:

\[
\text{הָשַׁתְּשָה}
\text{וֹשַׁתְּשָה}
\text{לָבָן}, \text{lit. ‘and I, I was old and I was grey-haired’ (1 Sam 12:2)}^{151}
\]

b) Dissimilar or closely related verbs with cohortative suffixes, e.g.:

\[
\text{לְבַכֵּנָה}
\text{וֹלַכֵּנָה}, \text{lit. ‘we will rejoice and we will be glad’ (Isa 25:9)}^{152}
\]

c) Two closely related verbs in parallelism interspersed by several intervening components, e.g.:

\[
\text{דָּיָבֵנָה}
\text{וְלָיָבֵנָה}
\text{לָבָן}
\text{לְפַלֵּכֵנָה}
\text{לְפַלֵּכֵנָה}, \text{lit. ‘Did he say and did not do? And he spoke and did not make it arise/stand? (Num 23:19)}^{153}
\]

Above it is the verb נַלְכֵנָה together with the verb רַבֵּנָה that represent the so-called copulative construction.\(^{154}\) Another kind of combination involved is e.g.:

d) Two dissimilar verbs with intervening components, e.g.:

\[
\text{לְבַכֵּנָה}
\text{וְלָיָבֵנָה}
\text{לָבָן}
\text{לְפַלֵּכֵנָה}
\text{לְפַלֵּכֵנָה}, \text{lit. ‘for YHWH your God hardened his spirit, and he made obstinate his heart. (Dt 2:30)}^{155}
\]

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\(^{151}\) 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).

\(^{152}\) Johnson, *Perfekt*, 73.


\(^{155}\) 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.” 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.

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 Ndiss (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.

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157 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., כְּסִיסָה מַעֲשֵׂה וּלְחִיָּה לִשְׁתַּחְנוּלָא, 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.’

Another example is וּלְשׁנָה וּלְחִיָּה אָדוּן יָד וּלְשׁוֹדֶד, lit. ‘and time and decision a wise heart knows,’ (Eccl 8:5), in which ‘time and decision’ can be interpreted ‘time of decision’ but also the nouns יְסִים וּלְחִיָּה, lit. ‘I cannot endure sin and congregation,’ which are suggested to stand for ‘a sinful congregation/gathering’ (Isa 1:13).

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158 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, “‘mother city’”.

159 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., שֶׁנִּירְשָׁ הַתְּרֵמָה, lit. ‘the great and the terrible’ (Joel 3:4). In other, but fewer cases, the combinations consist of a noun + an adjective, e.g., רֹאֵף נֵסְמוֹנָה, lit. ‘a prince and great has fallen’ (2 Sam 3:38) or in לְהֹבֶל לְרַפֵּעַ, 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., אַבֶּרֶבֵב לְנֵסְמוֹנָה, lit. ‘and to seal vision and prophet’ (Dan 9:24), interpreted by several scholars as ‘the prophetic vision.’

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.”

hendiadys, it can also mean [...] ‘the time of judgment’”; Ginsberg, “Studies,” 41, 53 n. 61, “the hour of doom (death)”; Gordis, “Usages,” 42, “’תַּתִּי הַצִּמְעַא הָיָה” (‘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).

160 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.”

161 Brichto, Curse, 33.
One comment by Jeffers clearly demonstrate various options: “it must be noticed that the ḥartôm and ḥakam may be appositioned or a case of hendiadys (although they could also be understood as two separate nouns).”\textsuperscript{162} 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, תַּבְּרוֹנַת וַתַּעֲבוֹת נַעַר צְדָקָה וַתַּעֲבוֹת נַעַר רְשָׁע, 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 adjectivaly (‘loyal love’ = loving). \textit{Alternatively}, the first might function adjectivally and the second noun functions as the noun: ‘covenant and loyal love’ = covenant fidelity” (italics added)\textsuperscript{163}.

The uncertainty can further be demonstrated by the treatment of \textit{hendiadys} in Beckman’s revised edition of Williams’ *Hebrew syntax*, in which many of Williams’ earlier suggested \textit{hendiadys}es are bestowed question marks by Beckman. The combinations are still incorporated in the section devoted to \textit{hendiadys}es by Beckman, e.g., וַתַּעֲבוֹת נַעַר וַתַּעֲבוֹת נַעַר רְשָׁע, 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\textsuperscript{164}.

The uncertainty and diversity of opinion are symptomatic and understandable since several constructions are obscure; it is not obvious if the conjunction \textit{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 \textit{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, \textit{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.

\textsuperscript{162} Jeffers, \textit{Magic}, 41. The nouns in question are found in Gen 41:8.
\textsuperscript{163} \textit{NET}, 725 n. 10.
\textsuperscript{164} Williams, \textit{Syntax}, 16; Beckman, \textit{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:

\[\begin{align*}
\text{DhyRg¨nSoA;t ty™E;bIm N…w$v} & \quad \sqrt{r} \\
\text{DgV;t ‹yI;mAo y§Ev} & \quad \sqrt{n}
\end{align*}\]

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 \(\text{Dhy¡Rg¨nSo`A;t}\) ‘their pleasant’ from ‘their pleasant house’ in line 1 above together with \(\text{Dhy$RlDláOo}\) ‘her young children’ in line two that "the combination *has to be read as hendiadys* – “her delightful offspring” (italics added).\(^{165}\)

Furthermore, in another construct relation, viz., \(\text{‹yI;mAo y§Ev}\) ‘women of *my people*’ in the first line, the *nomen rectum* \(\text{yäîr dSh}\) ‘my people,’ is also selected and separated from its *nomen regens* and is instead combined with \(\text{∂ …wñjVqI;t Dhy$RlDláOo}\) ‘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

\(^{165}\) 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:

\[\text{and he sent writings to all provinces of the king, to *province* and *province* according to *their writing*, and to *people* and *people* according to *their language*. (Esth 1:22)}\]

The term *hendiadys* is applied by Berlin firstly to the selected construction ‘province and province,’ in the first line above meaning ‘every province,’ and together with ‘people and people’ in the 2nd 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 ‘according to their writing,’ which she combines with ‘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. 166 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., מַעְרַשְׁנָה נַעֲרֵי, 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 מַעְרַשְׁנָה נַעֲרֵי, lit. ‘offscoring and refuse’ (Lam 3:45), as a “possible hendiadys […] ‘filth and refuse’ or ‘disgusting filth.’” 167

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 מַעְרַשְׁנָה נַעֲרֵי ‘province and province’ together with מַעְרַשְׁנָה נַעֲרֵי ‘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 מַעְרַשְׁנָה נַעֲרֵי ‘as it is written’ and מַעְרַשְׁנָה נַעֲרֵי ‘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 מַעְרַשְׁנָה נַעֲרֵי refer to ‘every province’ and מַעְרַשְׁנָה נַעֲרֵי 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

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166 Berlin, Esther, 20.
167 Berlin, Lamentations, 4.
can equally refer to a region which could have been inhabited by several ethnic groups.168 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.169 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.170

Moreover, if הָעַרְבִּים והָעַרְבִּים’harev and harev’ together with יִדָּעַת יִדָּעַת ‘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.171

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169 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 6th – 5th Centuries B.C.E.” at the SBL International Meeting in London, 4/7, 2011, and in private conversation with Dr. Wunsch.
170 Berlin, Esther, 20, remarks, in addition, with reference to Bergey, Esther, 68, that the construction consisting of two identical nouns with an intervening וָאֵ-וָאֵ, i.e., x + וָאֵ-וָאֵ, meaning ‘every’ is characteristic of LBH. When preceded by ת, 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.
171 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*. 
Even combinations of numerals are considered *hendiadys*. It is the numerals יב יט ‘three’ together with יס וס ‘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.”

So said יהוה, 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.173

First of all, Weiss states, “it has been established that hendiadys is in more frequent use in biblical Hebrew than in any other language.” 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.175

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

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172 Weiss, “Pattern,” 422.
174 Weiss, “Pattern,” 421.
175 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*.176

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.”177

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.178

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

176 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.

177 Melamed, “Break-up” (Eng.), 115.

178 *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 hendiadys. Moreover, even if some of the examples of BSP, alias hendiadys, ‘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 יִרְדָּן כָּרֵע, ‘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 hendiadys, 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 hendiadys 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 hendiadys, 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/hendiadys 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 hendiadys.

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 hendiadys, 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.\footnote{179 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.}

Whitley is not convinced by Melamed’s proposals in the 1961 article and discusses the matter in an article from 1975.\footnote{180 Whitley, “Aspects,” 493, 502.} 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 \textit{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.\footnote{181 Idem, 496.} 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.\footnote{182 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.” \textit{Ibid.}}

Watson agrees with Whitley and argues that the number of combinations designated stereotype phrases should be reduced since many combinations occur only once.\footnote{183 Watson, \textit{Poetry}, 329.} 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.”\footnote{184 Clines, “Parallelism,” 329.}

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 \textit{hendiadys}, it is not surprising that individual constituents that appear only in separate lines are joined and labelled \textit{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 \textit{hendiadys} as BSPs and since definitions of \textit{hendiadys}, in addition, in general are inconsistent, it is not unexpected to see examples of non-combined nouns labelled \textit{hendiadys}
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*.185

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.

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185 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.¹ 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* רַםָּאָרָם, 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, רַםָּאָרָם, 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.² Whether the use of the term *hendiadys* by Girard, however, still implies that the components are considered a unity of sorts is not clear.

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¹ Feasible in the sense as possibly intended by a biblical writer/redactor, as well as possible to interpret in various ways.
² 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 רַמְמָּא תּוּכָּא, 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.”

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 רַמְמָּא תּוּכָּא, or for Speiser, who proposes “steadfast kindness” for the same nouns.

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 רַמְמָּא תּוּכָּא, 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).

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 רַמְמָּא תּוּכָּא, lit. ‘loving-kindness and truth’ as well. They refer to the combination as a hendiadys, but

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3 Westerman, Genesis 37-50, 179, 182. The same nouns occur in Gen 32:11, but slightly varied; שֶָּׁׁא עַל תּוּכָּא תּוּכָּא, 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.

4 Hamilton, Genesis 18-50, 144, whose comment concerns רַמְמָּא תּוּכָּא, lit. ‘his loving-kindness and his truth’ in Gen 24:27. Orlinsky, Notes, 102, in his comment to רַמְמָּא תּוּכָּא, lit. ‘loving-kindness and truth,’ in Gen 24:49. Speiser, Genesis, lxx, “hessed we’emet is not ‘mercy and truth’ […] or ‘steadfast love and faithfulness’ […] but simply ‘steadfast (“emet) kindness (hessed),”’ and the same translation is also given on p. 181 in his Genesis commentary concerning these nouns in Gen 24:27.

5 Harris, “אֵש,” 307; Brichto, Grammar, 41; Dentan, “Affinities,” 43 n. 3.
interpret the two as "perpetual grace." 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.  

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.” 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.

7. In other cases two nouns with an intervening conjunction are reinterpreted as a construct relation, e.g., the two nouns דילויו ודרת, lit. ‘dispute and judgment’ (2 Sam 15:4), which are interpreted “judgment of suit.”

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

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7 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.
8 Wildberger, “;” 151. Nota bene, the latter interpretation by Wildberger does not appear to be sanctioned by a reference to hendiadys.
9 Stuart, Exegesis, 173.
10 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.’11 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.

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11 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 יָםָה קא דָּעָה 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. 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.” 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

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12 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.

what he calls “mirroring components” in which one is negatively defined towards the other, exemplified by “woman bearing children–woman NOT bearing children.” Several suggested hendiyadyses in the HB fall within these categories, such as e.g., יִשְׂרָאֵל וּבֵית אָבִי, lit. ‘your bone and your flesh,’ (1 Chr 11:1); אֶת עֵדֶת, lit. ‘night and day’ (1 Kgs 8:29); הַבָּן וַהֲבָנָה, lit. ‘right and left,’ (Josh 23:6), and מַלְאָךְ וָאֵשׁ, lit. ‘foolish and not wise’ (Deut 32:6).

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.” 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. 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.” 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. 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.

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14 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.


16 Arnold/Choi, Guide, 201.

17 Alonso Schökel, Manual, 83-84, See also Brongers, “Merismus”; Honeyman, “Merismus”; Krašovec, Merismus, and “Merism.” See also Avishur Studies, 92.


19 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.\(^{20}\)

*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.\(^{21}\) This can be demonstrated by e.g., the last two nouns in מְפִא אַדַּי, יִגָּדִים, 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.’\(^{22}\) 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.

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\(^{20}\) Melamed, “Two,” 189.

\(^{21}\) 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.’”

\(^{22}\) 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.\(^{23}\)

*Category III.* A third but small group consists of combined dissimilar nouns in which two nouns are reinterpreted as adjectives, e.g., הַקְּדוֹשָׁה יִשְׂרָאֵל הלל יִשְׂרָאֵל, lit. 'I will give/make you to a name and to praise/thanksgiving' (Zeph 3:20), in which the last two nouns are suggested as a *hendiadys* and translated ‘renowned and praised’ by Kuntz.\(^{24}\) 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., וְיִשְׂדֵּחַ אֱלֹהִים, 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).\(^{25}\)

This interpretational approach also pertains to construed and suggested construct relations, e.g., הוא אביו ימי, lit. ‘my rock and my salvation’ (Ps 62:7), which Tate considers a *hendiadys*,

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\(^{23}\) For more comments on idioms, see above 6.3 Idioms and ‘idiomatic hendiadys.’

\(^{24}\) Kuntz, “Agent,” 131.

\(^{25}\) Tsumura, *1 Book of Samuel*, 400 n. 58; Wakely, “רָע,” 312.
with reference to Dahood, and suggests “‘my rock of deliverance’ or ‘my saving rock,’” (italics added).26

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.:

for you are my rock and my stronghold. (Ps 31:4)27

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.:

for there shall be peace and truth in my days. (Isa 39:8)28

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.’29

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., יִפְרוֹת לְמַעֲנֵי, lit. ‘poor and dishonoured,’ which Tsumura translates “poor and humble” as a proposed hendiadys.30

However, in some cases one of the adjectives is actually reinterpreted as a modifier and subordinated to the other, e.g., בְּרִית אֱלֹהִים, lit. ‘blameless and upright’ (Job 1:1; 2:3), which Good sees as a hendiadys and hence translates the two, “scrupulously moral.”31 Another

26 Tate, Psalms 51-100, 118. Dahood, Psalms II, 92, suggests “my mountain of triumph.”
28 For suggestions that these two constitute a so-called hendiadys and the thus accompanying interpretations, see e.g., Jepsen, “גַּזָּה,” 311, “a hendiadys relationship”; Levi, Inkongruenz, 90; Lundbom, Jeremiah 1-20, 707.
29 Or if reinterpreted perhaps ‘true/stable peace,’ or ‘peaceful stability.’ For suggested reinterpretations, see e.g., Gesenius, Handwörterbuch (eds. Rüterswörden/Meyer/Donner), vol. I, 78, “beständiger Frieden,” ‘permanent/lasting peace.’
30 Tsumura, I Book of Samuel, 485 n. 58.
31 Good, Tempest, 48, 198.
combination which inspires that kind of procedure is מְגַדְּדַת נַחַל lit. ‘gracious and compassionate/merciful’ (Ps 111:4), which Watson renders “mercifully gracious.”

Some of the nouns discussed above, e.g., דָּרָשׁ, ‘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:

דָּרָשׁ מְגַדְּדַת נַחַל

the faithful God keeping *coventant and lovingkindness*. (Deut 7:9)

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Several scholars suggest e.g., ‘covenant loyalty,’ ‘the loyal covenant’ or similar renditions for the two nouns above. Hills There is also another suggested hendiadys in which the combination of the two nouns induces a similar kind of reinterpretation:

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.’

Another peculiar combination of dissimilar nouns is the following:

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.

In some cases the combinations of nouns in the categorie 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.

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.

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Footnotes:

33 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.”

34 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.”

35 For a suggested interpretation, see e.g., Gordis, Koheleth, 332, “words of truth.”

36 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.37

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.

37 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.”

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.

Some of the possible functions of the conjunction in suggested hendiadyses have already been discussed above, as e.g., epexegetical. 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. 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

38 Miller, “Pragmatics,” 165. For suggestions of the various functions of the conjunction, see e.g., Clines, Dictionary, vol. 1, 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.

39 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.

40 See above e.g., 7.1.1.3 Wāw explicativum, 7.1.2 Remarks on hendiadys as construct relations, apposition and epexegesis and 7.3 Components from the same stem.

41 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.’” 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.”

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. 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.” However, in the other example tērmēqēw dērēqēj (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

42 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.”
43 Clines, Dictionary, 596. Bold type Clines.
44 Ibid. The examples of this function ascribed the conjunction consist of the following: tērmēqēw dērēqēj, 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 tērmēqēw dērēqēj, lit. ‘loving-kindness and truth’ (Gen 24:49), which Clines translates “genuine loyalty.” Two examples of verbs are given, tērōw dērōwēj, lit. ‘and they tested and they rebelled’ (Ps 78:56) suggested to mean “they defiantly tested,” and tērōw dērōwēj, lit. ‘may they be ashamed and turn back’ (Ps 129:5) for “they depart in shame,” according to Clines.
45 Clines, Dictionary, 596 (italics Clines).
intervening \textit{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 \textit{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., \textit{רָשָׁע הַנְּשָׁעָה הַמְּשֹׁפֶרֶת}, lit. ‘I will return, I will tend your flock’ (Gen 30:31), for ‘I will \textit{again} tend your flock,’ and to when a finite verbs is followed by an infinitive construct, as in e.g., \textit{עֲשָׂה הַנְּשֹׁפֶרֶת}, lit. ‘and he \textit{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 \textit{wāw} present. The implications that it is the conjunction \textit{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 \textit{wāw} in biblical Hebrew is an equivalent to the genitive marker \textit{מִי} 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 \textit{hendiadys}, as a construct relation, the notion that \textit{wāw} would be an equivalent to the genitive marker \textit{מִי}, if that indeed is Clines’ opinion, has not been found suggested by other scholars and no references are given to research on the matter.\footnote{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.}

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 \textit{hendiadys}, wherefore we turn to other possible functions that the conjunction might have in the HB.
8.2.2 Pleonastic and emphatic \( \text{waw} \)

It is argued by e.g., Pope that \( \text{waw} \) is pleonastic in certain cases in Ugaritic texts and in biblical Hebrew. Wernberg-Möller also finds this plausible and gives several examples.\(^{47}\)

Pope suggests that the function of the conjunction in those cases is emphatic: “The appearance of the \( \text{waw} \) 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.”\(^{48}\)

Williams and later Beckman refer to pleonastic \( \text{waw} \) in the HB as well, but without ascribing to it an emphatic function. The example given by Beckman is יִתְנָהָה חִלֵּ֣תֶה בַּֽאַ֤סַּרְוֹלָ֣ו, lit. ‘and Tamar stayed \( \text{and} \) desolate (in) Absalom’s house’ (2 Sam 13:20) (italics added).\(^{49}\)

The conjunction is also believed by others to have emphatic function, which is designated emphatic \( \text{waw} \) or \( \text{waw emphaticum} \), but not therefore deemed pleonastic. Boadt remarks in 1980, with reference to Blommerde, “Emphatic \( \text{waw} \) forms a recognized part of Hebrew grammar today,” and Dahood explains “\( \text{waw emphaticum} \) or \( \text{emphatic waw} \), [is] the particle \( \text{w} \) or \( \text{wa} \) used, not as a connecting conjunction, but rather as an emphasizing word.”\(^{50}\)

In GKC the emphatic function of the conjunction is acknowledged and is exemplified by several textual references, one of which is יִתְנָהָה חִלֵּ֣תֶה בַּֽאַ֤סַּרְוֹלָ֣ו, lit. ‘pain and conception’ in Gen 3:16.\(^{51}\) This combination of nouns in Gen 3:16 is the example of all the ones collected that is most frequently termed \( \text{hendiadys} \). The conjunction is presumably, even if no translation is given, apprehended as \( \text{yea/even} \), giving: ‘I will increase your pain, \( \text{yea/even} \) your conception.’\(^{52}\)

Another example put forth in GKC, and in which the conjunction is seen as emphatic, is יִתְנָהָה חִלֵּ֣תֶה בַּֽאַ֤סַּרְוֹלָ֣ו, lit. ‘changes and war’ (Job 10:17), with the suggested translation “[changes] \( \text{yea} \), a whole host” (italics GKC).\(^{53}\) This combination of nouns is also commonly suggested as a \( \text{hendiadys} \).\(^{54}\)

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\(^{47}\) Wernberg-Møller, “\( \text{Waw} \),” 321-326.
\(^{48}\) Pope, “\( \text{Waw} \),” 98.
\(^{49}\) Beckman, \( \text{Williams' Hebrew Syntax} \), 154.
\(^{50}\) Boadt, \( \text{Oracles} \), who refers to Blommerde, \( \text{Grammar} \), 29. See also Dahood, Psalms 51-100, XIII and Brongers, “Interpretationen,” 275-276.
\(^{51}\) Gesenius, \( \text{Grammar} \) (GKC), §154, a (b), pp. 484-485.
\(^{52}\) For all suggested interpretations, see Part II, Chapter 2, Collection of examples. The noun combination ‘pain and pregnancy’ is suggested as a \( \text{hendiadys} \) by Gesenius earlier, although not found in GKC.
\(^{53}\) Gesenius, \( \text{Grammar} \) (GKC), §154, a (b), pp. 484-485.
\(^{54}\) For suggestions that these two constitute a so-called \( \text{hendiadys} \) and the thus accompanying interpretations, see e.g., Bullinger, Figures, 660, “changes, yes – and warlike ones too – are against me: \( \text{i.e.,} \) 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 Unglückssällen”; 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 concomitantea/comitative wāw

Wāw concomitantea or comitative wāw refers to when wāw is interpreted ‘with, along with, together with.’ Wāw concomitantea is exemplified in GKC by two examples, one is "as a pot seething (lit. ‘breathed/breathing) and bulrush’ (Job 41:12) (italics added), meaning ‘a seething pot with burning ashes,’ according to GKC.55

Another example is taken from Ex 10:10, lit. ‘I will send you out and your little ones’ (italics added), interpreted ‘with your little ones.’56 A remark is also given in GCK 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., "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).57

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, "continually succeeding each other”;

Glassius, Philologia, 393, “quasi exercitus per vices alii alii succedentes me oppugnant,” ‘as some different successive armies one following the other attack me’; Good, Tempest, 76, “Fresh squadrons”; König, Stilistik, 161, “Wechselseide und zuchar so zahlreich und feindlisch 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 troupe (de maux) se renouvellent”; Stuart, Grammar, 335, “a host of misfortunes”; Tengström/Fabry, “Hendia dys,” 433, “can be taken as hendiadys: ‘relief armies’”; Watson, Techniques, 412, “suggests hendiadys […] fresh troops.”

55 Gesenius, Grammar (GKC), §154 n. 1b, p. 484.
56 Ibid. More examples referred to are found in Ex 12:8; Lev 1:12; Isa 42:5.
57 Wright, Grammar, vol. II, §37 C, p. 84. He considers this rare in the HB.
l`Ea, 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).58

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., ḥeḇeb ʿĔl yehuḏ or ʾāš ʿĒl, 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.59

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 ḥeḇeb ʿĔl, 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.60 The same approach is also evident in Wenham’s interpretation of ḥeḇeb ʿĔl, lit. ‘a city and a tower’ (Gen 11:4), which he views as a hendiadys and suggests the translation “a city with a tower.”61

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.

58 Müller, “Gebrauch,” 156.
59 Beckman, Syntax, 154.
60 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.
61 Wenham, Genesis 1-15, 239. A similar interpretation of the conjunction in the so-called hendiadys, ḥeḇeb ṭyr, 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 ḥeḇeb ṭyr, 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 \textit{wāw} as comitative or emphatic in suggested \textit{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.\textsuperscript{62} 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 \textit{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 \textit{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:

\begin{verbatim}
Nm Klphm mfn lnzfl mfn lfn lfr fnh ffn
\end{verbatim}

Now all of you, children of Israel, give (lit. ‘to you’) \textit{word and advice} here. (Judg 20:7)\textsuperscript{63}

\textsuperscript{62} 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, \textit{Words}. See also van der Merwe, “Vague,” 130, who deems the concept emphasis problematic.

\textsuperscript{63} Avishur, \textit{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, yeal/even advice,’ or ‘word of advice.’ The latter interpretation would favour the idea that an ANS 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.:

Let their way be dark/darkness and slipperiness(ess)/slipperies (in plur.). (Ps 35:6)64

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, yeal/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.65

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.:

64 This combination of nouns is suggested as a hendiadys by Barré/Kselman, “Exodus,” 102, and the two nouns are interpreted “dark and slippery.”
65 Part of the difficulty lies in that the last noun occurs only a few times in this form, but the stem יְלַע II meaning ‘smooth,’ is attested in the HB.
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, yeal/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.’

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.:

For a (complete) destruction and decision the Lord YHWH of hosts executes. (Isa 10:23)

It seems highly implausible that the two nouns denote ‘destruction with decision,’ nor does ‘destruction, yea decision’ seems likely, but possibly ‘a determined destruction.’

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:

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66 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”; 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” (italics Lee); NET, 542 n. 1, “an important city”; Schorr, “Les composés.” 170, “ville maternelle – metropole.”


68 It would of course be possible to understand the phrase above ‘destruction 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.
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*.

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.,

חשני חַלְתָּא נָחָת נָתַן תֵּבֶן נָחֶד

Then Daniel answered (lit. ‘returned’) counsel and prudence to Arioch. (Dan 2:14)

וכלָּא חַלְתָּא תַּחְתָּא חַלְתָּא נָתַן לְאַשָּׁא

King Darius signed the writing and the injunction. (Dan 6:10)

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.:

ואלָּא לְבַדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְרָדְr
It seems unlikely that ‘a watcher’ with another one, a holy one, descended in the event related in Dan 4:10. 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.

*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.

*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. 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

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73 The verbs stand in masc. sing. in the subsequent narrative.
74 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.
75 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.
76 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 hendiatyses, 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.77

The conclusion is that in some proposed hendiatyses, 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 hendiatyses, 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.78

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 hendiatyses.

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:

fear and trembling is coming (in sing.) over me, and covering me is horror. (Ps 55:6)

77 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.

78 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.”79 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.”80

It is comprehensible that the two nouns are seen to form a semantic unit wherefore this kind of combination is labelled *hendiadys*.81 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.’82

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., לָעַז והָעִיר נָשִׂיא있 לְקֹדֶסְי קֹדֶסְי לֶבַע, lit. ‘and Shem and Jephet took (in sing.) the garment’ (Gen 9:23), or לָעַז והָעִיר נָשִׂיאית לְקֹדֶסְי קֹדֶסְי לֶבַע, 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*.83

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

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81 Unless *hendiadys* is used on a par with ‘noun phrase,’ which is unnecessary and discussed already above.
82 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.
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. 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. “The agreement of the verb presents a very large number of anomalies,” at least concerning 3rd 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.

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. 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

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87 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., ‘and silver, double,’ which is found in Gen 43:12, whereas the word order a few verses forward, in Gen 43:15, is ‘and double, silver.’ Likewise the combination ‘inflamed spot, breaking out boils,’ which is found in Ex 9:9, occur in the next verse in reverse order as ‘boils breaking out, inflamed spot.’

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., ‘the scroll and the words,’ derived from Jer

88 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. However, it is equally possible that the two nouns refer to specific entities. The whole passage reads:

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., מִנֵּחַ הַדְּרוֹסָהוּ and it may therefore be tempting to read the existing, but slightly awkward phrase מִנֵּחַ הַדְּרוֹסָהוּ וְאֶתְו הַדְּרוֹסָהוּ, 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.

When it comes to the suggested hendiadys 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 hendiadys with an intervening conjunction are found combined in a ‘regular’ manner, without the conjunction in the HB.

89 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.”

90 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.\textsuperscript{91}

Furthermore, the reason for the presence of e.g., two nouns with a co-ordinating conjunction found in Virgil’s poetry, and labelled \textit{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.\textsuperscript{92} 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).\textsuperscript{93}

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 \textit{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.\textsuperscript{94} Kennedy cautions against an over-emphasis of the Greco-Roman tradition in general:

\begin{quote}
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.
\end{quote}

\textsuperscript{91} See e.g., Hahn, “Hendiadys” 197; During, \textit{Sermone}, 3; Cooper, \textit{Journey}, 132, \textit{et al.}.

\textsuperscript{92} 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.

\textsuperscript{93} 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, \textit{Poetry}, e.g., 80-83.

\textsuperscript{94} 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 \textit{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.95

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.”96 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.”97

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.”98

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.

95 Kennedy, “Classical Rhetoric,” 93.
96 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.
98 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 hendyadic features as a ‘natural linguistic phenomenon,’ which includes combinations of dissimilar nouns.99 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.’100

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.101 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.”102 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.103 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.”104 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

100 Speiser, “Creation,” 322 n. 1. Speiser does declare that what he refers to as hendiadises, 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.
102 Wakeman, “Monster,” 317 n. 18.
103 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.”
104 Kselman, “Recovery,” 172 n. 56.
closely related nouns Kselman’s examples in most cases consist of dissimilar nouns in which an \textit{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.”\textsuperscript{105} \textit{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 \textit{wāw} represent a somewhat archaic trait.

When Wansbrough discusses \textit{antonomasia} in Semitic languages and the function of the conjunction as possibly appositional, he remarks \textit{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, \textit{but also the reverse}, [italics added], since the relative chronology of these attestations […] is difficult to establish.”\textsuperscript{106} 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 \textit{hendiadys} to various constructions, but the first three exemplifications in their \textit{Introduction to Biblical Syntax} from 1990, are actually given under the heading ‘Grammatical units.’\textsuperscript{107} The first of their suggested so-called \textit{hendiadys} is ‘violence and destruction,’ which is incorporated and exemplified alongside with apposition, co-ordination and construct relations in a section on ‘complex nominal constructions.’\textsuperscript{108} 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

\begin{footnotesize}
\textsuperscript{105} Westhuizen van der, “Hendiadys,” 55.
\textsuperscript{106} Wansbrough, “Antonomasia,” 110.
\textsuperscript{107} Waltke/O’Connor, \textit{Introduction}, 73. This is actually in line with Glassius \textit{Philologiae}, from 1623, who places combinations in which an \textit{ANS} seems at hand, either a adjective or genitive constructions, under the heading of grammatical constructions and not rhetorical.
\textsuperscript{108} The example is, \textit{כָּלְכָל יָתִיכְנִים}, lit. ‘in a tent and in a dwelling’ (2 Sam 7:6). Waltke/O’Connor, \textit{Introduction}, §4.6.1, p. 74, “with a tent as my dwelling.”
\end{footnotesize}
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.\textsuperscript{109}

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 synonymity, 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.”\textsuperscript{110}

Avishur’s comment seems to imply that some of the combinations with an intervening \textit{waw} 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 \textit{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.”\textsuperscript{111} 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 \textit{ANS}, represent in the HB.

It seems that what Schorr regards as a natural linguistic feature, and labels \textit{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.

\textsuperscript{109} Avishur, “Pairs,” 77.
\textsuperscript{110} Idem, 92.
\textsuperscript{111} Avishur, \textit{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.112 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 2003.113 In his search for rhetorical devices in Old Babylonian he detects 12 noun combinations that he designates hendia dys and in many cases he reinterprets one or both of the components.114

113 Wasserman, Style, 6-15. See also Avishur, Studies, 114-116 for a few examples. Avishur is aware that the term hendia dys 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 hendia dys 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, “וֹדֵב,” 30 who mentions an asyndetic combination of nouns in Akkadian as a hendia dys, viz., ‘fear, glory’ which are interpreted as ‘majesty’ by Weinfeld.
114 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)”\(^\text{115}\)

“in place of a fortified encampment (lit. wall and encampment) of RN’s army”\(^\text{116}\)

Complementary hendiadys:

“My lord should not ride horses, let my lord ride a chariot drawn by (lit. and) mules”\(^\text{117}\)

“I have sent (to the king) the list of names (lit. the document of ‘man and his name’) which I have gathered”\(^\text{118}\)

Possessive hendiadys:

“may the people of the land (lit. ‘people and land) sing your praises”\(^\text{119}\)

Hendiadys of material:

“Flint knives (lit. flint and knives) will be their necklaces”\(^\text{120}\)

Partitive hendiadys:

“Let them take dirt from (lit. and) the frame of the gate of Mari”\(^\text{121}\)

\(^\text{115}\) Idem, 9. Wasserman’s transliteration and with reference to: Charpin, Garelli, p. 143 (treaty); ii13’ a-šar ši-TUKUL nm ù ta-ša-zi-im.

\(^\text{116}\) 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-at-pI-AN.


\(^\text{118}\) Idem, 10. Wasserman’s transliteration and with reference to: ARM 6, 64 (letter and passim in administrative texts); 3-5 a-nu-um-ma šu-pi LÚ ša ši-muš / ša ša-šu-bi-ku a-na še-er be-šI-ia / iš-ša-bi-lam. ARM 14 refers to Parrot/Dossin/Birot, Kich, see in the bibliography below.

\(^\text{119}\) Idem, 10. Wasserman’s transliteration and with reference to: ARM 14, 64 (letter and passim in administrative texts); 3-5 a-nu-um-ma šu-pi LÚ ša ši-muš / ša ša-šu-bi-ku a-na še-er be-šI-ia / iš-ša-bi-lam. ARM 14 refers to Parrot/Dossin/Birot, Kich, see in the bibliography below.

Qualitative and attributive *hendiadys*:

“my favourable guidance (lit. my guidance and my favours)”

“the one who loosens difficult distresses (lit. difficulties and hardships)”

“(Šamaš …who) has placed a sceptre of justice (lit. a sceptre and justice) in his hand and granted him wide countries to rule”

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.

### 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. 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.)

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122 *Idem*, 12. Wasserman’s transliteration and with reference to: PBS 1/1, 2= Lambert, *Sjöberg*, p. 328 (lament-prayer); 166 […]–x bī’ga’ ri-id-di ū tā-ā-bi.”


124 *Idem*, 13. Wasserman’s transliteration and with reference to: Charpin, in *CRRA* 35, p. 10 (bilingual royal hymn); 14 ɪGIDRU uts-ša-ra” 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. CRRA 35 refers to M. deJong Ellis, see bibliography below.


126 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.)\textsuperscript{127}

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 \textit{hendiadys}, including the ones in which an \textit{ANS} is not suspected, it is clear that there are very few examples among suggested \textit{hendiadyses} that represent this sort of relationship and in principle none in which an \textit{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 \textit{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 \textit{hendiadys}.\textsuperscript{128} However, it would seem from the context that the text refers to two separate brothers and there is definitely no \textit{ANS} at hand.

Of the rest of the examples, there are two suggested \textit{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., צֶוֹם וַתָּמָן, lit. ‘dowry and gift,’ in another the two components represent holonymy: יְּבֵן וְיָקִשַׁי, lit. ‘chariot and wheel.’ However, the relationship between the

\textsuperscript{127} Wasserman, \textit{Style}, 15.

\textsuperscript{128} In addition, the reason why this latter combination is termed \textit{hendiadys} by Bandstra is the fact that the conjunction prefixed to the second noun is vocalized with a \textit{qames}. See Bandstra, \textit{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 *hendiadys*, 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.129

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.130

The combinations consisting of nouns in which an ANS i 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 describe 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.

130 Seitz investigates the presence of so-called *hendiadys* 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.¹ We have also performed studies on a more pragmatic level on various interpretational possibilities, but the investigation will now be directed to what Trible identifies as one of the major concepts and directions in rhetorical criticism: the art of composition.²

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 רמ, and these passages are therefore possible to discern in and differentiate from the narrative passages in prose.³

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

¹ Muilenburg, “Criticism,” 7.
² Trible, Criticism, 40.
³ 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. 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.

YHWH God to Adam and Eve (Gen 3:16)

To the woman he said: “I will greatly multiply your pain and your pregnancy.”

A Levite to the children of Israel (Judg 20:4, 7)

*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.”*

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4 In some cases the conjunction can occasionally be apprehended as comitative while that approach is questionable in other cases.

5 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.

6 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)

וַתַּעֲנֵי חַנָּה כָּלָה: "[…] 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)

וַתִּשְׁתַּחֲצֵהוּ אֶל-הָוֹרָה וַתָּקָר אֶל-שָׁם אִלֵּי הַהֲוָא אָבָא. "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 בֵּית מַאֲכָה [ןָאֲמָרָה]: "[…] 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 אֱשֶׂר-מָלָכָה: "[…] and he made you king to do justice and righteousness.”

Hezekiah to Isaiah (2 Kgs 20:19)

וַתֹּאמֶר חֶצְיָה: "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)

לְלָמָׁשׂ […] וְלָלֶא […] לֶא לָשָׂתָה […] לֶא שְׁלָח

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)

כֶּלֶד […] אֶל הַשְׁכִּירָה הָיוֹתָה […]

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)

נַעַלְמָה אֶל הַשְּׁכִּירָה […] אֶל הַשְּׁכִּירָה […]

And Abraham answered and said: “[…] and I am dust and ashes.”

Shechem, the Canaanite, to his father and brothers (Gen 34:11-12)

הַאֶנְכָּר הַשֶּׁבֶט […] מִדְרָשׁ הַשֶּׁבֶט הָאָמָר הַשֶּׁבֶט […]

And Shechem said: “[…] ask from me as much (as) dowry and gift…”
An unnamed Hebrew slave to Moses (Ex 2:14)

וַיֹּאמֶר מִן שְׁמוֹ הַלֵּאָרָה שְׁלֹה לְמַעְשֵׁי יָדָיו

And [the man] said: “Who set you as a prince-man and judge over us?”

Ahasuerus to his servants (Esth 6:3)

וַלְּאָמָר מֶנֶּהוּ וַהֲנָגֶשֶׁהוּ לִבְנֵי הַנַּחֲלָה לַכְּרָדֵה יָשֶׁר

And the king said: “What honour and greatness has been done/bestowed to Mordecai for this?”

Esther to Ahasuerus (Esth 7:6)

וַתֹּאמֶר אֵשֶׁת-עֵז הַלֵּה וַתִּנְשַׁוֶּה יָשֶׁר

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.  

7 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.8

Below are some examples of possible ANS-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)

單為因為我耶和華是所應仗報的　　單為因為我耶和華是所應仗報的

“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)

And YHWH spoke to Moses: “[...] do not take from him interest and interest/profit.”

An explanation ascribed to Moses citing two fictitious parents talking about their son (Deut 21:20)

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)

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)

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)

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)

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)

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)

And Eliphaz the Temanite answered, and he said: “[…] silence and voice I heard.”
First person speech by Job to YHWH (Job 10:17)

“... 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)

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)

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.9 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:

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9 For more on reported speech in the Psalms, see Jacobsen, Function.
First person prayer/exclamation by the psalmist to YHWH (Ps 27:1)

“YHWH is my light and my salvation; whom shall I fear?”

First person prayer/assertion by the psalmist to YHWH (Ps 28:7)

“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)

“Stretch out YHWH, your ears, answer me because poor and needy am I.”

The psalmist to YHWH (Ps 90:10)

“… and their pride is trouble and iniquity.”

An appeal by the psalmist to the priests, Levites, the people(?) (Ps 96:7)

“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-אָסֶף אִלְּכָּה יַעֲשֵׂה

“… I cannot [stand] iniquity and assembly.”

Isaiah informs (Isa 10:23)

כֵּן עִבְרֵיה יָבִא יִדְיָו יְשַׁמָּה לַשָּׁה

“… because the Lord YHWH of hosts makes a complete (destruction) and determination.”

Jeremia complains (Jer 6:7a)

שָׁלוֹשִׁים יָפִּים נִכְלָשָׁה

“… before me is always sickness and wound.”

YHWH promises (Jer 29:11)

כִּי אֲנִי יְהֹוָה אֲשֶׁר מָלֹא יְהוֹ הַשָּׁה לַעֲלֵית

"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)

“and they shall come over you; wagon, chariot and wheel, and with a company of peoples.”

YHWH laments through the prophet (Mal 2:5)

“... my covenant was with him the life and the peace.”

YHWH warns through the prophet (Zeph 1:9)

“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)

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 כַּסָּר וַאֵשֶׁת לְבָנָה, lit. ‘the covenant and the loving-kindness,’ which is found e.g., in a passage in which Solomon is addressing YHWH:
And he [Solomon] said: “YHWH, God of Israel, there is no God like you [...] keeping covenant and loving-kindness” (1 Kgs 8:23)

This applies also to the combination יִרְאָא הַגּוֹיִם יִרְאָא הַגּוֹיִם, 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:

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)

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. 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

10 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).

11 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. לְחָּדֶשׁ וְלְשָׁלוֹן יִרְאָא הַגּוֹיִם, lit. ‘from all your kindnessess and from all the truth’); 47:29; Ex 34:6; Josh 2:14; 2 Sam 2:1, 15:20.

12 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.”

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. 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.

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13 MacDonald, “Characteristics,” 162 (capital letters MacDonald). MacDonald investigates direct discourse passages in 1 Samuel.

14 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.” 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.”

Meier remarks, “one should not prejudge the marking of DD [direct discourse] in literary texts as reflective of spoken idioms.” 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.” 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., יָדַע.

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.”

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

16 Joüon/Muraoka, Grammar, §111, a3, p. 325.
17 Meier, Speaking, 6.
18 Idem, 2 n. 1
19 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.”
20 Endo, Verbal System, 30.
to capture what Greenberg […] calls the ‘verisimilitude’ of speech.”  

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?”

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.”

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.

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21 Smith, *Origin*, xii.
22 Greenberg, “Prose,” 37.
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.” 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. 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.

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. 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.,

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25 See e.g., MacDonald, “Characteristics,” 162.
26 Even explorations of similarities with comparable features in direct discourse in texts in other Semitic languages are desirable.
27 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.
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.\(^1\) 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.\(^2\)

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

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\(^1\) There are of course various kinds of definitions in all kinds of scientific endeavours.

\(^2\) 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*.³

### 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 διὰ δύοιν 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.⁴

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?”⁵ Baldick decisively and accurately remarks that it “usually cannot be established that the paired words

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³ 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.
actually express a single idea,” and Hahn, in 1922, wholly refuted the term and the presumed constructions, at least in Virgil’s poetry.6

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.”7 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.”8

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.9

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.10 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

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6 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.
7 Wright, “Hendiadys,” 169.
8 Idem, 172. For more on Wright, see above 3.8 Hendiadys in Shakespeare’s Hamlet.
9 Möllendorff van, “Hendiadyoin,” 1349. He also points out that clarifications are desirable.
10 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.” 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.

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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.\(^\text{12}\)

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.”\(^\text{13}\) 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

\(^{12}\) See above, 8.5 Alleged similarities with Latin, and also Chapter 9. Noun pairs in context.

\(^{13}\) 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. 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,

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14 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.”

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.” 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. 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

15 Berlin, Lamentations, 4.
16 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.
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 *hendiady* 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.\(^\text{18}\)

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 *maqqef*, 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-

\(^{18}\) 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 *maqqaef* but that is due to the Masoretic signs applied. The components joined by *maqqaef* 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 16th and 17th 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 16th 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 *hendiadys* 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.¹

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

¹ 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 *hendiatrises* and *hendiatetrises*, 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*:

<table>
<thead>
<tr>
<th>Genesis</th>
</tr>
</thead>
</table>
| Gen 1:1 נַעֲרַת הַבָּרֹשְׁנָה הָאָמָרֲנָה נַעֲרַת נָאָר the heavens and the earth | Ndiss Chomsky, “Principles,” 36, “it should be interpreted as a hendiadys […] in the sense of everything”;

Hamilton, *Genesis I-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”;

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.³

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.

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² No pagination.
³ 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.⁴

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

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⁴ 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.\(^5\) 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 *hendiatris* or *hendiatetris* 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.’

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\(^5\) 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).6

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.

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6 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.\(^7\)

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.\(^8\)

\(^7\) That abbreviation is not used when that opinion is not explicitly expressed.

\(^8\) 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 *hendiadys*, and a few so-called *hendiatrise* and *hendiatetrise*.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>when a noun in a suggested <em>hendiadys</em> has one or more prefixed particles other than <em>wāw</em> and/or the definite article</td>
</tr>
<tr>
<td>adj</td>
<td>adjective</td>
</tr>
<tr>
<td>advb</td>
<td>adverb</td>
</tr>
<tr>
<td>Advb</td>
<td>a suggested <em>hendiadys</em> consists of a combination of adverbs, e.g., ‘suddenly, suddenly’</td>
</tr>
<tr>
<td>ant</td>
<td>antonyms</td>
</tr>
<tr>
<td>Aram</td>
<td>example in Aramaic</td>
</tr>
<tr>
<td>b</td>
<td>when a noun in a suggested <em>hendiadys</em> has a plural ending</td>
</tr>
<tr>
<td>c</td>
<td>when a noun in a suggested <em>hendiadys</em> has a pronominal suffix</td>
</tr>
<tr>
<td>Cla</td>
<td>means ‘clause’ and is used for a combination of two clauses that are suggested as a <em>hendiadys</em>. One of the clauses may at times consist of a single verb with or without an object suffix</td>
</tr>
<tr>
<td>Cla (advm)</td>
<td>a combination of two clauses that are suggested as a <em>hendiadys</em> in which at least one of the verbs in the clauses appears to be interpreted as an adverbial modifier (advm)</td>
</tr>
<tr>
<td>Cla, diss</td>
<td>two dissimilar clauses combined that are interpreted as a <em>hendiadys</em>, e.g., ‘he took his rod and he lifted his hands’</td>
</tr>
<tr>
<td>Cla, semf</td>
<td>two clauses that are interpreted as a <em>hendiadys</em> and the clauses seem to express closely related notions, e.g., ‘he was extremely angry and he was full of rage’</td>
</tr>
<tr>
<td>Co</td>
<td>cognate object construction</td>
</tr>
</tbody>
</table>
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 $wāw$ 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 *hendiadys* are clearly said to represent epexegesis but are still designated *hendiadys*
fem feminine
geogr is short for ‘geographical’ and is used when a suggested *hendiadys* consists of a combination of place names like, ‘Israel and Jerusalem’

*hapax* an absolute *hapax legomenon*

*hapax(n)* a non-absolute *hapax legomenon*
hyp a hyponym
iden identical components
impf imperfect
impv imperative
int means ‘intervening’ and is used when the components in a suggested *hendiadys* are interspersed by intervening components
masc masculine
Nant two nouns consisting of antonyms (‘ant’), e.g., ‘good and evil,’ that are suggested as a *hendiadys*

Nc stands for ‘two nouns in a construct relation’ that are labelled *hendiadys* 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 hendiadys, e.g., 'For her rich inhabitants are full of violence, and her inhabitants 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 hendiadys 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 hendiadys, e.g., forms with or without matres lectionis, although the root and/or other spellings of the same lexeme with or without matres lectionis 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 *hendiadys*, e.g., ‘and he said… /and he spoke…’
Vdiss (advm)  a combination of two dissimilar verbs in which one of the verbs is interpreted as a modifier (advm) 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 wāw as such appears to be referred to as a *hendiadys*
wāw - expl  the particle wāw is interpreted as ‘that is/namely,’ and explicitly constitutes the reason for the example to be designated *hendiadys*

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 נֹהַחֵם הָאָרֶץ וְתָהֳלַקְתָּהּ שָׁמַיִם the heavens and the earth

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”;

Waltke, “Genre,” 3, “a hendiadys […] denoting ‘the cosmos’”

Gen 1:2 וָאֶזְרָא בָּאָרֶץ an emptiness/formless and a void

Arnold, *Genesis*, 37, 43, “formless void”;

Arnold/Beyer, *Survey*, 492 n. 7;

Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “a formless void”;

Atwell, *Source*, 452, “a sort of hendiadys”;

Bandstra, *Genesis 1-11*, 45, “an emptiness and a void”;

Brongers, “Merismus,” 110-111 (not h.);

Chomsky, “Principles,” 36;

Konkel, “תַּהֲלַק,” *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”;

Putnam, Insert, §1.8.3a, p. 22, “a formless void”;

1 No pagination.

2 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.”

3 Underlining and italics Arnold/Choi.

4 Atwell, *Source*, 452, “which is perhaps a specific description for ideas associated with the primeval deep.”

5 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’.”

6 Brongers, “Merismus,” 110-111, “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”

7 Perry refers to Gen 1:2 and Jer 4:23.
Sailhamer, “Genesis,” “your pains in childbearing”\(^9\);
Sarna, *Genesis*, 353 n. 6;
Sasson, “Time,” 188 (not h.), “it should be understood as a *farrago* […] the earth was ‘hodgepodge’”\(^10\);
Speiser, *Genesis*, 5, “an excellent example of *hendiadys* […] ‘a formless waste’”;
Talmon/Fields, “Collocation,” 88, “disorder”\(^11\);
Waltke, “Genre,” 4, “utter chaos”;
Williams, *Syntax*, 16, “a formless void”; *Syntax* (ed. Beckman), 30, “a formless void”\(^12\)

Gen 1:14 רָאָה וְלָכַּח נַפְשֵׁיָהּ[to signs and to appointed times] Ndiss, a, b

Brighto, *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, *Lexicon* (ed. Robinson), 229\(^14\);


Orlinsky, *Notes*, 36, 58, “as signs for set times”; 265, “for signs of season”\(^16\);

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”\(^17\)

Gen 1:22 נָשַׁה וּלָכַּח be fruitful and multiply Vdiss (advm)\(^18\)

Andersen, *Sentence*, 117, “be abundantly fruitful”\(^19\);

Endo, *System*, 198-199, “be abundantly fruitful”;

Hamilton, *Genesis 1-17*, 131 n. 2, “Perhaps it is better to take these two verbs […] as indicative of *hendiadys* […] ‘be abundantly fruitful’”;

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\(^8\) Italics Putnam.

\(^9\) No pagination.

\(^10\) Sasson, “Time,” 188, “a *farrago*, wherein two usually alliterative words combine to give a meaning other than their constituent parts.”

\(^11\) Talmon/Fields refer to these nouns combined as a *hendiadys*. The combination occurs also in Jer 4:23.

\(^12\) Italics Beckman.

\(^13\) ‘For signs of the times.’

\(^14\) In the 1858 edition.

\(^15\) ‘For signs as well as […] for times of feasts.’

\(^16\) In the 1858 edition.

\(^17\) 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.

\(^18\) 2 impv.

\(^19\) 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;
Wenham, *Genesis 1-15*, 4, “be abundantly fruitful”

Gen 1:24  הָכְּ֓ה יִֽבְּשֹׁ֔א בֹּֽזֶּ֟֔ רְשָׁׁ֖עֶֽב נְֽלֹּ֣כֶֽשׁ ַֽלְּשֹׁ֔א בֹּֽזֶּ֟֔ רְשָׁׁ֖עֶֽב
beast and creeping [thing]

Bandstra, *Genesis 1-11*, 87, 89, “beastkind and creeperkind […]

Notice the ; hendiadys form of the conjunction’

Gen 1:26  בֹּֽזֶּ֟֔ רְשָׁׁ֖עֶֽב הָכְּ֓ה יִֽבְּשֹׁ֔א בֹּֽזֶּ֟֔ רְשָׁׁ֖עֶֽב
in our image, as our likeness

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”

Gen 1:26  הָכְּ֓ה יִֽבְּשֹׁ֔א בֹּֽזֶּ֟֔ רְשָׁׁ֖עֶֽב
let us make man in our image, as our likeness and they will rule


Gen 1:28  נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א
be fruitful and multiply

Andersen, *Sentence*, 117, “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’”;

Waltke/Fredricks, *Genesis*, 474

Gen 2:3  נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א
which God created in/to doing

*NET*, 6 n. 10, “which God creatively made’ or ‘which God made in his creating’

Gen 2:9  נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א
good and evil

Bandstra, *Genesis 1-11*, 130, 177, 220, “Note the hendiadys conjunction […] good-and-bad”;

Bullinger, *Figures*, 659, “evil enjoyment”;

Chomsky, “Principles,” 36

Gen 2:15  נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א נִֽבְּשֹׁ֔א יִֽבְּשֹׁ֔א
to dress/work it and to keep it

Brictito, *Names*, 72, 74, “for the task of tending it”

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20 Waltke/Fredricks refer to Gen 1:22, 28; 9:1, 7; 17:20; 28:3; 47:27.
21 ‘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.
22 Italics Waltke/O’Connor.
23 2 impv.
24 See note to Gen 1:22.
25 See note to Gen 1:22.
26 Perf + infc.
27 *NET* stands for *The New English Translation*, also abbreviated the *NET Bible*.
28 Italics Bandstra.
29 2 infc.
your pain and your pregnancy

Avishur, Studies, 102;
Berlin/Brettler/Fishbane, Bible, 2130, “pangs in childbearing”;
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”;
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, Lehrgebäude, 854, “die Schmerzen deiner Schwangerschaft”;
Gesenius, Lexicon (ed. Robinson), 229;
Glassius, Philologiae, 494, “dolorem conceptus tui”;
Good, “Exodus,” 358, “your pregnancy pains”;
Gordis, “Usages,” 41, “ןבנ לָבָר אֶלֶעָס”; Koheleth, 279, 331 “the pain of thy conceiving”;
Hamilton, Genesis 1-17, 195 n. 2, “your pregnancy pains”;
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 Schwangerschaft”;
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”;
Quellette, “Doom,” 391 (not h.), “distress and child-bearing”;
Ross, Hebrew, 343, “your pain in conception”;
Ruiten van, History, 100;

Ndiss, c, hapax(n)

A non-absolute hapax legomenon, according to Greenspahn, Hapax, 189.

'The hardship of your pregnancy.'

‘Your pregnancy pain.’

Italics Gesenius. ‘The pain of your conception.’

In the 1858 edition.

‘Your pregnancy pain.’

Italics Quellette.

In the 1858 edition.
Gen 3:18 and thorn and thorny bush/thistle
Lawson Younger Jr, “נָּגָע וַתְּנַחֵר הָנֶשֶׁף,” NIDOTTE, vol. III, 907, “are hendiadys and simply strengthen the concept of thorniness”\(^{45}\)

Gen 4:1 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”

Gen 4:2 and she added to give birth
Ross, Hebrew, 409, “(And) she gave birth again”\(^{48}\)

Gen 4:4 from the firstlings of his flock and of the fat thereof
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’”\(^{49}\).

Glassius, Philologiae, 393, “de primogenitis gregis sui pinguissimis”\(^{50}\);
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 an unsteady/someone moving back and fro, and a wanderer
Bandstra, Genesis I-11, 242, 253, 257, “a fugitive and a wanderer […] the hendiadys conjunction †”;

\(^{41}\) Italics Seow.
\(^{42}\) Italics Stuart. From the 1821 edition.
\(^{43}\) Italics Beckman.
\(^{44}\) 2 concr.
\(^{45}\) He states “Those [nouns describing thorns] occurring in pairs are hendiadys”, which refers, according to Lawson Younger Jr, to combinations of either the nouns נַחַר וַתְּנַחֵר or נַחַר וַנִּנַּחְר. The nouns נַחַר וַתְּנַחֵר occur combined in Gen 3:18 and Hos 10:8 and the nouns נַחַר וַתְּנַחֵר in Isa 5:6; 7:23, 24, 25; 9:17; 10:17; 27:4. In Isa 32:13 נַחַר is joined asyndetically with ונַחַר.
\(^{46}\) Två impfc.
\(^{47}\) Perf + infc.
\(^{48}\) According to Ross a verbal hendiadys.
\(^{49}\) Italics Bullinger.
\(^{50}\) ‘From the fattest firstlings of his flocks.’
Brichto, *Grammar*, 40-41, “one ever on the go”\(^{51}\);
Crim, “Bible,” 152;
Hamilton, *Genesis 1-17*, 232, “a wandering fugitive”\(^{52}\);
Orlinsky, *Notes*, 36, 69, “a restless (or ceaseless) wanderer”;
Ross, *Hebrew*, 343, “A ceaseless wanderer”;
Speiser, *Genesis*, 31, “restless wanderer”;
Talmom/Fields, “Collocation,” 88, “wanderer”\(^{53}\)

Gen 4:14 וַיַּלֶדָהּ וַיִּלָּכֶ֣הוּ וַיַּהְפִּ֖יךְּוּם וַיַּהֲסִֽדְּנ֑וּ, an unsteady/someone moving back and fro and a wanderer
Bandstra, *Genesis 1-11*, 254, 257, “a fugitive and a wanderer
[…] the hendiadys conjunction †”;
Brichto, *Grammar*, 40-41, “one ever on the go”\(^{54}\);
Crim, “Bible,” 152;
Hamilton, *Genesis 1-17*, 232, “a wandering fugitive”\(^{55}\);
Orlinsky, *Notes*, 36, 69, “a restless (or ceaseless) wanderer”;
Ross, *Hebrew*, 343, “A ceaseless wanderer”;
Speiser, *Genesis*, 31, “restless wanderer”;
Talmom/Fields, “Collocation,” 88, “wanderer”\(^{56}\)

Gen 4:17 וַיִּלֶשֶׁהּ נְסֵ֥מַף 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”\(^{58}\)

Gen 5:29 וְנָתַ֥נְנוּ לְהַעֶדְּבֹ֥ן תַּלְסִֽידֵנּוּ from our work and from our toil/pain
Alter, *Genesis, 37/Five Books*, 36, “‘the pain of our hands’ work
[…] indicating ‘painful labor’”

Gen 6:7 מֵאֵ֣שׁ לֶא֥וֹרַת הַבָּאָ֖ר לְדוּרָֽהַ בָּאֵ֑ר לָאָ֣וֹר הַבָּאָ֖ר לָאָ֣וֹר הַבָּאָ֖ר לָאָ֣וֹר הַבָּאָ֖ר לָאָ֣וֹר הַבָּאָ֖ר L, 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 וַיְהַעֲשֵׂ֨הּ נִצָּ֖בָה נְסֵ֥מַף righteous, perfect
Avishur, “Pairs,” 70, “just (and) blameless”\(^{60}\)

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\(^{51}\) Brichto refers to Gen 4:12, 14.
\(^{52}\) Italics Hamilton.
\(^{53}\) Talmon/Fields refer to the combination of these two nouns as a *hendiadys*. They occur in Gen 4:12, 14.
\(^{54}\) Brichto refers to Gen 4:12, 14.
\(^{55}\) Italics Hamilton.
\(^{56}\) See note to Gen 4:12.
\(^{57}\) 2 impfc.
\(^{58}\) See note to Gen 4:1.
\(^{59}\) 2 adj.
\(^{60}\) 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 \( \text{בָּאוּ} \) אַלָּחְצָה going out and returning
Bandstra, Genesis I-11, 436, “A hendiadys group”

Gen 8:17 \( \text{בִּרְחוּ} \) וּפָרָה and be fruitful and multiply
Andersen, Sentence, 117, “be abundantly fruitful”

Gen 8:22\( \text{נָבַר} \) וּפָרָה and cold and heat
Bandstra, Genesis I-11, 466, “the \( \text{נ} \) hendiadys form of the conjunction”

Gen 8:22\( \text{נָבַר} \) וּפָרָה and summer and winter
Bandstra, Genesis I-11, 466, “the \( \text{נ} \) hendiadys form of the conjunction”

Gen 8:22\( \text{נָבַר} \) וּפָרָה and day and night
Bandstra, Genesis I-11, 466, “the \( \text{נ} \) hendiadys form of the conjunction”
Jacobson, Student edition, 20, “day and-night”;
Soden von/Bergman/Sæbø, “\( \text{נ} \)”, TDOT, vol. VI, 20, “an hendiadys denoting a 24-hour ‘day’”

Gen 9:1 \( \text{בְּרָכוּ} \) וְיָרָה be fruitful and multiply
Andersen, Sentence, 117, “be abundantly fruitful”;
Endo, System, 199;
Hamilton, Genesis 1-17, 311 n. 1; Genesis 18-50, 379 n. 2, “Be abundantly fruitful”;
Waltke/Fredricks, Genesis, 474

Gen 9:2 \( \text{בְּרָכוּ} \) וְיָרָה and fear of you and dread of you
Hamilton, Genesis 1-17, 311 n. 1, “dread fear of you”

Gen 9:7\( \text{בְּרָכוּ} \) וְיָרָה be fruitful and multiply
Andersen, Sentence, 117, “be abundantly fruitful”;
Waltke/Fredricks, Genesis, 474

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61 2 infabs.
62 2 impv.
63 See note to Gen 1:22.
64 Bandstra refers to the conjunction prefixed to the second noun.
65 Bandstra refers to the conjunction prefixed to the second noun.
66 Bandstra refers to the conjunction prefixed to the second noun.
67 See note to Gen 8:22bb.
68 2 impv.
69 See note to Gen 1:22.
70 See note to Gen 1:22.
71 2 impv.
72 See note to Gen 1:22.
73 See note to Gen 1:22.
Gen 9:7b
swarm in the earth and multiply therein
Andersen, Sentence, 99

Gen 9:20
and he began [...] and he planted
Ross, “Curse,” 717, “he proceeded to plant”

Gen 9:23
Shem and Jepheth
Bandstra, Genesis 1-11, 510, “the hendiadys conjunction, which has the effect of creating a pair of words that function as a unit”

Gen 9:27
and may/let him live in the tents of Shem and may Canaan be his slave
Waltke/O’Connor, Introduction, §39.2.5, p. 654, “may Japheth live in the tents of Shem; and may Canaan be his slave”

Gen 10:19bα
Sodom and Gomorrah and Admah and Zeboiim
Keel/Küchler, Orte, 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘bedeckte Stadt’”

Gen 10:19bβ
Sodom and Gomorrah and Admah and Zeboiim
Keel/Küchler, Orte, 254, “Man ist versucht [...] an eine Hendiadys zu denken [...] ‘Ackerland für Gazellen’”

Gen 11:4
a city and a tower
Egnell, “Torn,” 170 “ett s.k. hendiadysyoin med betydelsen ‘tornborg, borgstad’”;
Kellermann, “Orte,” TDOT, vol. VIII, 72 (not h.);
Seow, Grammar, 258, “a towering city”;
Speiser, “Word Plays,” 322 n. 1, “city crowned by a tower”;
Wenham, Genesis 1-15, 239, “a city with a tower (‘city and tower’ is probably hendiadys)”;
Wolf, Studies, 22, “the tower”

Gen 12:1
from your country and from your place of birth
Crim, “Bible,” 152;

74 2 impv.
75 2 impfc.
76 According to Ross a verbal hendiadys.
77 Italics Waltke/O’Connor.
78 ‘One is tempted by the two pairs to think of hendiadys’ [...] “covered city.” Keel/Küchler refer to Gen 10:19; Deut 29:22.
79 ‘One is tempted by the two pairs to think of hendiadys’ [...] “grazingland for gazelle.” Keel/Küchler refer to Gen 10:19; Deut 29:22.
80 ‘A so-called hendiadysyoin with the meaning “a towered castle, a fortified city.”’
81 Italics Seow.
Orlinsky, *Notes*, 36, 85, “a classic instance of hendiadys […] from your native land”;
Speiser, *Genesis*, lxx, “from *your native land*”

Gen 12:9 הָעַלְתָּנִי הָעַלְתָּנִי he is going and he is travelling  
Putnam, *Insert*, §2.3.2.a, p. 37, “continued to move”

Gen 12:13 לֹא אִיתָנִי לֹא אִיתָנִי in order that it will go well with me because of you and that my soul will live thanks to you  
Sarna, *Genesis*, 95

Gen 12:16 מִבִּית מִבִּית flock/sheep and cattle  
Walsh, *Style*, 27 n. 24, “[maqqef] 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”

Gen 13:2 בְּכִי נוֹבֶל נוֹבֶל with silver and with gold  
Talmon/Fields, “Collocation,” 88, “riches”

Gen 13:13 בְּכִי נוֹבֶל נוֹבֶל 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”

Gen 14:7 מְרָכֹז מְרָכֹז and they returned and they came  
NET, 33 n. 14, “they came again”;  
Ross, *Hebrew*, 409, “(And) they came again”

Gen 15:9 דִּבּוֹר דִּבּוֹר a dove and a squab  
Brichto, *Names*, 208, “a merism or hendiadys standing for any species of barnyard fowl”

Gen 15:17 הָאֵשׁ הָאֵשׁ a smoking furnace and a fire torch  
Girard, *Les symboles*, 146, 215 n. 92

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82 Orlinsky refers to Gen 12:1; Num 10:30.
83 Italics Speiser.
84 2 infabs.
85 Only in the ed. from 2002.
86 The hyphenation with *maqqef* is the reason for Walsh that these nouns combined are considered a *hendiadys*.
87 Talmon/Fields refer to these nouns in parataxis as a *hendiadys*.
88 2 adj.
89 2 impfc.
90 According to Ross a *verbal hendiadys*. 
Gen 16:11 מִשָּׁם יִתְנַהֲלֶהָ לְךָ וְתֹאַכְּלָ הַגֵּזִיתָ בְּצֵאתָ אֶל הַמַּקֵּדֶם יִתְנַהֲלֶהָ לְךָ וְתֹאַכְּלֶה הַגֵּזִיתָתַוָּ בְּצֵאתָ אֶל הַמַּקֵּדֶם. 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”92

Gen 17:1 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”

Gen 17:2 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”94

Gen 18:6 flour, fine flour Putnam, Reading, 302, “a nominal hendiadys”

Gen 18:7 and he hastened to do it Lambdin, Introduction, §173, p. 239, “And he quickly prepared it”96; 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”97

Gen 18:18 great and mighty Hamilton, Genesis 18-50, 14, n. 1, “enormous”

Gen 18:19 righteousness and justice Brichto, Grammar, 41, “correct judgment”99; Gesenius, Handwörterbuch (eds. Rüterswörden/Meyer/Donner), vol. III, 760; vol. V, 1104100; 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”101;

91 The verb is a perf.
92 See note to Gen 4:1.
93 2 impv.
94 Italics Waltke/O’Connor.
95 Impfc + infc.
96 According to Lambdin a so-called verbal hendiadys.
97 Italics Putnam. In the ed. from 1996.
98 2 adj.
99 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.
100 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

Gen 18:27ααν and Abraham answered and he said Vsemf, int

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; Labuschagne, “הנה,” TLOT, vol. II, 929;

Gen 18:27β βא יָאִ ה and Abraham answered and he said Nsemf, synl

Gen 18:27η ηא יָא נְדָב and he added again to speak to him Vdiss, int (advm)

101 'Fair justice.' Schorr refers to Gen 18:19; Ps 33:5; Prov 21:3.
102 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.
103 2 impfc.
104 Buth considers the combination רָאָס … הָנָא to be the “most prolific example” of that kind of construction. However, since he does not give any text references and the verbs רָאָס … הָנָא occur combined with or without intervening components more than 300 times in the HB, all instances in the HB where רָאָס … הָנָא occur in the HB are not incorporated in this collection of examples, but Buth’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 Buth is also given in all instances below in which these verbs occur and are referred to as a hendiadys by other scholars.
105 Labuschagne refers on p. 928-929 to the combination of הָנָא + רָאָס as a dialogue formula and writes “Since this formula was understood as a hendiadys” (italics added) the verb הָנָא could be used on its own without always be accompanied by רָאָס. It implies that the combinations with the verbs הָנָא + רָאָס 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.
106 Stendebach refers to Labuschagne and also appears to view the combination of רָאָס … הָנָא as well as רָאָס … הָנָא as hendiadys. Stendebach writes, “When the combination of ‘הנה’ with ‘אמר or dibber was understood as a hendiadys, [italics added] ‘נה could also be used without more precise qualifications.” Since Stendebach, just as Labuschagne, appears to view the combination of הָנָא + רָאָס in general as a hendiadys, but without giving text references, and since הָנָא + רָאָס occur so frequently in the HB, his comment is in this collection of examples given here which is the first instance in which רָאָס … הָנָא 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 רָאָס … הָנָא 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 רָאָס … הָנָא that Stendebach refers to.
110 Schorr considers these nons combined as hendiadys. They occur in Gen 18:27; Job 30:19, 42:6.
111 Impf + infc.
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”;

*NET*, 43 n. 7, “you can go early”

make haste, escape

*NET*, 44 n. 39, “Run there quickly”;

Putnam, *Insert*, §2.3.2, p. 38, “Escape there quickly”

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”;

Hamilton, *Genesis 18-50*, 47, “sulphurous fire … or ‘burning sulphur’”;

Leclerc, *Yahweh*, 11, “burning brimstone”;

Myers, “Language,” 98, “burning brimstone”;

Orlinsky, *Notes*, 36, 95, “sulfurous fire”;

Osborne, “Figures,” 109;

Smith, *Rhetorique*, 184, “firie [sic] and burning brimstone, or sulphurous fire”;

Speiser, *Genesis*, 141, “sulphurous fire”

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”

and she lifted her voice and she wept

Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”

and to my offspring and to my posterity/offspring

and Abraham rose early in the morning and he saddled
Brictho, Grammar, 41, “At first light Abraham saddled”;
Putnam, Insert, §2.3.2, p. 38, “Early in the morning, Abraham saddled his donkey”125

Gen 22:3β וַיָּשֶׂב and he rose and he went
Brictho, Grammar, 41, “He promptly set out on the journey”

Gen 23:2 וַיּוֹאכַל to lament over Sarah and to weep [for] her
Westermann, Genesis 12-36, 373, “to mourn and weep”128

Gen 23:4 וַיְגַזֵּר a stranger and a sojourner
Avishur, Studies, 106, “a stranger and a sojourner”129;
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;
Kidd, Alterity, 99, 101, 104131;
Levi, Inkongruenz, 86-87132;
Levine, Leviticus, xviii133;
Mathews, Genesis 11:27-50:26, 317, “here the nouns may form a hendiadys, ‘a resident alien’”;
Melamed, “Two,” 175; “Break-up” (Eng.), 129134;
Milgrom, Leviticus 23-27, 2187, “resident alien”135;
Orlinsky, Notes, 99, “a resident alien”;
Rofé, Deuteronomy, 109, n. 21, “a foreigner lacking status”;
Sarna, Genesis, 158, “a resident alien”;
Schorr, “Les composés,” 171136;

123 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.
124 2 impfc.
125 Italics Putnam. In the ed. from 1996.
126 2 impfc.
127 2 infc.
128 Westermann refers to Gen 23:2; Ezek 24:23.
130 Kellermann refers to Gen 23:4; Lev 25:23, 35, 47; Num 35:15.
131 Kidd refers to Gen 23:4; Lev 25:23, 35, 47a, 47b; Num 35:15.
133 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.
134 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.
135 Milgrom refers to Gen 23:4, Lev 25:23, 35, 45, 47 (x2); Num 35:15.

Gen 24:4 אָנָּא ָרִינְד קָמְרָנְשָׁל הָלְשָׁנְבָּד וְשָׁל הָלְשָׁנְבָּד

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 שָׂלְגָּה הָלְשָׁנְבָּד וְשָׂל הָלְשָׁנְבָּד

Vdiss (advm)\(^{139}\)

and she hastened and she lowered her jar

Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “she quickly lowered her jar”\(^{140}\)

Gen 24:26 שְׂלָגָה הָלְשָׁנְבָּד וְשָׂל הָלְשָׁנְבָּד

Vsemf, synl, int\(^{141}\)

and the man bowed down and he worshipped

Cohen, “Saga,” 325, 336 n. 22\(^{142}\); Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”\(^{143}\)

Gen 24:27 אֲנָא ָרִינְד קָמְרְשָׁם וְשָׂל הָלְשָׁנְבָּד וְשָׂל הָלְשָׁנְבָּד

Ndiss, c

his loving-kindness and his truth

Harris, “רוֹע,” *TWOT*, vol. I, 307, “the phrase means ‘faithful love’ or ‘true kindness’ or the like”;
Jepsen, “ברא,” *TDOT*, vol. I, 311;
Koehler/Baumgartner, “ לתת,” *HALOT*, vol. I, 258, “grace and stability, i.e. perpetual grace”;
Kuyper, “Grace,” 6-7;
Mascarenhas, *Function*, 210;
Melamed, “Two,” 175, 178;
Speiser, *Genesis*, lxx, 180, “steadfast kindness”;

Gen 24:35a: יָהּיָוָו וָלֶת NW; נִיָהֲשׁוּל, “and YHWH has greatly blessed my master and he has become great and he has given him flocks” 3Vdiss.

Gen 24:35b: בָּאִלָּדוּם וָסִלְיוּם and silver and gold Ndiss, th

Gen 24:46: יָבִאֲשׁוּתוֹ לִבְּרֵי וָדַע Vdiss, (advm) 159

Gen 24:48: רֹבְעִים וַעֲשִׂים and I bowed down and I worshipped Vsemf, syny

Gen 24:49: יָשָׁבְכִי נָצָה Loving-kindness and truth Ndiss

Alter, *Psalms*, 301, “steadfast loyalty”;
Andersen, *Habakkuk*, 213;
Brichto, *Grammar*, 41, “enduringly faithful’ or ‘faithfully true”

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148 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 *hendiadys*, according to Hamilton.
149 Jepsen refers to the combination of יָשָׁבְכִי נָצָה as a “hendiadys relationship”.
150 Koehler/Baumgartner refer to the combination of these nouns as a *hendiadys*.
151 When the nouns יָשָׁבְכִי and נָצָה occur together they become a *hendiadys*, according to Kuyper.
152 Mascarenhas views all combinations of יָשָׁבְכִי נָצָה to represent *hendiadys*.
153 Melamed refers to the combination of these nouns as a *hendiadys*.
155 Speiser refers to the combination of these nouns as a *hendiadys*.
156 Perf + 2 impfc.
157 Only in the ed. from 2002.
158 See note to Gen 13:2.
159 2 impfc.
160 See note to Gen 24:26.
161 See note to Gen 24:26.
162 See note to Gen 24:26.
163 See note to Gen 24:27.
164 See note to Gen 24:27.
Clark, *Word*, 242-255;165
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”166;
Glueck, *Bible*, 55, 79, 102;
Girard, *Psaumes 1-50*, 56 n. 64;
Greenberg, “Torah,” 230;
Hamilton, *Genesis 18-50*, 144, “true kindness”;167
Jepsen, “מָדָא,” *TDOT*, vol. I, 311;
Kuyper, “Grace,” 6-7;168
Mascarenhas, *Function*, 210;170
Melamed, “Two,” 175;171
Orlinsky, *Notes*, 36, 102, “true kindness”;172
Speiser, *Genesis*, lxx, 181, “steadfast kindness”;173
Stoebe, “יְשֵׁד,” *TLOT*, vol. II, 451;
VanGemenen, *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, “תֶּבֶן,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination *hesed* we ’*met* as a hendiadys, ‘lasting mercy’”;
Zobel, “יְשֵׁד,” *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*.”174

Gen 24:54 הָגֹֹאָלָל וֹבָּאְלָא and they ate and they drank Vdiss, th175
Gamberoni, “תֶּבֶן,” *TDOT*, vol. XV, 523176

Gen 24:60 יִדְסְגָּנָל הָנִֹהָל to myriads/ten thousands of thousands Ne
Held, “Notes,” 38 n. 54177

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165 See note to Gen 24:27.
167 See note to Gen 24:27.
168 See note to Gen 24:27.
169 See note to Gen 24:27.
170 See note to Gen 24:27.
171 See note to Gen 24:27.
172 Orlinsky refers also to Gen 47:29 but translates the same components there as “steadfast loyalty.”
173 See note to Gen 24:27.
174 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. 2 impfc.
175 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.
176 Held refers to Gen 24:60; Num 10:36.

386
and Abraham added and he took a wife

Lambdin, Introduction, §173, p. 238, “And Abraham took another wife”;

Miller, Representation, 148 n. 9;

Putnam, Insert, §2.3.2, p. 38, “married again”

and he kept my charges and my commandments and my statutes and my laws

Girard, Psalms 1-50, 42 n. 18

and Isaac returned and he dug

Miller, Representation, 148, “So Isaac dug again”;

NET, 1123 n. 14; 1466 n. 10

please arise, sit

Hostetter, Grammar, 86, “Come on (and) sit”;

Lambdin, Introduction, §173, p. 240, “Come now and sit … (hardly ‘arise and sit…”)

and Esau lifted his voice and he cried

Hubbard, Ruth, 105-106 n. 50, “depicts a loud, audible crying”

my bone and my flesh


beautiful form and beautiful appearance

Koenen, “les,” TDOT, vol. XIV, 115

178 2 impfc.

179 According to Lambdin a so-called verbal hendiadys.

180 Italics Putnam.

181 A hendiadris, according to Girard.

182 Girard refers to Gen 26:5; Deut 11:1.

183 2 impfc.

184 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.

185 2 impv.

186 A so-called verbal hendiadys, according to Hostetter.

187 See note to Gen 21:16.

188 Schorr refers to Gen 29:14; Judg 9:2; 2 Sam 19:13-14; 1 Chr 11:1.

189 Koenen refers to the combinations of these nouns in Gen 29:17; 39:6; Esth 2:7 as a hendiadys.
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”\(^{191}\)

Gen 29:33; 34; 35; 30:7; 38:3; 38:4

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”\(^{193}\)

Gen 30:5

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”\(^{195}\)

Gen 30:9

and she took Zilpah, her midservant, and she gave her
NET, 67 n. 23, “she gave”

Gen 30:17

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”\(^{198}\)

Gen 30:19

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”\(^{200}\)

Gen 30:25

to my place and to my land
Crim, “Bible,” 152;
Orlinsky, *Notes*, 110, “my own homeland”

Gen 30:31

*I will return, I will tend your flock*
Lambdin, *Introduction*, §173, p. 239, “I will again tend your sheep”\(^{203}\);

\(^{190}\) 2 impfc.
\(^{191}\) See note to Gen 4:1.
\(^{192}\) 2 impfc.
\(^{193}\) See note to Gen 4:1.
\(^{194}\) 2 impfc.
\(^{195}\) See note to Gen 4:1.
\(^{196}\) 2 impfc.
\(^{197}\) 2 impfc.
\(^{198}\) See note to Gen 4:1.
\(^{199}\) 2 impfc.
\(^{200}\) See note to Gen 4:1.
\(^{201}\) ‘My homeland.’
\(^{202}\) 2 impf.
he deceived me and he changed my wages  

Waltke/O'Connor, *Introduction*, §32.3b, p. 540, “He has cheated me by changing my wages.”

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.


Melamed refers to this combination of nouns as a hendiadys.


Tsevat refers to the combination of these nouns as a hendiadys.

Wenham refers to Gen 31:14; Deut 10:9: 12:12.

Perf + infc.
Gen 31:48-49 *Galeed, and Mizpah*

Ottoson, *Gilead*, 40, “a sort of hendiadys”

Gen 32:11 from all the loving-kindnesses and from all the truth


Gen 32:29 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’”

Gen 34:2 and he took her and he layed [with] her, and he afflicted her


Gen 34:12 dowry and gift


Gen 34:13 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”; Stendebach, “*hno,*” *TDOT*, vol. XI, 218, “When the combination of ‘ānā with ‘āmar or dibber was understood as a hendiadys, ‘ānā could also be used without more precise qualifications”

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216 See note to Gen 24:27.
217 See note to Gen 24:27.
218 Hamilton refers to Gen 32:29; Judg 9:9; 13.
219 2 impfc.
220 Italics Hamilton.
221 2 impfc.
222 See note to Gen 18:27.
223 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 their cattle and their possession and all their beasts
Hamilton, *Genesis 18-50*, 364, n. 6, “their livestock and property – all their animals”;

2Ndiss, b, c + Ph

Gen 35:3 and let us stand up and let us go
Dobbs-Allsopp, “Hebrew,” 39

Vdiss (advm)²²⁴

Gen 35:11 be fruitful and multiply
Andersen, *Sentence*, 117, “be abundantly fruitful”²²⁶;
Hamilton, *Genesis 1-17*, 131 n. 2; *Genesis 18-50*, 379, “be abundantly fruitful”

Vdiss (advm)²²⁵

Gen 37:5 and they added still/again hating
NET, 82 n. 21, “they hated him even more”;
Pratico/van Pelt, *Hebrew*, 374, “And they hated him even more”²²⁸

Vdiss, int (advm)²²⁷

Gen 37:8 about his dreams and about his words
Alter, *Genesis*, 210/Five Books, 208, (not h);
Greenberg, “Torah,” 230, “his talk about his dreams”

N/Ph, diss

Gen 37:9 the sun and the moon
Tsumura, “NIDOTTE”, vol. IV, 186, “as a hendiadys, i.e., ‘sun and moon’ […] conveying the notion of totality of the heavenly light”²²⁹

Ndiss, th

Gen 37:32 and they sent […] and they brought

Vdiss, int²³⁰

Gen 39:6 beautiful form and beautiful appearance
Koenen, “TDOT”, vol. XIV, 115²³¹

Phsemf, synl

Gen 41:8 all the magicians of Egypt and all the wise [men] thereof
Garrett, *Proverbs*, 24, “this probably is a hendiadys”²³²;
Jeffers, *Magic*, 41, “it must be noted that the ḫartōm and ḥakam may be appositioned or a case of hendiadys, (although they could also be understood as two separate nouns)”;

N/Ph, semf

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²²⁴ 2 weyiqtol (coh.).
²²⁵ 2 impv.
²²⁶ See note to Gen 1:22.
²²⁷ Impfc + infc.
²²⁸ Italics Pratico/van Pelt, who refer to this example as a so-called verbal hendiadys.
²²⁹ Tsumura refers to these nouns combined as a hendiadys in Gen 37:9; Hab 3:11; Joel 2:10; 3:15; Ps 148:3.
²³⁰ 2 impfc.
²³¹ See note to Gen 29:17.
²³² 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 נַבְנָֽה אָדָם understanding/delineating and wise
Melamed, “Break-up” (Hebr.), 200233

Gen 41:39 נַבְנָֽה אָדָם understanding/delineating and wise
Melamed, “Break-up” (Hebr.), 200234

Gen 41:51 נַבְנָֽה אָדָם 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’”

Gen 42:24 נְבָנָה אָדָם 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”

Gen 43:2 נְבָנָה אָדָם return, buy to us a little food
*NET*, 1123 n. 14

Gen 43:4 נְבָנָה אָדָם we will go down and we will buy to you food
Endo, *System*, 207

Gen 43:28 נְבָנָה אָדָם and they bowed down and they bowed/worshipped
Cohen, “Saga,” 325, 336 n. 22239;
Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”240

Gen 43:29 נְבָנָה אָדָם his brother, his mother’s son
Hamilton, *Genesis 18-50*, 551-552 n. 8, “his brother, his mother’s son”241;
Held, “Notes,” 37, n. 50242

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233 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.’
234 See note to Gen 41:33.
235 2 impfc.
236 2 impv.
237 Yiqtol + weyiqtol (coh.).
238 2 impfc.
239 See note to Gen 24:26.
240 See note to Gen 24:26.
242 Held refers to Gen 43:29; Deut 13:7; Judg 8:19.
Gen 45:6 no plowing and harvest
Orlinsky, Notes, 135, “no yield from tilling”; Speiser, Genesis, 5, 338, “there shall be no yield from tilling”

Gen 45:13 and you shall make haste and you shall bring down
Lambdin, Introduction, §173, p. 239, “And you shall quickly bring my father down here”244;
Murphy, Dictionary, 176-177, “and you shall expeditiously bring”245;
Pratico/van Pelt, Hebrew, 374, “And you will quickly (soon) bring my father down here”246

Gen 45:17 and go, come
Endo, System, 228-229

Gen 45:28 I will go and I will see
Endo, System, 171, “I will go (impf.) and see (impf.) him before I die”249

Gen 46:31 I will go up and I will declare to Pharaoh and I will say
Endo, System, 207

Gen 47:29 loving-kindness and truth
Alter, Psalms, 301, “steadfast loyalty”; Andersen, Habakkuk, 213251;
Brichto, Grammar, 41, “‘enduringly faithful’ or ‘faithfully true’”252;
Clark, Word, 242-255253;
Crim, “Bible,” 152;
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”254;
Glueck, Bible, 55, 79, 102;
Greenberg, “Torah,” 230;

243 2 perfc.
244 A so-called verbal hendiadys, according to Lambdin.
245 Italics Murphy.
246 Italics Pratico/van Pelt, who refer to this example as a so-called verbal hendiadys.
247 2 impv.
248 Yiqtol + weyiqtol (coh.).
249 Endo calls this an ‘idiomatic hendiadys,’ see p. 171-172.
250 Yiqtol + 2 weyiqtol (coh.).
251 See note to Gen 24:27.
252 See note to Gen 24:27.
253 See note to Gen 24:27.
254 Italics Dentan. See note to Gen 24:27.
255 See note to Gen 24:27.

VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”; Westermann, *Genesis 37-50*, 179, 182, “loyal and true”; Wildberger, “,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”; Zobel, “,” *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*.

Gen 50:17 שספ your brother’s rebellion, and their sin בוט, *Expressions*, 185

**Exodus**

Ex 1:7 וּלְכוּתָה they multiplied and they became strong Kselman, “Recovery,” 172 n. 56

Ex 1:12 וּלְכוּתָה they are increasing and indeed multiplying Bullinger, *Bible*, 73, “increasingly multiplied”

Ex 1:14 וּלְכוּתָה with mortar and with bricks Houtman, *Exodus*, vol. I, 247, 248, “mortar and clay […] Most likely the expression is a hendiadys.”

Ex 2:2 וּלְכוּתָה and the woman became pregnant and she gave birth

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256 See note to Gen 24:27.
257 See note to Gen 24:27.
258 See note to Gen 24:27.
259 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.”
260 ‘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.
261 ‘Loving-kindness of truth, true loving-kindness.’ See note to Gen 24:27.
262 See note to Gen 24:49.
263 2 impfc.
264 2 impf.
265 Italics Houtman.
266 2 impfc.
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”\(^{267}\)

Ex 2:3 רַעַם נֵסָךְ וַתֹּ֣קִ֖יָּה with tar and pitch

Houtman, *Exodus*, vol. I, 274, 276, “*bitumen and tar* […] is likely a hendiadys”\(^{268}\);


Ex 2:14 הָעֵ֣דֶד מֹּֽשֶׁ֔ה a prince and a judge

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”\(^{269}\);

Kaiser Jr, “Exodus,” 22;

Melamed, “Break-up” (Eng.), 131;

Rofé, *Deuteronomy*, 109, n. 21, “an officer who judges the people”;


Westhuizen van der, “Hendiadys,” 52

Ex 2:18 why did you hurry coming today?

*NET*, 114 n. 1, “Why have you come home so early today?”

Ex 2:21 וַיִּתְבָּחֵ֥שׁ וַיְיוֹתֵ֖שׁ וַיִּתְבָּחֵ֥שׁ וַיְיוֹתֵ֖שׁ וַיִּתְבָּחֵ֥שׁ וַיְיוֹתֵ֖שׁ וַיִּתְבָּחֵ֥שׁ וַיְיוֹתֵ֖שׁ וַיִּתְבָּחֵ֥שׁ וַיְיוֹתֵ֖שׁ וַיִּתְבָּחֵ֥שׁ and Moses was willing to stay with the man

Lambdin, *Introduction*, §173, p. 239, “And Moses was content to stay with the man”\(^{271}\)

Ex 3:5 ground of holiness

*Kittel/Hoffer/Wright, Hebrew*, 335, “ground of holiness”

Ex 3:20 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 וַיְהַוֹ הָּלַֽךְ and Mose went and he returned

*NET*, 121 n. 2, “and he went back”;

\(^{267}\) 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.

\(^{268}\) Italics Houtman.

\(^{269}\) Italics Houtman.

\(^{270}\) ‘A prominent judge.’

\(^{271}\) Perf + infc.

\(^{272}\) Impfc + infc.

\(^{273}\) A verbal hendiadys, according to Lambdin.

\(^{274}\) 2 perfc.

\(^{275}\) 2 impfc.

Ex 4:19 ⃗️ מָלַת go, return
*NET*, 121 n. 6, “Go back”;

Ex 4:21 מָלַת מָלַת מָלַת מָלַת in your going to return
*NET*, 121 n. 12, “may involve a verbal hendiadys” […] “When you go back”;
Propp, *Exodus 1-18*, 215

Ex 4:31 מָלַת מָלַת מָלַת מָלַת and they bowed and they bowed down
Cohen, “Saga,” 325, 336 n. 2282;
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”

Ex 5:7 מָלַת מָלַת מָלַת מָלַת do not add to give
*NET*, 123 n. 11, “you must no longer give”

Ex 5:18 מָלַת מָלַת מָלַת מָלַת go, work
*NET*, 124 n. 10, “may be used together to convey one complex idea […] go back to work”

Ex 6:2 מָלַת מָלַת מָלַת מָלַת and he spoke … and he said
Cook, “Semantics,” 259-260, “verbal hendiadys, in which both activity verbs refer to the same event”

Ex 7:11 מָלַת מָלַת מָלַת מָלַת to wise men and to sorcerers
Garrett, *Proverbs*, 24, “this probably is a hendiadys”;
Houtman, *Exodus*, vol. I, 237, “the מָלַת מָלַת מָלַת מָלַת in 7:11 are therefore the same people as the מָלַת מָלַת מָלַת מָלַת (hendiadys)”

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276 Propp refers to Ex 4:18, 19, 21; 1 Kgs 19:15.
277 2 impv.
278 See note to Ex 4:18.
279 2 infc.
280 See note to Ex 4:18.
281 2 impfc.
282 See note to Gen 24:26.
283 2 impfc.
284 Impfc + infc.
285 2 impv.
286 2 impfc.
287 A *verbal hendiadys*, according to Cook.
288 See note to Gen 41:8.
Ex 7:19 take your rod and stretch your hand
Houtman, *Exodus*, vol. I, 28, “take your rod and stretch out your hand”289

Ex 8:16 rise early in the morning and stand before Pharaoh
*NET*, 133 n. 20, “you will not go far”

Ex 8:24 indeed, you will not go far
3Vdiss292

Ex 8:25 Pharaoh will not add deceiving
Vdiss, int (advm)293

Ex 9:13 rise early in the morning and stand before Pharaoh
Vdiss, int294

Ex 9:28 you will not add to stay
Vdiss (advm)296

Ex 9:34 and he added to sin
Vdiss (advm)297

Ex 10:16 and Pharaoh hasted to call
Vdiss, int (advm)298

Ex 10:28 do not add seeing my face
Vdiss (advm)299

Ex 10:29 I will not add again seeing you face
Vdiss, int (advm)300

289 Houtman refers to Ex 7:19; 14:16.
290 2 impv.
291 Putnam refers to Ex 8:16; 9:13.
292 Infabs + impf (ss) + infc.
293 Impf + infc.
294 2 impv.
295 See note to Ex 8:16.
296 Impf + infc.
297 Impfc + infc.
298 Impfc + infc.
299 Impfc + infc.
300 Impfc + infc.
Ex 12:27 וַיֵּעָכְבוּ הַעֲבָדִים וַתַּבֹּדְקִים וַתִּתְּבַזְּבוּ the people bowed down and they bowed down

and the people bowed down and they bowed down

Cohen, “Saga,” 325, 336 n. 22;

NET, 144 n. 16, “And the people bowed down low […] a verbal hendiadys”;

Stuart, Exodus, 290 n. 53, “submit worshipfully’ or the like”

Ex 12:33 וְהָעַנְּסָרוּ וַתָּפָרָו to hasten to send them from the land

NET, 145 n. 8, “in order to send them out of the land quickly”

Ex 12:45 וְהַשְּׁפִּיר עַל הָעָרֶכֶךְ a sojourner and a hired [servant]

Houtman, Exodus, vol. I, 287, “the foreigner who as a hired servant has found a home with an Israelite”;

Levi, Inkongruenz, 87;

Melamed, “Two,” 175;

Milgrom, Numbers 17-22, 2187; Leviticus 17-22, 1861-1862, “resident hireling”; Leviticus 23-27, 2161;

Orlinsky, Notes, 36, 167 (not h.)

Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’”

Ex 13:21 וַיְדַבֵּר הַקָּלִיל וַיְרָאֵהוּ daily and night(ly)


Ex 14:13 וְלָא תַּחֲנָתָהּ you will not add to seeing them again until forever

NET, 151 n. 7, “you will never, ever see [them] again […] verbal hendiadys […] ‘you will no longer see them’”

Ex 14:16 לָא תַּחֲנָתָהּ lift up your rod and stretch out your hand

Houtman, Exodus, vol. I, 28, “lift up your rod and stretch forth your hand”

Ex 14:20 וַיִּשְׁפֹּר הַנַּפְשֵׁיָם הַנַּפְשֵׁיָם the cloud and the darkness

Brichto, Problem, 99;

Bullinger, Bible, 92, “a very dark cloud”;

Cross, Myth, 164 n. 79, “a dark cloud”;

301 2 impfc.

302 See note to Gen 24:26.

303 See note to Gen 24:26.

304 2 infc.

305 Levi refers to Ex 12:45; Lev 22:10; 25:6, 40.


307 ‘(No) bound or hired labourer.’

308 He refers to Ex 12:45; Lev 22:10; 25:6, 40.

309 See note to Gen. 8:22bb.

310 Impf + infc.

311 See note to Ex 7:19.
Houtman, *Exodus*, vol. II, 267 n. 111, “a dark cloud-bank”; *NET*, 151 n. 20, “and it was the dark cloud”

Ex 14:23: all the horse(s) and Pharaoh’s chariot(s) N/Ph, diss, th

Melamed, “Break-up” (Eng.), 128-129

Ex 15:2: my strength and my Yah-song/fortress N, c + Nc, crux


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;

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: 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 15:9a and 9g: the enemy said, I will pursue, I will overtake, I will divide the spoil;

9g: 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”; Westhuizen van der, “Hendiadys,” 52, “a double hendiadys”

Ex 15:13: with your loving-kindness … your might Nndiss, 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”

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312 Italics Houtman.
313 See note to Ex 14:9.
314 Margulis refers to Ex 15:2; Isa 12:2; Ps 118:14.
315 2 impf.
316 Barré/Kselman refer only to the combination of verbs in 15a as a hendiadys. This combination occurs in Ex 15:9; Deut 28:45.
317 Van der Westhuizen remarks, “It should be pointed out that the word-pair יז/ץ as used in Exod. 15:9 has elements both of hendiadys and of parallelism, with the emphasis, perhaps, on hendiadys.”
318 Italics Kuntz.
Ex 15:14 נֶחָזַקְתָּ כִּי יָדְחֹתָם the people heard, they trembled
Kuntz, “Agent,” 123, “trembling, the people heard”;
Patterson, “Song,” 456, “the peoples’ fearful hearing”;
Watson, Poetry, 326

Vdiss, int (advm)\(^{319}\)

Ex 15:16 דְשָׂדָה אֵלַיֹּת נֶמְתַּכְּרָא a dread/terror and dread
Kuntz, “Agent,” 123, “dreadful terror”;
NET, 154 n. 20, “can form a nominal hendiadys, ‘a dreadful fear’”;
Patterson, “Song,” 456, “dreadful terror”;
Watson, Poetry, 326\(^{320}\);
Westhuizen van der, “Hendiadys,” 53, “terror and dread”\(^{321}\)

Nsemf, synl

Ex 15:24 דִּבְרָי יְהֹウェֹ הָאָשֶׁר יָדָע וַיַּקְרָא וָאָמַרְתָּם and the people murmured at Moses saying
Putnam, Insert, §2.3.1, p. 37\(^{322}\)

Vsemf\(^{922}\)

Ex 15:25 לָקַחְתָּם וַיִיקְרָא בַּתּוֹ לֵב יָדָע a statute and a judgment
Childs, Exodus, 266 (not h.);
Crim, “Bible,” 152;
Houtman, Exodus, vol. I, 476\(^{324}\); vol. II, 313, “a binding decree […] Probably […] it is a hendiadys […] ‘a binding statute’”\(^{325}\);
Melamed, “Two,” 175, 177\(^{326}\);
NET, 155 n. 18, “a binding ordinance”;
Orlinsky, Notes, 69, 171, “a fixed rule”;
Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique”\(^{327}\);
Stuart, Exodus, 367, “a statute, that is, a rule […] a classic case of hendiadys”

Nsemf

Ex 15:26אַלָּשֶׁר יָדָע חֵשֶׁבּ לוֹ listen carefully to the voice of YHWH your God and do what is right in his eyes
Stuart, Exodus, 367

Clasemf\(^{328}\)

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\(^{319}\) Perf + impf.

\(^{320}\) Watson adds in his n. 159, “Unless the verb is repointed as factitive.”

\(^{321}\) Italics van der Westhuizen.

\(^{322}\) Impfc + infc.

\(^{323}\) Only in the ed. from 2002.

\(^{324}\) Houtman refers to combinations of ו and what he sees as other synonym-like nouns in Ex 15:25; 15:26; 18:16, 20.


\(^{326}\) 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.

\(^{327}\) ‘The regulation of the law, or a legal regulation.’ Schorr refers to Ex 15:25; Josh 24:25, Ezra 7:10.

\(^{328}\) It is not the two verbs, but the two clauses that, according to Stuart, form this alleged hendiadys.
Ex 15:26β
and listen to his commandments and keep all his statutes
Stuart, Exodus, 367330

Ex 18:16 נַחֲלַת-אֵלֶּהָ and God’s statutes and his laws
Houtman, Exodus, vol. I, 476331

Ex 18:20 נַחֲלַת-אֵלֶּהָ the statutes and the laws
Houtman, Exodus, vol. I, 476332

Ex 19:6 נַחֲלַת-אֵלֶּהָ a kingdom of priests and a holy people
Phdiss

Ex 20:5 נַחֲלַת-אֵלֶּהָ do not bow down to them and do not serve them
Kaiser Jr, “Exodus,” 85;
NET, 167 n. 11, “could be taken as a hendiadys: ‘you will not prostrate yourself to serve them’”

Ex 21:12 נַחֲלַת-אֵלֶּהָ smiting a man and he died
Paul, Studies, 61 n. 4, “he who fatally strikes”

Ex 22:5 נַחֲלַת-אֵלֶּהָ or standing grain or the field
Houtman, Exodus, vol. III, 195, “Perhaps […] to be taken as a kind of hendiadys: the field with the still standing grain”

Ex 22:13 נַחֲלַת-אֵלֶּהָ and is broken/wounded or dead
Houtman, Exodus, vol. III, 205, “one might perhaps think of a hendiadys: the animal died from his wounds”

Ex 22:28 נַחֲלַת-אֵלֶּהָ your fullness and your outflow
Childs, Exodus, 450, “the two words may well be a hendiadys and denote the first juice of the grape”; Houtman, Exodus, vol. III, 233, “perhaps […] to be taken as a hendiadys; ‘the very best of the harvest’”; Orlinsky, Notes, 36, 182, “the skimming of the first yield of your vats”; Sarna, Exodus, 140, “… or form a compound with it (a hendiadys) to express a single idea: ‘your abundant harvest’”

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329 Houtman refers to the nouns as a hendiadys. See note to Ex 15:25.
330 Stuart refers to two clauses as a hendiadys.
331 See note to Ex 15:25.
332 See note to Ex 15:25.
333 2 impv.
334 Partc + perfc.
335 With ‘וָא’ (or).
336 Perfc + perf. With ‘וָא’ (or).
Ex 23:11  you shall let it drop/release and you shall forsake it  Houtman, *Exodus*, vol. III, 255

Ex 23:32  do not make a covenant with them and a covenant with their Gods  Houtman, *Exodus*, vol. III, 281, “‘with them is something of a hendiadys; meant is ‘with them as worshippers of other gods’”

Ex 24:4  and he rose early in the morning and he built  *NET*, 178 n. 13, “a verbal hendiadys […] Early in the morning he built”

Ex 24:12  the law and the commandment  Houtman, *Exodus*, vol. III, 299, 300, “the binding rules”

Ex 25:31  side/base and reed  Meyers/Fabry, “מַהֲרַת仅,” *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.”

Ex 25:31  its bulbs and its flowers  Houtman *Exodus*, vol. III, 406, “Likely […] a hendiadys […] ‘calyx with petals.’ […] the hendiadys serves as apposition, further description”;
Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”;
Meyers/Fabry, “מַהֲרַת仅,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”;

Ex 25:33  a bulb and a flower  Houtman *Exodus*, vol. III, 406, “Likely […] a hendiadys […] ‘calyx with petals.’ […] the hendiadys serves as apposition, further description”;
Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”;
Meyers/Fabry, “מַהֲרַת仅,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”

337  Impf + perfc.
338  2 impfc.
339  See also Ex 37:17ba.
340  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.
341  The section of this article in which *hendiadys* is used is written by Meyers.
342  See note to Ex 25:31.
343  See note to Ex 25:31bb.
Ex 25:34 ἐκ τῶν ἐνταξίων αὐτῶν ἐγέρθη ἡ ἀνάρτησις οὐκ οἷον ἀλλὰ ἐργασίαν καὶ καλόν: 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”;
Meyers, Menorah, 25, “a floral, or more specifically, a lily capital”;
Meyers/Fabry, “הַכְלָיָן וּמַעֲטֵי,” TDOT, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”;

Ex 25:36 ἐκ τῶν ἐνταξίων αὐτῶν ἐγέρθη ἡ ἀνάρτησις οὐκ οἷον ἀλλὰ ἐργασίαν καὶ καλόν: 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”;

Ex 25:40 ἴσως ἰδών καὶ γίνομεν, and see and make
Vdiss
NET, 182 n. 32 “be sure to make […] this can be interpreted as a verbal hendiadys”

Ex 28:2 ἐν δόξῃ καὶ ἐν γοητείᾳ 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”;

Ex 28:30 ὁ ὄψιντος καὶ ὁ θυμίατος the Urim and the Thummim
N, b, crux
Dam van, Urim, 139, “perfect illumination”;
Houtman, Exodus, vol. III, 496;
Jeppers, Magic, 209 n. 380;
Melamed, “Two,” 175;
Tur-Sinai (Tortzynner), Language, 351

Ex 28:40 ἐν δόξῃ καὶ ἐν γοητείᾳ 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”;

344 See note to Ex 25:31.
345 See note to Ex 25:31bb.
346 Houtman refers to Ex 25:36; 37:22.
347 2 impv.
348 Houtman refers to Ex 28:2; 28:40.
349 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.
350 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.
351 Jeppers refers to Ex 28:30; Lev 8:8; Ezra 2:63; Neh 7:65.
352 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.
353 See note to Ex 28:2.
Ex 30:9 and burnt-offering and grain-offering Ndiss, th
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”354, “Break-up” (Hebr.), 198

Ex 32:1 arise, do to us a God Vdiss355
Lambdin, Introduction, §173, p. 240, “Come, make for us a god who …”

Ex 32:4 a molten calf Ne
Melamed, “Break-up” (Eng.), 126 n. 37, “a molten calf”356

Ex 32:8 a molten calf Ne
Melamed, “Break-up” (Eng.), 126 n. 37, “a molten calf”357

Ex 32:11 with great strength and with a strong hand Phdiss
Houtman, Exodus, vol. II, 87, “with great power and with a mighty hand”/“heavy pressure”

Ex 32:19 and he casted from his hand the tablets and he smashed them Vdiss, int358

Ex 32:27 Pass by/through and return Vdiss (advm)359
NET, 200 n. 17, “go in and out […] a verbal hendiadys […] meaning ‘go back and forth’”

Ex 34:4 and Moses rose early in the morning and he went up Vdiss, int (advm)360
NET, 204 n. 3, “and early in the morning he went up […] These verbs likely form a verbal hendiadys”

Ex 34:6 compassionate and gracious Nsemi361
Fishbane, “Remarks,” 392362

Ex 34:6 loving-kindness and truth Ndiss
Alter, Psalms, 301, “steadfast loyalty”;

354 Melamed states that the combination of these nouns “in connection with sacrifices, is also treated as a hendiadys.”
355 2 impv.
356 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.
357 Italics Melamed. See note to Ex 32:4.
358 2 impfc.
359 2 impv.
360 2 impfc.
361 2 adj.
362 Fishbane applies the term hendiadys for the combination נַחֲלָּתִית וָחֹדֶשׁ 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*, 213363;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”;364;
Clark, *Word*, 242-255365;
Girard, *Psalms 1-50*, 56;
Glueck, *Bible*, 55, 79, 102;
Greenberg, “‘Torah,’” 230;
Jepsen, “‘<<’” *TDOT*, vol. I, 311367;
Koehler/Baumgartner, “‘?’” *HALOT*, vol. I, 258, “grace and stability, i.e. perpetual grace”;
Kuyper, “‘Grace,’” 6-7368;
Mascarenhas, *Function*, 210370;
Melamed, “‘Two,’” 175371;
*NET*, 204 n. 9, “If that [hendiadys] is the interpretation here, then it means ‘faithful covenant love’”;
Speiser, *Genesis*, lxx, 180, “steadfast kindness”;
Stoebe, “‘>>’” *TLOT*, vol. II, 451;
VanGemerden, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;373;
Wildberger, “‘<<’” *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 נֵ֔אמֶּר יְֽהֵאִ֖ים וַֽיֹּֽכְּלִֽיםּ and he bowed to the earth and he bowed down
Cohen, “Saga,” 325, 336 n. 22375;
*NET*, 204 n. 12, “he quickly bowed down”;
Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”376

Ex 36:1 נְשֵׁם וַיִּשָּׁפְטֶּם wisdom and understanding
Melamed, “‘Break-up’ (Hebr.), 200377

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363 See note to Gen 24:27.
364 See note to Gen 24:27.
365 See note to Gen 24:27.
366 See note to Gen 24:27.
367 See note to Gen 24:27.
368 See note to Gen 24:27.
369 See note to Gen 24:27.
370 See note to Gen 24:27.
371 See note to Gen 24:27.
372 See note to Gen 24:27.
373 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.
374 2 impfc.
375 See note to Gen 24:26.
376 See note to Gen 24:26.
377 Melamed refers to Ex 36:1; 1 Kgs 7:14.
Ex 36:5 And the people are bringing to come to you

*NET*, 208 n. 22, “the verbal hendiadys […] ‘they bring more’”

Ex 37:17βα, its side/base and its reed

Meyers/Fabry, “‘Mui’d’,” *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”.

Ex 37:17ββ, its bulbs and its flowers

Houtman *Exodus*, vol. III, 406, “Likely […] a hendiadys […] ‘calyx with petals’ […] the hendiadys serves as apposition, further description”.

Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”.

Meyers/Fabry, “‘Mui’d’,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”.

Ex 37:19 a bulb and a flower

Houtman *Exodus*, vol. III, 406, “Likely […] a hendiadys […] ‘calyx with petals’ […] the hendiadys serves as apposition, further description”.

Meyers/Fabry, “‘Mui’d’,” *TDOT*, vol. VIII, 404, “constitute a hendiadys and refer to a ‘floral capital’”.

Ex 37:20 its bulbs and its flowers

Houtman *Exodus*, vol. III, 406, “Likely […] a hendiadys […] ‘calyx with petals’ […] the hendiadys serves as apposition, further description”.

Meyers, *Menorah*, 25, “a floral, or more specifically, a lily capital”.

Ex 37:22 their bulbs and their flowers

Houtman, *Exodus*, vol. III, 413, “can be taken as a hendiadys or the wāw as an explicative wāw”.

Ex 40:29 and the burnt-offering and the grain-offering

Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198

378 Partc + infc.
379 The section of this article in which *hendiadys* is used is written by Meyers. See also note to Ex 25:31.
380 See note to Ex 25:31.
381 See note to Ex 37:17bb.
382 See note to Ex 25:31bb.
383 See note to Ex 25:31.
384 See note to Ex 25:31bb.
385 See note to Ex 25:31.
386 See note to Ex 25:31.
387 See note to Ex 37:17bb.
388 See note to Ex 25:36.
389 See note to Ex 30:9.
Leviticus

Lev 7:37 to burnt-offering, to grain-offering Ndiss, th, a, asyn Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198

Lev 8:8 the Urim and the Thummim N, b, crux Dam van, *Urim*, 138-139, “perfect illumination”;
Houtman, *Exodus*, vol. III, 496;
Jeffers, *Magic*, 209 n. 380;
Melamed, “Two,” 175

Lev 8:30a+b on Aaron, on his garments … Aaron, his garments Phdiss, asyn x 2

Lev 10:9 wine and strong drink Nsemf

Lev 14:9 he shall shave all of his hair, his head and his beard, and his eyebrows, and all his hair he shall shave Phdiss, asyn

Lev 14:20 the burnt-offering and the grain-offering Ndiss, th

389 See note to Ex 30:9.
390 See note to Ex 28:30.
391 See note to Ex 28:30.
392 See note to Ex 28:30.
393 See note to Ex 28:30.
394 Malul states “šekar 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.
395 Melamed refers to the combination of these nouns as a *hendiadys*. For occurrences, see note to Lev 10:9 with reference to Malul.
396 Talmon/Fields refer to the combination of these nouns as a *hendiadys*. For occurrences, see note to Lev 10:9 with reference to Malul.
397 See note to Ex 30:9.
from on top of the altar, from before YHWH
Milgrom, Leviticus 1-16, 1025, “from atop the altar which is before the Lord”

Lev 19:31

to the mediums and to the soothsayers
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”;398
Melamed, “Two,” 176; 399
Milgrom, Leviticus 17-22, 1701, (not h.);

Lev 19:37
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”400

Lev 20:6

to the mediums and to the soothsayers
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”402
Melamed, “Two,” 176403

Lev 20:8
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”405

398 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 waw, ‘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.
399 Melamed refers to these two nouns as a hendiadys. For occurrences, see note to Lev 19:31 with reference to Blenkinsopp.
400 2 perfc.
403 Melamed refers to these two nouns as a hendiadys. For occurrences, see note to Lev 19:31 with reference to Blenkinsopp.
404 2 perfc.
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”

Lev 21:7 and 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’”;
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”

Lev 21:14 and a defiled, a harlot
Goodfriend, “Prostitute,” 210, “the two terms may be understood as a hendiadys […] ‘a woman defiled through prostitution’”

Lev 22:10 a priest-sojourner and a hired [servant]
Alter, Five Books, 640, “a priest’s resident hireling”;
Levi, Inkonkruenz, 87, “Der Beisasse eines Priesters und (der) Tagelöhner darf nicht Heiliges essen”;
Melamed, “Two,” 175;
Melamed, “Two,” 175;
Milgrom, Leviticus 17-22, 1861-1862, “a priest’s resident hireling”;
Leviticus 23-27, 2161;
Olyan, Rites, 96, 166, n. 135, “The priest’s wage laborer”; Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’”

Lev 22:31 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”

406 2 perfc.
408 Goodfriend refers to Lev 21:7, 14 and adds, “or two sets of four categories of sexually experienced women.”
409 Adj + noun.
410 See note to Lev 21:7.
411 ‘The passer-by of a priest and (the) day-labourer shall not eat of the holy.’ See note to Ex 12:45.
412 Melamed refers to the combination of these nouns as a hendiadys.
413 Melamed refers to the combination of these nouns as a hendiadys.
414 See note to Ex 12:45.
415 See note to Ex 12:45.
416 2 perfc.
Lev 23:7 all the work of service
Hartley, Leviticus, 365, 384, “any usual work”

Lev 23:37 burnt-offering and grain-offering
Hartley, Leviticus, 365, 384, “any usual work”
and the son of the Israelite woman cursed the name and he cursed
Hartley, Leviticus, 404, 409, “The two terms together may be a hendiadys […] he spoke a curse blasphemously”; NET, 264 n. 8, “The two verbs together may form a hendiadys, ‘he pronounced by cursing blasphemously’”

Lev 25:6 to your hired [servant] and to your sojourner
Alter, Five Books, 654, “your resident hirelings”; Melamed, “Two,” 178;
Levi, Inkongruenz, 87; Milgrom, Leviticus 17-22, 1861-1862, “resident hireling”; Tigay, “Exodus,” 131, “is better taken as a hendiadys meaning ‘resident hireling’”

Lev 25:18 you shall keep and you shall do them
NET, 265, “you must be sure to keep them”, 265 n. 28, “This appears to be a kind of verbal hendiadys”

Lev 25:23 strangers and sojourners

418 See note to Ex 30:9.
419 2 impfc.
420 These nouns combined ought, according to Alter, to be understood as a hendiadys in this section of Leviticus.
421 See note to Ex 12:45.
422 See note to Ex 12:45.
423 See note to Ex 12:45.
424 Impf + perf.
425 A reference is given to Lev 20:8.
426 These nouns combined ought, according to Alter, to be understood as a hendiadys.
427 Italics Avisnur. See note to Gen 23:4.
428 See note to Gen 23:4.
429 Kidd lables this “a conjoint hendiadys (plural)” on p. 101. See also note to Gen 23:4.
430 See note to Gen 23:4.
431 See note to Gen 23:4.
432 See note to Gen 23:4.
Lev 25:35 מָרָעַה = stranger and sojourner
Alter, *Five Books*, 656, “resident alien”436;
Avishur, *Studies*, 106, “a stranger and a sojourner”437;
Fields, *Sodom*, 32;
Kellermann, “רֵעַ,” *TDOT*, vol. II, 448438;
Levine, *Leviticus*, xviii441;
Melamed, “Two,” 175; “Break- up” (Eng.), 129442;
Talmon/Fields, “Collocation,” 88, “resident alien”444;
Tur-Sinai (Terczyner), *Language*, 350445

Lev 25:36 הָעָרָעַה = interest and profit
Müller, *Semitica*, 16-17, “die beide [Worte] zusammen den begriff ‘Zinsen’ definieren […] eine Art ënv διά δουόν”446;
Schorr, “Les composés,” 170447;
Tur-Sinai (Terczyner), *Language*, 350448

Lev 25:37 הָעָרָעַה = with interest and with profit
Müller, *Semitica*, 16-17, “die beide [Worte] zusammen den begriff ‘Zinsen’ definieren […] eine Art ënv διά δουόν”448;
Schorr, “Les composés,” 170450;
Tur-Sinai (Terczyner), *Language*, 350451

Lev 25:40 מָרָעַה = as a hired [servant], as a sojourner
Alter, *Five Books*, 656, “resident hireling”452;

Lev 25:45 פִּסְמָן פּוֹסְם פּוֹסָם פּוֹסְם the residents, the aliens Nsemf, b, asyn


Lev 25:47א פּוֹסָם a stranger, a sojourner Nsemf


Lev 25:47ב פּוֹסָם פּוֹסָם פּוֹסָם פּוֹסָם to a stranger, sojourner Nsemf, b, asyn


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452 Alter refers to all combinations of these nouns as *hendiadys*.
453 See note to Ex 12:45.
454 See note to Ex 12:45.
455 See note to Ex 12:45.
456 See note to Gen 23:4.
457 See note to Lev 25:23b.
458 See also Avishur, *Studies*, 106.
459 See note to Gen 23:4.
460 Kidd lables this "a conjoint hendiadys (singular)" on p. 101. See note to Gen 23:4.
461 See note to Gen 23:4.
462 See note to Gen 23:4.
463 See note to Gen 23:4.
464 See note to Gen 23:4.
465 See note to Gen 23:4.
466 See note to Gen 23:4.
467 See note to Gen 23:4.
468 This is an ‘appositional hendiadys,’ according to Avishur.
469 See note to Gen 23:4.
470 See note to Gen 23:4.
Lev 26:3  
you shall keep and you shall do them  
*NET*, 268, “are sure to obey”; 268 n. 4, “This appears to be a kind of verbal hendiadys”472

Lev 26:46  
the statutes and the judgment  
Melamed, “Two,” 177473

**Numbers**

Num 3:36  
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  
to working and to burden  
Levine, *Numbers 1-20*, 170, “for the task of transporting”

Num 4:27  
to all their burden, and to all their service  
Levine, *Numbers 1-20*, 171, “pertaining to all of their transportation tasks”

Num 4:32  
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  
to service, to work  
Milgrom, *Studies*, 31 n. 266, “work force”

Num 4:43  
to service, to work  
Milgrom, *Studies*, 31 n. 266, “work force”

Num 5:9  
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”

471 Impf + perfc.
472 A reference is given to Lev 20:8; Jer 25:18.
473 See note to Ex 15:25.
474 The verb is an infc.
Num 5:13 and it be hidden and she be defiled
Levine, *Numbers 1-20*, 192, “because she defiled herself in secret”

Num 5:21 to a curse and to an oath
Levi, *Inkongruenz*, 91
Levine, *Numbers 1-20*, 197, “an accused oath-violator”

NET, 286 n. 7, “an attested curse”; 1549 n. 3

Num 6:3 from wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”
Melamed, “Two,” 176
Talmon/Fields, “Collocation,” 88, “intoxicating drink”

Num 6:9 on a sudden, suddenly
Avishur, “Pairs,” 74, “in an instant suddenly”

Num 9:3 as all his statutes and as all his judgments
Melamed, “Two,” 178

Num 9:22 in being long the cloud on the tabernacle to dwell upon it
NET, 296, “the cloud stayed longer”; 296 n. 9, “a verbal hendiadys”

Num 10:30 to my land and to the place of my birth
Orlinsky, *Notes*, 36, 230, “to my native land”

Num 10:36 myriads of Israel’s thousands
Held, “Notes,” 38, n. 54

Num 11:4 and they returned and they cried
Arnold/Choi, *Guide*, §4.3.3 (g), p. 148, “Also, the people of Israel wept again”

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475 *Weqatal + qatal*.
476 Levi refers to Ex 5:21 (presumably Num 5:21); Dan 9:11; Neh 10:30.
477 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.
478 With reference to Num 5:21; Neh 10:29; Dan 9:10 (11).
479 See note to Lev 10:9.
480 See note to Lev 10:9.
481 See note to Lev 10:9.
482 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.
483 2 infc.
484 See note to Gen 12:1.
485 See note to Gen 24:60.
486 2 impfc.
Num 13:26 and they went and they came
NET, 304, “They came back”; 304 n. 19, “a verbal hendiadys”

Num 14:1 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”

Num 14:9, shave off all of his hair, his head
Milgrom, Leviticus 1-16, 843 (not h.)

Num 14:12 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 plaque and destroy them”

Num 14:35 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”

Num 14:40 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”

Num 14:45 and they smote them and they beat them
Milgrom, Numbers, 117, “dealt them a shattering blow”

Num 16:12 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’”

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487 Underlining and italics Arnold/Choi. This is a verbal hendiadys, according to Arnold/Choi.
488 See note to Gen 26:18.
489 2 impfc.
490 2 impfc. The NET Bible commentator refers to this example as both a verbal hendiadys and an idiom.
491 Yiqtol + weyiqtol.
492 Italics Waltke/O’Connor.
493 2 impfc.
494 2 impfc.
Num 18:7α + 7β .Tables ... you shall keep ... and you shall serve
Speiser, “Dedication,” 73 n. 20, “take care to perform”

Num 18:20 ַָּךְ יִתְנָה your portion and your possession
Andersen/Freedman, Amos, 747496;
Melamed, “Two,” 175, 178497;
Tsevat, “הָרַב II,” TDOT, vol. IV, 449499

Num 22:15 וְתֶּבָאֵש and Balak added again sending
NET, 322 n. 22, “a verbal hendiadys […] he sent again”

Num 22:18 בִּקְנֵה silver and gold
Talmon/Fields, “Collocation,” 88, “riches”501

Num 22:19 what YHWH will add saying to me
NET, 323 n. 5, “a verbal hendiadys […] what more the Lord might say”

Num 22:25 וַתִּשְׁחַטְּתְּוֶה and he added to smite her
NET, 323, “he beat her again”; 323 n. 11, “another verbal hendiadys”

Num 22:31 וְהִנִּיחַ and he bowed and he bowed down
Cohen, “Saga,” 325, 336 n. 22505;
Stuart, Exodus, 290 n 53, “submit worshipfully’ or the like”506

Num 23:19 וַיֹּאמֵר ... did he say ... and he spoke
Waltke/O’Connor, Introduction, §32.3b, p. 540, “Does he speak…? Does he promise?”508

Num 24:13 בִּקְנֵה silver and gold
Talmon/Fields, “Collocation,” 88, “riches”509

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495 Impf + perfc.
496 See note to Gen 31:14.
497 See note to Gen 31:14.
498 See note to Gen 31:14.
499 See note to Gen 31:14.
500 Impfc + infc.
501 See note to Gen 13:2.
502 Impfc + infc.
503 Impfc + infc.
504 2 impfc.
505 See note to Gen 24:26.
506 See note to Gen 24:26.
507 Qatal + weqatal.
508 Italics Waltke/O’Connor.
509 See note to Gen 13:2.
and he will add again to make you rest/stay
NET, 339, “one again abandon”; 339 n. 14, “a verbal hendiadys”

Num 35:3 to their beast and to their goods
Greenberg, “Torah,” 230, “the cattle they own”

Num 35:15 and to the stranger and to the sojourner
Alter, Five Books, 861, “a variant form of the common hendiadys ger wetoshav, which means ‘resident alien’”;
Avishur, Studies, 106, “a stranger and a sojourner”511;
Kidd, Alterity, 99 n. 3;
Levi, Inkongruenz, 86-87513;
Levine, Leviticus, xviii514; Numbers 21-36, 555, “and for the resident alien”;
Melamed, “Two,” 175, 178; “Break-up” (Eng.), 129515;
Milgrom, Leviticus 23-27, 2187, “resident alien”516; Numbers, 292, “resident aliens”;
Talmon/Fields, “Collocation,” 88, “resident alien”517;
Tur-Sinai (Torczyner), Language, 350518

Deuteronomy

Deut 1:7 turn and travel (lit. ‘to yourselves’) and come
Wilson, “משה,” TWOT, vol. II, 584, “take your journey, and go”520

Deut 1:13 wise and discerning
Melamed, “Break-up” (Hebr.), 200522

Deut 2:24 arise, travel and pass through
Wilson, “משה,” TWOT, vol. II, 584, “take your journey and go”524

510 Impfc + infc.
511 Italics Avishur. See note to Gen 23:4.
512 See note to Gen 23:4.
513 See note to Gen 23:4.
514 See note to Gen 23:4.
515 See note to Gen 23:4.
516 See note to Gen 23:4.
517 See note to Gen 23:4.
518 See note to Gen 23:4.
519 2 impv.
520 Wilson refers to Deut 1:7; 2:24.
521 2 adj.
522 See note to Gen 41:33.
523 2 impv.
524 See note to Deut 1:7.
because YHWH your God hardened his spirit and hardened/made obstinate his heart

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”

Deut 3:24 as your works and as your strengths
Avisshur, Studies, 109, “the works of your might”;
Crim, “Bible,” 152;
Orlinsky, Notes, 36, 246, “your powerful deeds”

Deut 4:1 to the statutes and to the judgments
Melamed, “Two,” 177, 178

Deut 4:6 your wisdom and your understanding
Levi, Inkongruenz, 88;
Melamed, “Break-up” (Hebr.), 200

Deut 4:8 the statutes and the judgments
Melamed, “Two,” 177

Deut 4:11 cloud and thick darkness
Brongers, “Merismus,” 109, “finstere Wolken”

Deut 4:14 with signs and with wonders
Houtman, Exodus, vol. I, 363 n. 73, “perhaps a hendiadys”

Deut 4:45 and the statutes and the judgments
Melamed, “Two,” 177

525 Qatal + weqatal.
526 Italics Waltke/O’Connor.
527 Italics Avishur.
528 See note to Ex 15:25.
529 See note to Ex 15:25.
530 Levi refers to Deut 4:6; Isa 11:2; Prov 23:23.
531 He refers to Deut 4:6; Isa 11:2. See also note to Gen 41:33.
532 See note to Ex 15:25.
533 ‘Darkest clouds.’ Brongers refers to Deut 4:11; Ezek 34:12; Joel 2:2ab; Zeph 1:15bb; Ps 97:2a.
534 See note to Ex 15:25.
535 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.
536 See note to Ex 15:25.
Deut 5:1 the statutes and the judgments
Melamed, “Two,” 177

Deut 5:24 your glory and your greatness
Orlinsky, Notes, 36, 247, “his majestic presence”

Deut 5:27 and we will hear and we will do
Orlinsky, Notes, 36, 247, “we will willingly do it”

Deut 5:31 and the statutes and the judgments
Melamed, “Two,” 177

Deut 5:32 and you shall observe to do
Spawn, Formulae, 156, “to diligently observe”

Deut 6:1 the statutes and the judgments
Melamed, “Two,” 177

Deut 6:20 and the statutes and the judgments
Melamed, “Two,” 177

Deut 6:22 signs and wonders
Houtman, Exodus, vol. I, 363 n. 73, “perhaps a hendiadys”

Deut 6:25 we will observe to do
Spawn, Formulae, 156, “to diligently observe”

Deut 7:9 the covenant and the loving-kindness
Arnold/Choi, Guide, §4.3.3 (g), p. 148, “covenant loyalty”;
Avishur, Studies, 105, “covenant and steadfast love”;
Merwe van der/Naudé/Kroeze, Grammar, 299, “the covenant of grace”;
Sakenfeld, Meaning, 77 n. 77, 134;
Weinfeld, Deuteronomy 1-11, 370, “a gracious covenant”;
Williams, Syntax, 16, “the loyal covenant”; Syntax (ed. Beckman), 30, “covenant loyalty?”

537 See note to Ex 15:25.
538 2 perf.
539 See note to Ex 15:25.
540 Perf + infc.
541 Spawn, Formulae, 156, “these two verb stems function together to form a hendiadys statement.” He refers to Deut 5:32; 6:25.
542 See note to Ex 15:25.
543 See note to Ex 15:25.
544 See note to Deut 4:34.
545 Impf + infc.
546 See note to Deut 5:22.
547 Underlining and italics Arnold/Choi. This is a nominal hendiadys, according to Arnold/Choi.
548 Italics Avishur. Avishur refers to this combination in Deut 7:9 as a 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.
549 Williams/Beckman refer to Deut 7:9, 12; 1 Kgs 8:23; Neh 9:32.
Deut 7:12 the covenant and the loving-kindness

Ndiss

Avishur, Studies, 102, 105, “covenant and steadfast love”;

Gordis, “Usages,” 41, “covenant and steadfast love”;

NET, 357 n. 11, “the gracious covenant”;

Sakenfeld, Meaning, 77 n. 101, 134;

Williams, Syntax, 16, “the loyal covenant”; Syntax (ed. Beckman), 30, “covenant loyalty?”

Deut 7:19 and the signs and the wonders

Nsemf, synl, b

Houtman, Exodus, vol. I, 363, n. 73, “perhaps a hendiadys”

Deut 7:25 silver and gold

Ndiss, th

Talmon/Fields, “Collocation,” 88, “riches”

Deut 8:2 afflicting you to test you

Vdiss (advm)

Orlinsky, Notes, 248, “test you by hardships”

Deut 8:13 and silver and gold

Ndiss, th

Talmon/Fields, “Collocation,” 88, “riches”

Deut 9:1 to come, to inherit

Vdiss

Boling, Joshua, 423, “proceeding to take possession”

Deut 9:5 coming to inherit

Vdiss

Boling, Joshua, 423, “proceeding to take possession”

Deut 9:16 a molten calf

Nc

Melamed, “Break-up” (Eng.), 126 n. 37, “a molten calf”

Deut 9:17 and I cast them from my two hands and I broke them in your sight

Vdiss, int


Deut 9:19 the anger and the wrath

Nsemf, synl

Alter, Five Books, 928, “the blazing wrath”;

Brongers, “Merismus,” 110, “furchtliche Wut”

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550 See note to Deut 7:9.
551 ‘The covenant of loving-kindness.’
552 See note to Deut 7:9.
553 See note to Deut 4:34.
554 See note to Gen 13:2.
555 2 infc.
556 See note to Gen 13:2.
557 2 infc.
558 Italics Boling. Boling refers to Josh 18:3; Deut 9:1, 5; 11:31; Judg 18:9; Neh 9:15, 23.
559 Partc + infc.
560 Italics Boling. See note to Deut 9:1.
561 Italics Melamed. See note to Ex 32:4.
562 2 impfc.
NET, 360, “intense anger”; 360 n. 7, “a hendiadys for the purpose of intensifying the emotion”

Deut 9:29 יִשְׂרָאֵל your people and your possession

Alter, Five Books, 930, “probably a hendiadys, suggesting ‘Your very own people,’ ‘the people that is Your special acquisition’”

Deut 10:9 חַגִּיק בְּרֵהַמָּה portion and possession/portion

Alter, Five Books, 776, “permanent estate”; Andersen/Freedman, Amos, 747;
Avishur, Studies, 107, “portion of inheritance”;
Greenberg, “Torah,” 230, “hereditary share”;
Hamilton, Genesis 18-50, 287, “patrimony”;
Melamed, “Two,” 175;
Tsevat, “II,” TDOT, vol. IV, 449;
Wenham, Genesis 16-50, 272, “share or inheritance”;
Melin, “Breker,” 128-129

Deut 11:1 יִשָּׁתֶם and you shall keep his charges and his statutes and his judges and his commandments

Girard, Psalms 1-50, 42 n. 18

Deut 11:4 רָכָבֲוּ to their horses and to their chariot[s]

Melamed, “Break-up” (Eng.), 128-129

Dt 11:31 יֵרֵא to come, to inherit

Boling, Joshua, 423, “proceeding to take possession”

Deut 12:9 יֵשָּׁתֶם to the rest/resting place and to the possession/portion

Alter, Five Books, 941, “the abiding estate”;
Orlinsky, Notes, 249, “allotted haven”;
Wenham refers to Deut 9:12; 12:12.

Deut 12:12 חַגִּיק בְּרֵהַמָּה portion and possession/portion

Alter, Five Books, 776, “permanent estate”;
Andersen/Freedman, Amos, 747;

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564 See note to Gen 31:14.
565 Italics Avishur. See note to Gen 31:14.
566 See note to Gen 31:14.
567 See note to Gen 31:14.
568 See note to Gen 31:14.
569 See note to Gen 31:14.
570 See note to Gen 31:14.
571 Wenham refers to Gen 31:14; Deut 10:9; 12:12.
572 A hendiadris, according to Girard.
573 See note to Ex 14:9.
574 2 infc.
575 Italics Boling. See note to Deut 9:1.
576 Orlinsky refers to Deut 12:9, 12.
577 See note to Gen 31:14.

Deut 13:7 יַעֲשֶׂהוּ יִשְׂרָאֵל לַחֲבֵיתֶיךָ your brother, your mother’s son

Hamilton, *Genesis 18-50*, 551 n. 8, “his brother, his mother’s son”\(^{586}\); Held, “Notes,” 37 n. 50\(^{587}\).

Deut 13:8 בֵּית הַמְּנוֹנָה אֲחֵי נָשְׂרֵי בֵּית הַמְּנוֹנָה the ones near to you or the ones far from you

Wächter, “חפירה,” *TDOT*, vol. XIII, 470, “the antithesis רָהֵוח/קָרְבָּב is often used as a hendiadys expressing a totality”\(^{588}\).

Deut 14:26 חֲבֵיתֵיכָה and with wine and with strong drink


Deut 14:27 חֲבֵיתֵיכָה portion and possession/portion


Deut 14:29 חֲבֵיתֵיכָה portion and possession/portion

Andersen/Freedman, *Amos*, 747\(^{596}\).

\(^{578}\) See note to Gen 31:14.

\(^{579}\) Italics Avishur. See note to Gen 31:14.

\(^{580}\) See note to Gen 31:14.

\(^{581}\) See note to Gen 31:14.

\(^{582}\) See note to Deut 12:9.

\(^{583}\) See note to Gen 31:14.

\(^{584}\) See note to Gen 31:14.

\(^{585}\) See note to Gen 31:14.

\(^{586}\) See note to Gen 43:29.

\(^{587}\) See note to Gen 43:29.

\(^{588}\) 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.

\(^{589}\) See note to Lev 10:9.

\(^{590}\) See note to Lev 10:9.

\(^{591}\) See note to Lev 10:9.

\(^{592}\) See note to Gen 31:14.

\(^{593}\) Italics Avishur. See note to Gen 31:14.

\(^{594}\) See note to Gen 31:14.

\(^{595}\) See note to Gen 31:14.

\(^{596}\) See note to Gen 31:14.

Deut 15:11 to your poor and to your needy

Deut 16:18 judges and scribes

Deut 17:13 and the whole people will hear and they will be afraid

Deut 17:17 and silver and gold

Deut 18:1 portion and possession/portion

Deut 18:8 portion as portion

Deut 18:11 and who casts a spell and asks a medium

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597 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.

599 See note to Gen 31:14.

600 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.


602 See note to Gen 31:14.

603 See note to Gen 31:14.

604 See note to Gen 31:14.

605 See note to Gen 31:14.

606 See note to Gen 31:14.

607 “A portion equal with the other.”
Deut 18:11αβ λέγετε ἀρα ἃ τριες: medium and soothsayer  Nsemf
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”\(^\text{608}\).
Melamed, “Two,” 176\(^\text{609}\).

Deut 19:17 the priests and the judges  Nsemf, b
Block, Ezekiel 25-48, 643 n. 142, “the judicial priests […] either a hendiadys or a word pair linked by the epexegetical waw”

Deut 19:20 and those remaining will hear and they will be afraid  Cla/V, diss\(^\text{611}\)
Waltke/O’Connor, Introduction, §39.2.5, p. 654, “All the people will hear and be afraid”\(^\text{612}\)

Deut 20:1a άρας άρας horse and chariot  Ndis, th
Melamed, “Break-up” (Eng.), 128-129 n. 45\(^\text{613}\)

Deut 20:3 do not let your heart soften, fear not and do not be alarmed and do not tremble because of them  4Cla, semf (hendiatetris)\(^\text{614}\)
Girard, Psalms 1-50, 42 n. 19

Deut 20:11 αφήνετε to forced labour and to serve you N + V\(^\text{615}\)
Orlinsky, Notes, 36, 252, “shall serve you at [sic] forced labor”

Deut 21:5 every dispute and every stroke  N/Ph, diss

Deut 21:18 ἀρκοῦντες καταρακτορίας stubborn and rebellious  Nsemf\(^\text{616}\)

Deut 21:20αξίζεται stubborn and rebellious  Nsemf\(^\text{619}\)
Schorr, “Les composés,” 172, “indocilement obstiné”\(^\text{620}\)

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\(^{608}\) See note to Lev 19:31.
\(^{609}\) Melamed refers to these two nouns as a hendiadys. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.
\(^{610}\) See note to Gen 31:14.
\(^{611}\) See Yiqtol + weyiqtol.
\(^{612}\) Italics Waltke/O’Connor. See note to Deut 17:13.
\(^{613}\) See note to Ex 14:9.
\(^{614}\) A hendiatetris, according to Girard.
\(^{615}\) The verb is a perfec.
\(^{616}\) 2 adj.
\(^{617}\) Fleishman refers to Deut 21:18; Jer 5:23; Ps 78:8.
\(^{618}\) ‘Intractably stubborn.’ Schorr refers to Deut 21:18, 20; Jer 5:23; Ps 78:8.
\(^{619}\) 2 adj.
\(^{620}\) ‘Intractably stubborn.’ See note to Deut 21:18.
Dt 21:20 b a glutton and a drinker
Schorr, “Les composés,” 172, “ivrogne répugnant”\textsuperscript{621}

Deut 21:21
and all Israel will hear and they will be afraid
Waltke/O’Connor, Introduction, §39.2.5, p. 654, “All the people will hear and be afraid”\textsuperscript{623}

Deut 23:7 their peace and their goodness
Greenfield, “Aspects,” 10

Deut 24:4 he will not be able … to return to take her
Lambdin, Introduction, §173, p. 239, “He will not be able to take her back again”\textsuperscript{625};
Rand, Introduction, 170\textsuperscript{626}

Deut 24:6 millstones and upper millstone/instrument
Schorr, “Les composés,” 171

Deut 24:14 poor and needy
Melamed, “Two,” 176\textsuperscript{627}

Deut 25:9 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”\textsuperscript{629};
Labuschagne, “hno,” TLOT, vol. II, 929\textsuperscript{630};
Putnam, Insert, §2.3.1, p. 38, “and she shall respond and say”;
Stendebach, “hÎn,” TDOT, vol. XI, 218\textsuperscript{631}

Deut 25:13 stone and stone
Schorr, “Les composés,” 172, “double pierre”\textsuperscript{632}

Deut 25:15 whole stone and righteousness
Levi, Inkongruenz, 94, “Voller und richtiger Gewichtstein”\textsuperscript{634}

\textsuperscript{621} ‘Repugnant drunkard.’ Schorr also refers to Prov 23:21.
\textsuperscript{622} Yiqtol + weyiqtol.
\textsuperscript{623} Italics Waltke/O’Connor. See note to Deut 17:13.
\textsuperscript{624} 2 infc.
\textsuperscript{625} A verbal hendiadys, according to Lambdin.
\textsuperscript{626} See note to Gen 30:31.
\textsuperscript{627} See note to Deut 15:11.
\textsuperscript{628} 2 perfc.
\textsuperscript{629} See note to Gen 18:27a.
\textsuperscript{630} See note to Gen 18:27a.
\textsuperscript{631} See note to Gen 18:27a.
\textsuperscript{632} ‘Double stones.’
\textsuperscript{633} Adj + noun.
\textsuperscript{634} ‘Whole and proper weight stone.’
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”


idol/graven image and molten image

Andersen, Habakkuk, 254, “could be hendiadys”

Block, Judges, Ruth, 480, 19, “A carved image overlaid with molten metal”

Houtman, Exodus, vol. III, 31; 639 n. 55, “likely a hendiadys”

Levi, Inkongruenz, 88-89 n. 79

Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”

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’”

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”

and every sickness and every wound

Levi, Inkongruenz, 89

the signs and the great wonders

Houtman, Exodus, vol. I, 363 n. 73


635 Impfc + 2 impfc.

636 Andersen refers to Deut 27:15; Judg 17:3-4; Nah 1:14.

637 Block refers to Deut 27:15; Judg 17:3-4; 18:14 and Nah 1:14.

638 The combination is likely a hendiadys, according to Houtman. He refers to Deut 27:15; Judg 17:3, 4; 18:14; Nah 1:14.

639 Levi refers to Deut 27:15; Judg 17:3, 4; 18:14; Nah 1:14; 2 Chr 34:3, 4.

640 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.

641 3Ndiss

642 Vdiss (advm)

643 See note to Ex 15:9.


645 See note to Deut 4:34.

646 ‘Astounding sign.’ Schorr refers to Deut 29:2; 34:11; Isa 20:3.
Deut 29:5
and wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”647;
Melamed, “Two,” 176648;
Talmon/Fields, “Collocation,” 88, “intoxicating drink”649

Deut 29:11
with the covenant of YHWH your God and with his oath
Brichto, Problem, 30650;
Weinfeld, “Terminology,” 191652

Deut 29:13
this covenant and this oath
Brichto, Problem, 30653;
Levine, “Perspectives,” 83;
Weinfeld, “Terminology,” 191655

Deut 29:16
silver and gold
Talmon/Fields, “Collocation,” 88, “riches”656

Deut 29:19
YHWH’s nose/anger and his jealousy
NET, 387 n. 11, “his zealous wrath”

Deut 29:20
the covenant oaths
Speiser, “Curse,” 198 n. 1

Deut 29:22
Sodom and Gomorrah
Keel/Küchler, Orte, 254, “Man ist versucht […] an eine Hendiadys zu denken […] ‘bedeckte Stadt’”657

Deut 29:22
Sodom and Gomorrah and Admah and Zeboiim
Keel/Küchler, Orte, 254, “Man ist versucht […] an eine Hendiadys zu denken […] ‘Ackerland für Gazellen’”658

Deut 29:23
the heat of the anger
NET, n. 33, “the heat of the anger” […] “This construction is a hendiadys intended to intensify the emotion”659

647 See note to Lev 10:9.
648 See note to Lev 10:9.
649 See note to Lev 10:9.
650 Brichto refers to Deut 29:11; 29:13.
651 Scharbert refers to Deut 29:11; 29:13.
652 Weinfeld refers to Deut 29:11, 13.
653 See note to Deut 29:11.
654 See note to Deut 29:11.
655 See note to Deut 29:11.
656 See note to Deut 29:11.
657 ‘One is tempted to think of a hendiadys […] ‘covered city.’ See note to Gen 10:19.
658 ‘One is tempted by the two pairs to think of hendiadys […] ‘grazingland for gazelle.’ See note to Gen 10:19.
Dt 30:8 you shall return and you shall hear/obey Arnold/Choi, Guide, §4.3.3 (g), p. 148, “And you shall again obey”^661

Deut 30:9 for YHWH will return to rejoice over you Lambdin, Introduction, §173, p. 239, “For the Lord will again rejoice over you”^663

Deut 31:6α do not be afraid and do not affrighten Brongers, “Merismus,” 110, “fürchtet euch keineswegs”^665

Deut 31:6β he will not forsake you and he will not leave you Brongers, “Merismus,” 110, “er wird dich bestimmt nicht deinem Los überlassen”^667

Deut 31:8 he will not forsake you and he will not leave you Brongers, “Merismus,” 110, “er wird dich bestimmt nicht deinem Los überlassen”^669

Deut 32:4 righteous and right Westhuizen van der, “Hendiadys,” 53, “just and right is He”^671


Deut 32:6 foolish and not wise Westhuizen van der, “Hendiadys,” 53, “You foolish and senseless people”^676

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659 In the NET Bible Notes in Accordance.
660 Impf + perfc.
661 Underlining and italics Arnold/Choi. A verbal hendiadys, according to Arnold/Choi.
662 Impf + infc.
663 A verbal hendiadys, according to Lambdin.
664 2 impf.
665 ‘Be not afraid in any way.’
666 2 impf.
667 ‘He will definitely not abandon your share.’ Brongers refers to Deut 31:6, 8; 1 Chr 28:20.
668 2 impf.
669 ‘He will definitely not abandon your share.’ Brongers refers to Deut 31:6, 8; 1 Chr 28:20.
670 2 adj.
671 Italics and capital letter van der Westhuizen.
672 2 adj.
673 Allen refers to Deut 32:5; Prov 8:8.
674 Waltke refers to Deut 32:5; 2 Sam 22:17 (should be 22:27); Ps 18:27; Prov 8:8.
675 Italics van der Westhuizen.
676 Italics van der Westhuizen.
Deut 32:6

your father, your creator
Westhuizen van der, “Hendiadys,” 53

Deut 32:6

he made you and he established you
Westhuizen van der, “Hendiadys,” 53

Deut 32:10

and in empty/formless, howling, wilderness
Petersen/Richards, Poetry, 73, 74, “in a howling wilderness waste […] a complex case of nominal hendiadys”

Deut 32:24

hunger-empty and plague-eaten and bitter destruction
Westhuizen van der, “Hendiadys,” 53, “a threefold hendiadys to describe utter destruction”

Deut 32:36

a restrained and forsaken(?)
Brongers, “Merismus,” 110-111 (not h.);
Sanders, Provenance, 232-233 n. 749, “It would be a hendiadys”/“rulers’ or ‘leaders’”; 413, “leadership”;
Talmon/Fields, “Collocation,” 112, “ruler’ or ‘leader’”

Deut 32:42

slain and captive
Westhuizen van der, “Hendiadys,” 53

Deut 33:8

your Thummim and your Urim
Dam van, Urim, 138-139, “perfect illumination”;
Houtman, Exodus, vol. III, 496;
Melamed, “Two,” 175, 178;

Deut 34:11

the signs and the wonders
Houtman, Exodus, vol. I, 363 n. 73;

677 Perf + impfc.
678 This example consists of ‘hunger-empty’ (Nc) + ‘plague-eaten’ (Nc, consisting of 2Ndiss) + ‘bitter destruction’ (a phrase consisting of a noun and a modifier).
679 Italics van der Westhuizen.
680 2 pass partc.
681 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” Brongers refers to Deut 32:36; 1 Kgs 14:10; 21:21; 2 Kgs 9:8; 14:26.
682 With reference by Sanders to Talmon/Fields “Collocation.”
683 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.
684 See note to Ex 28:30.
685 See note to Ex 28:30.
686 See note to Ex 28:30.
687 ‘Light and perfection = oracle.’ Schorr refers to Deut 33:8; Neh 7:65.
688 ‘Astounding sign.’ See note to Deut 29:2.
Joshua

Josh 1:2 "Arise, cross" Vdiss, asyn
Boling, Joshua, 120, “Proceed to cross”;
Nelson, Joshua, 206, “a verbal hendiadys with qwm emphasizes the beginning of the action”.

Josh 2:1 "Go, look" Vdiss, asyn
Boling, Joshua, 144, “Go, have a look at”

Josh 2:14 loving-kindness and truth Ndiss
Alter, Five Psalms, 301, “steadfast loyalty”;
Andersen, Habakkuk, 213;
Boling, Joshua, 147, “confident mercy”/"a hendiadys for covenantal integrity”;
Brichto, Grammar, 41, “‘enduringly faithful’ or ‘faithfully true’";
Bullinger, Bible, 293, “perhaps Fig. Hendiadys […] ‘in true loving-kindness’”;
Clark, Word, 242-255;
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”;
Girard, Psaumes 1-50, 56 n. 64;
Glueck, Bible, 55, 79, 102;
Greenberg, “Torah,” 230;
Hamilton, Genesis 18-50, 144, “true kindness”;
Kuypers, “Grace,” 6-7;
Mascarenhas, Function, 210;
Melamed, “Two,” 175;
VanGemeren, Psalms, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;
Wildberger, “משות,” TLOT, vol. I, 151, “less likely […] that one may consistently translate the frequent combination hesed we’emet as a hendiadys, ‘lasting mercy’”;

690 2 impv.
691 Italics Boling.
692 Nelson refers to Josh 1:2; 7:13; 8:3; 18:4, 8.
693 2 impv.
694 Italics Boling.
695 See note to Gen 24:27.
696 See note to Gen 24:27.
697 See note to Gen 24:49.
698 Italics Dentan. See note to Gen 24:27.
699 See note to Gen 24:27.
700 See note to Gen 24:27.
701 See note to Gen 24:27.
702 See note to Gen 24:27.
703 See note to Gen 24:27.
Williams, Syntax, 16, “true loyalty” 704; Syntax (ed. Beckman), 30, “true loyalty”? 705;
Zobel, “集装,” 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.” 706

Josh 3:16 יִשְׂרוּיָ֖ים יִשְׂרָאֵ֣ל was completed/finished, was cut off
Nelson, Joshua, 54, “was cut off completely” 708

Josh 4:10 וַתֵּצְוֵ֚א לְעִבְרֵ֖י יִשְׂרָאֵ֣ל and the people hurried and they crossed
Boling, Joshua, 175, “hurried across”, “crossed hurriedly” 710

Josh 5:13 והִוא אֲשֶׁר שָׁבָ֖עָם, וָאֶלְכְּךָ וְיֶרֶאֶֽנָּהּ and he lifted his eyes and he looked
Boling, Joshua, 196, “He looked up” 712

Josh 5:14 וַיְהִ֙י לְאֵ֔לֵהֶם וַיָּאֶֽלֶךְ֔וּן and Joshua fell down on his face to the earth and he bowed/worshipped
Cohen, “Saga,” 325, 337 n. 27 714

Josh 6:19 וּנְסֹכְּנָ֑ה וּנְסֹכְנָ֖ה silver and gold
Talmon/Fields, “Collocation,” 88, “riches” 715

Josh 6:24 וִֽנָּסָכְנָ֖הוּ the silver and gold
Talmon/Fields, “Collocation,” 88, “riches” 716

Josh 6:26 וְאַלַּֽהְיַוְּשֹׁנָ֖הוּ he rises and he will build
Boling, Joshua, 210, “proceeds to rebuild” 718;
Nelson, Joshua, 87, “an inceptive hendiadys denoting ‘tries to build’”

Josh 7:7 וַיְהִ֙י לָ֔הֶם וּנְסֹכְּנָ֖הוּ and if only we had been content and we dwelt
Butler, Joshua, 74, 77, “If only we hade been content to dwell”;

704 See note to Ex 34:6.
705 See note to Ex 34:6.
706 See note to Gen 24:49.
707 2 perf.
708 Nelson refers to Josh 3:16; Ps 73:19.
709 2 impfc.
710 Italics Boling.
711 2 impfc.
712 Italics Boling.
713 2 impfc.
714 Cohen refers to Jos h 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.
715 See note to Gen 13:2.
716 See note to Gen 13:2.
717 Impf + perfc.
718 Italics Boling.
719 Perf + impfc.
Lambdin, *Introduction*, §173, p. 239, “Would that we had been content to dwell…”\(^{720}\)

Josh 7:10 נָעַרָא וְאָמַרְתֶּם (lit. ‘to you’)  
Boling, *Joshua*, 224 (not h.) \(^{721}\)  
\[V + 	ext{partc}\]

Josh 7:13 וְאָמַרְתֶּם וַיְהִי (not h.)  
Boling, *Joshua*, 225, “Get on with the preparation”\(^{722}\);  
Nelson, *Joshua*, 96, 98, “Start to sanctify”/“Verbal hendiadys with qwm highlighting the beginning of the action”\(^{724}\)

Josh 8:1 וַיִּרְאוּ עָנַי וַיִּרְאֶה  
Boling, *Joshua*, 237, “go back up”\(^{726}\)  
\[Vdiss, 
asy (advm)\]

Josh 8:3 וַיִּרְאוּ עָנַי וַיִּרְאֶה  
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”\(^{728}\)

Josh 8:14 וַיִּרְאוּ עָנַי וַיִּרְאֶה  
and they hastened and they went up and they went out  
Boling, *Joshua*, 239, “hastily made preparations”\(^{730}\);  
Hostetter, *Grammar*, 86, “And they went forth quickly early in the morning”\(^{731}\);  
Lambdin, *Introduction*, §173, p. 239, “And early in the morning they went forth quickly…”\(^{732}\);  
Pratico/van Pelt, *Hebrew*, 374, “went out quickly, early in the morning”\(^{733}\)

Josh 8:22 וְיִרְאוּ עָנַי וַיִּרְאֶה  an escapee and a fugitive  
Brongers, “Merismus,” 110-111 (not h.)\(^{734}\);  
Schorr, “Les composés,” 170, “celui qui se sauve par la fuite”\(^{735}\)

\(^{720}\) A *verbal hendiadys*, according to Lambdin.  
\(^{721}\) The verb is an infc.  
\(^{722}\) 2 impv.  
\(^{723}\) Italics Boling.  
\(^{724}\) See note to Josh 1:2.  
\(^{725}\) 2 impv.  
\(^{726}\) Italics Boling.  
\(^{727}\) Impfc + infc.  
\(^{728}\) See note to Josh 1:2.  
\(^{729}\) 2/3 impfc. It is not possible to establish if all scholars cited by *hendiadys* refer to two or three verbs.  
\(^{730}\) Italics Boling.  
\(^{731}\) A *verbal hendiadys*, according to Hostetter.  
\(^{732}\) A *verbal hendiadys*, according to Lambdin.  
\(^{733}\) Italics Pratico/van Pelt. A *verbal hendiadys*, according to Pratico/van Pelt.  
\(^{734}\) “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” Brongers refers to Josh 8:22: Jer 42:17; 44:14; Lam 2:22.  
\(^{735}\) ‘One who rescues himself by escape/by escaping.’ Schorr refers to Josh 8:22; Jer 42:17; Lam 2:22.
Josh 9:25

as good and as right in your eyes to do to us, do
Greenfield, “Aspects,” 4 n. 9

Josh 11:4

and horse and chariot
Melamed, “Break-up” (Eng.), 128-129 n. 45

Josh 11:5

and they came and they camped
Boling, Joshua, 307, “pitched camp together”

Josh 11:8

and they smote them and they pursued them
Boling, Joshua, 308, “pressed the attack and gave chase”

Josh 11:17

and he smote and he killed them
Boling, Joshua, 314, “He laid them low!”

Josh 17:14

one lot and one region
Boling, Joshua, 417, “one single solitary share”

Josh 18:3

to come, to inherit
Boling, Joshua, 423, “proceeding to take possession”

Josh 18:4

and they shall/ let them arise and they shall/let them walk around
Boling, Nelson, Joshua, 206, “so they may set out to travel”

Josh 18:8

and the men stood up and they went
Nelson, Joshua, 206, “The men set out to go”

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736 2 adj.
737 See note to Ex 14:9.
738 2 impfc.
739 Italics Boling.
740 2 impfc.
741 Italics Boling.
742 2 impfc.
743 Italics Boling.
744 2 infc.
745 See note to Deut 9:1.
746 See note to Josh 1:2.
747 2 weyiqtol.
748 Italics Boling.
749 See note to Josh 1:2.
750 2 impfc.
751 See note to Josh 1:2.
Josh 22:21 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”753; Stendebach, “-rule,” TDOT, vol. XI, 218, “When the combination of ‘אָנָה with ‘אָמר or dibber was understood as a hendiadys, ‘אָנָה could also be used without more precise qualifications.”754

Josh 22:23 burnt-offering and grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198

Josh 22:29 burnt-offering to burnt-offering, to grain-offering Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198

Josh 23:6 to keep and to do Boling,Joshua, 523, “carefully to carry out”758; Koopmans, “Prose,” 96

Josh 23:9 right and left Koopmans, “Prose,” 96 n. 43

Josh 23:13 to a snare/trap and to a snare Koopmans, “Prose,” 101 n. 56; Melamed, “Break-up” (Eng.), 126 n. 38, “snare and trap”761

Josh 23:16 and you shall perish quickly Koopmans, “Prose,” 104 n. 73

Josh 24:14 in blameless/perfect and in truth Boling, Judges, 174, “with complete honesty”; Joshua, 537; Hamilton, Genesis 1-17, 461, “possibly a hendiadys for ‘in complete honesty’”766

752 2 impfc.
753 See note to Gen 18:27.
754 See note to Gen 34:13.
755 See note to Ex 30:9.
756 See note to Ex 30:9.
757 2 infc.
758 Italics Boling.
759 2 adj.
760 Koopmans refers to Josh 23:13; Isa 8:14.
762 The verb is a perf.
763 It seems that Koopmans by hendiadys refers to this combination.
764 Adv + noun.
Josh 24:19 to your rebellion and to your sins Nsemf, a, b, c

Sperling, *Joshua*, 252, “your sins of rebelliousness”

Josh 24:25 statute and judgment Nsemf

Houtman, *Exodus*, vol. II, 313, “*a binding decree* […] Probably […] it is a hendiadys […] ‘a binding statute’”; 767

Melamed, “Two,” 175; 768

Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique” 769

Judges

Judg 2:4 and the people lifted their voice and they cried Nsemf, synl, b, c

Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying” 771

Putnam, *Insert*, §2.3.4, p. 39 “and the people *wept aloud*” 772

Judg 2:18 to the ones who oppress them and to the ones that subjugate them Nsemf, synl, b, c

Swart, “*qjd*,” *NIDOTTE*, vol. I, 935, “It may well be that the two words are used here as a hendiadys.”

Judg 4:6 go and you shall draw Vdiss

Propp, *Exodus 1-18*, 407 774

Judg 5:3 *Listen,* kings! *Give ear* rulers! Vsemf, synl, int


Judg 5:11 YHWH’s righteous [acts], the peasants righteous [acts] Phdiss, asyn

Coogan, “Analysis,” 160, “a form of hendiadys … the *sidqôt* yahweh are identical with the *sidqôt* of his people, there is no real distinction between them.” 777

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766 Hamilton refers to Josh 24:14; Judg 9:16, 19.
767 See note to Ex 15:25.
768 See note to Ex 15:25.
769 ‘The regulation of the law, or a legal regulation.’ See note to Ex 15:25.
770 2 impfc.
771 See note to Gen 21:16.
772 Italics Putnam.
773 Impv + perf.
774 Propp refers to Judg 4:6, 20:37, and with hesitance to Song 1:4.
775 2 impv.
776 Italics Putnam.
777 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 and she smote and she smote/pierced his temple
Westhuizen van der, “Hendiadys,” 53, “she shattered and she pierced his temple”
Judg 5:27 he bowed down, he fell, he laid down
Westhuizen van der, “Hendiadys,” 53, “he sank (to his knees), he fell, he lay”
Judg 6:29 and they inquired and they asked
Judg 7:3 fearful and trembling
Block, Judges, Ruth, 275, “who tremble with fright”;
Boling, Judges, 144, “downright afraid”;
Brongers, “Merismus,” 110-111 (not h.)
Judg 8:4 tired and pursuing
Block, Judges, Ruth, 288, “may be understood as a hendiadys: ‘wearily giving chase’”;
Boling, Judges, 154-155, “wearily giving chase”
Judg 8:19 my brothers, sons of my mother
Hamilton, Genesis 18-50, 551 n. 8, “his brother, his mother’s son”;
Held, “Notes,” 37 n. 50
Judg 9:2 your bone and your flesh
Judg 9:7 and he lifted his voice and he called and he said to them
Putnam, Reading, §4.11, p. 41

778 2 weqatal.
779 Italics van der Westhuizen.
780 3 perf.
781 2 impfc.
782 ‘And then they inquired thoroughly.’
783 2 adj. See also 1 Sam 28:5.
784 Italics Boling.
785 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
786 2 partc/2adj.
787 Italics Boling.
788 See note to Gen 43:29.
789 See note to Gen 43:29.
790 See note to Gen 29:14.
791 3 impfc.
Judg 9:9 הָבַשְׁתָּם אַלּוֹקָם וּמְאֹדָהָם God(s) and men
Hamilton, *Genesis 18-50*, 335 n. 34, “could be understood as a hendiadys, ‘you have struggled with everybody, God and men, and have prevailed’”792

Judg 9:11 יָדַעְתִּי זוֹאֲרָתִי my sweetness and my fruit/produce
Gesenius, *Grammar* (ed. Rödiger/Conant), 49, “the sweetness of my godly fruit”

Judg 9:13 הָבַשְׁתָּם אַלּוֹקָם God(s) and men
Hamilton, *Genesis 18-50*, 335 n. 34, “could be understood as a hendiadys, ‘you have struggled with everybody, God and men, and have prevailed’”793

Judg 9:16 נַעֲשָׂה אָנֹךְ with truth and with blamelessness/completeness

Judg 9:19 נַעֲשָׂה אָנֹךְ with truth and with blamelessness/completeness

Judg 9:48 הבָּאוֹתָהּ נוֹמַלִּים what you saw me do, hurry, do as I
Lambdin, *Introduction*, §173, p. 239, “What you have seen me do quickly do likewise”802

Judg 10:13 לֹא אַדִּבְרֶנָּהָי I will not add to save
Arnold/Choi, *Guide*, §4.3.3 (g), p. 149, “I will not deliver you again”804

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792 See note to Gen 32:29.
793 See note to Gen 32:29.
794 Noun + adj.
795 Block refers to Judg 9:16, 19.
796 Italics Boling. See note to Josh 24:14.
797 See note to Josh 24:14.
798 Noun + adj.
799 Italics Boling. See note to 9:16.
800 See note to Josh 24:14.
801 2 impv.
802 A verbal hendiadys, according to Lambdin.
803 Impf + infc.
804 Underlining and italics Arnold/Choi. A verbal hendiadys, according to Arnold/Choi.
Judg 11:11 to head and to ruler
Andersen/Freedman, *Micah*, 349, “can be hendiadys – ‘commander-in-chief.’”

Judg 13:3 and you shall become 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”

Judg 13:4 and wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”;
Melamed, “Two,” 176;
Talmon/Fields, “Collocation,” 88, “intoxicating drink”

Judg 13:5, 7 see you are pregnant och you will give birth
Stuart, *Exodus*, 86, “It is a standard hendiadys in Hebrew narrative for describing a baby coming into a family”

Judg 13:7 and wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”;
Melamed, “Two,” 176;
Talmon/Fields, “Collocation,” 88, “intoxicating drink”

Judg 13:10 and the woman made haste … and she ran
Maiberger, “…,” *TDOT*, vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of *mihar*, ‘hasten’, […] in hendiadys”

Judg 13:14 and wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”;
Melamed, “Two,” 176;
Talmon/Fields, “Collocation,” 88, “intoxicating drink”

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805 2 perfc.
806 See note to Gen 4:1.
807 See note to Lev 10:9.
808 See note to Lev 10:9.
809 See note to Lev 10:9.
810 The verb is a perfc.
811 See note to Gen 4:1.
812 See note to Lev 10:9.
813 See note to Lev 10:9.
814 See note to Lev 10:9.
815 2 impfc.
816 Maiberger refers to Judg 13:10; 1 Sam 17:48; Isa 59:17; Prov 6:18.
817 See note to Lev 10:9.
818 See note to Lev 10:9.
Judg 13:23 נֵבְלַיָּה יִשְׂרָאֵל burnt-offering and grain-offering
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198820

Judg 17:3 נֶפֶשׁ יִשְׂרָאֵל idol/graven image and molten image
Andersen, Habakkuk, 254, “could be hendiadys”821;
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”822;
Boling, Judges, 256, “molten figure”823;
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”824;
Levi, Inkongruenz, 88-89 n. 79825;
Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”826;
Milgrom, Leviticus 17-22, 1615, “a (silver-) plated carved image”827;
Oswalt, Isaiah 40-66, 257 n. 9, “*my handcrafted image* [...] this is almost certainly a hendiadys”828

Judg 17:4 נֶפֶשׁ יִשְׂרָאֵל idol/graven image and molten image
Andersen, Habakkuk, 254, “could be hendiadys”829;
Bewer, “Composition,” 263;
Block, Judges, Ruth, 480 n. 19, “A carved image overlaid with molten metal.”; 505 n. 128, “molten sculpture”830;
Boling, Judges, 256, “molten figure”831;
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”832;
Levi, Inkongruenz, 88-89 n. 79833;
Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”834;

819 See note to Lev 10:9.
820 See note to Ex 30:9.
821 See note to Deut 27:15.
822 See note to Deut 27:15.
823 Italics Boling.
824 See note to Deut 27:15.
825 See note to Deut 27:15.
826 See note to Deut 27:15.
827 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.”
828 Italics Oswalt. Oswalt refers to Judg 17:3-4 and Isa 48:5.
829 See note to Deut 27:15.
830 See note to Deut 27:15.
831 Italics Boling.
832 See note to Deut 27:15.
833 See note to Deut 27:15.
Milgrom, *Leviticus 17-22*, 1615, “a (silver-) plated carved image”835;
Oswalt, *Isaiah 40-66*, 257 n. 9, “my handcrafted image […] this is almost certainly a hendiadys”836

Judg 18:9 הַשְׁמִיתֶהָ המִצְבָּה to come, to inherit
Boling, *Joshua*, 423, “proceeding to take possession”838

Judg 18:14 הנשׁה לְאָבְדִים and idol/graven image and molten image
Andersen, *Habakkuk*, 254, “could be hendiadys”839;
Bewer, “Composition,” 263;
Boling, *Judges*, 256, “molten figure”841;
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”842;
Melamed, “Break-up” (Eng.), 125 n. 36, “a cast statue”844;
Millgrom, *Leviticus 17-22*, 1615, “a (silver-) plated carved image”845;
Oswalt, *Isaiah 40-66*, 257 n. 9, “my handcrafted image […] this is almost certainly a hendiadys”846

Judg 18:17 הנשׁה לְאָבְדִים the graven image … and the molten image
Millgrom, *Leviticus 17-22*, 1615, “if not a corrupt text, reflects a broken hendiadys […] a (silver-) plated carved image”847

Judg 18:18 הנשׁה לְאָבְדִים the graven image … and the molten image
Millgrom, *Leviticus 17-22*, 1615, “if not a corrupt text, reflects a broken hendiadys […] a (silver-) plated carved image”848

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834 See note to Deut 27:15.
835 See note to Judg 17:3.
836 Italics Oswalt. See note to Judg 17:3.
837 2 infc.
838 Italics Boling. See not to Deut 9:1.
839 See note to Deut 27:15.
840 See note to Deut 27:15.
841 Italics Boling.
842 See note to Deut 27:15.
843 See note to Deut 27:15.
844 See note to Deut 27:15.
845 See note to Judg 17:3.
846 Italics Oswalt. See note to Judg 17:3.
847 See note to Judg 17:3.
848 See note to Judg 17:3.
Judg 19:7 נָתָן וַיָּשָׁר and he returned and he lodged  
Lambdin, *Introduction*, §173, p. 239, “And he again spent the night there”;
*NET*, 1466 n. 10;
Putnam, *Insert*, §2.3.2, p. 38, “So he spent the night there again”;

Judg 19:31 נָתָן וַיָּשָׁר to the mediums and to the soothsayers
Milgrom, *Leviticus* 17-22, 1701 (not h.)

Judg 20:7 נָתָן and the ambusher drew and he smote  
Propp, *Exodus* 1-18, 407

Judg 21:2 נָתָן וַיָּשָׁר and they lifted their voice and they cried  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”;

1 Samuel

1 Sam 1:15 נָתָן וַיָּשָׁר and she answered … and she said
Bentinck, “Comparison,” 30, “this device [hendiadys] seems to signal that what follows is important”;
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”;
Labuschagne, “עֲנַי,” *TLOT*, vol, II, 929;
Stendebach, “ףַי,” *TDOT*, vol. XI, 218

1 Sam 1:15 נָתָן וַיָּשָׁר and wine and strong drink
Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”;

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849 2 impfc.
850 A *verbal hendiadys*, according to Lambdin.
851 See note to Gen 26:18.
852 Italics Putnam.
853 Italics Avishur.
854 2 impfc.
855 See note to Judg 4:6.
856 2 impfc.
857 See note to Gen 21:16.
858 See note to Gen 18:27.
859 See note to Gen 18:27a.
860 See note to Gen 18:27a.
Melamed, “Two,” 176. 

1 Sam 1:16
my complaints and my anger
Avishur, Studies, 103 n. 1, “anxiety and vexation.”

1 Sam 1:17
and he answered … and he said
Bentinck, “Comparison,” 30, “this device [hendiadys] seems to signal that what follows is important;”
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;”

1 Sam 1:20
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.”

1 Sam 1:21
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.”

1 Sam 2:3
do not increasingly speak high, high, going out
Putnam, Insert, §2.3.2, p. 38, “Don’t talk so much.”

1 Sam 3:5
return, lie down
Lambdin, Introduction, §173, p. 239, “Lie down again;”
NET, 1466 n. 10.

864 See note to Lev 10:9.
865 See note to Lev 10:9.
866 Italics Avishur.
867 2 impfc.
868 See note to 1 Sam 1:15.
869 See note to Gen 18:27.
870 See note to Gen 18:27a.
871 See note to Gen 18:27a.
872 2 impfc.
873 See not to Gen 4:1.
874 2 impfc.
875 See not to Gen 4:1.
876 2 impf.
877 Italics Putnam.
878 2 impv.
879 See note to Gen 26:18.
1 Sam 3:6α הֵעִיטָעָה וְהֵשַׁלְחָה יָהֵהוּ וַיַּאֲדַנֵּנֵי וָאֵל and YHWH added calling

_Vdiss, int (advm)\(^{880}\)

*NET*, 1466 n. 10\(^{881}\);

Putnam, *Insert*, §2.3.2, p. 38, “YHWH called Samuel again”\(^{882}\)

1 Sam 3:6β בְּשַׁלְחָה וַיַּעַכְבֶּל return, lie down

_Vdiss, asyn (advm)\(^{883}\)

Putnam, *Insert*, §2.3.2, p. 38, “Lie down again”\(^{884}\)

1 Sam 3:8 אֵבָּאָה וַיַּאֲדַנֵּנֵי and YHWH added calling

_Vdiss, int (advm)\(^{885}\)

*NET*, 1466 n. 10\(^{886}\)

1 Sam 3:12 הֵעִיטָעָה וַיַּאֲדַנֵּנֵי beginning and ending

_Vdiss\(^{887}\)

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”

1 Sam 7:9 בְּהִרְמָנִי וַיֵּבֶשׁ burnt offering, whole offering

_Nsemf, asyn\(^{888}\)

Tsumura, *1 Book of Samuel*, 235, “As a wholly burnt sacrifice […] is an adverbial use of a hendiadys conjuncted asyndetically”

1 Sam 7:9-10 הִרְמָנִי וַיֵּבֶשׁ and YHWH answered … and YHWH thundered

_Vdiss, int\(^{889}\)

McCarter Jr, *1 Samuel*, 145, “Though interrupted by the parenthesis the two verbs function in virtual hendiadys: ‘Yahweh answered in thunder/thundered an answer’”

1 Sam 7:16 בְּהִרְמָנִי and he went … and he encircled

_Vdiss, int\(^{890}\)

Tsumura, *1 Book of Samuel*, 240, “go around”\(^{891}\)

1 Sam 8:9 וַיֹּאמְרוּ הוֹאָרָה you shall indeed warn them and you shall declare to them

_Vsr, ds + 1Vsemf, int\(^{892}\)

Tsumura, *1 Book of Samuel*, 252, “legally declare […] is a hendiadic [sic] expression”\(^{893}\);


\(^{880}\) Impfc + infc.

\(^{881}\) See note to Gen 26:18.

\(^{882}\) Italics Putnam.

\(^{883}\) 2 impv.

\(^{884}\) Italics Putnam.

\(^{885}\) Impfc + infc.

\(^{886}\) See note to Gen 26:18.

\(^{887}\) 2 infabs.

\(^{888}\) Italics Tsumura. He also refers to the same combination with the conjunction in Ps 51:21 [19].

\(^{889}\) 2 impfc.

\(^{890}\) 2 perfc.

\(^{891}\) A verbal hendiadys, according to Tsumura.

\(^{892}\) Infabs, impf + perfc.

\(^{893}\) Italics Tsumura.

\(^{894}\) 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 a young man and good
Tsumura, I Book of Samuel, 264, “a fine young man”

1 Sam 11:4 and all the people lifted their voice and they cried
Hubbard, Ruth, 105-106 n. 50, “depicts a loud, audible crying”

1 Sam 12:2 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”

1 Sam 14:52 and Saul saw every mighty man and every son of strength
Talmon, “Study,” 340, “serves as a hendyadys [sic]”

1 Sam 15:23 and iniquity and idols
Klein, 1 Samuel, 153, “probably a hendiadys meaning evil teraphim or worthless teraphim”;
Tsumura, I Book of Samuel, 400 n. 58, 402, “wickedness and idolatry”;
Wakely, “ns,” NIDOTTE, vol. I, 312, “most likely functions as a hendiadys for ‘evil teraphim/idols’ or ‘the evil of idolatry’”

1 Sam 17:40 in the shepherds bag that was his and in the pouch
Bullinger, Figures, 660, “i.e., in his shepherd’s leather bag”;
Lee, Grammar, 304, “in the shepherd’s vessel, AND in the bag”

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895 Noun + adj.
896 Italics Tsumura.
897 2 impfc.
898 See note to Gen 21:16.
899 Qatal + wegatal.
900 Italics Waltke/O’Connor.
901 Talmon refers to 1 Sam 14:52; Ruth 2:1.
902 Conc + abstr.
903 ‘Evil of idols, sin of idols.’
904 Italics Bullinger.
905 Italics and capital letters Lee. In the edition from 1827.
1 Sam 17:48 and David **hastened and he ran**  
Maiherger, “ותיר,” *TDOT*, vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of mihar, ‘hasten’, […] in hendiadys”907

1 Sam 18:23 poor and dishonored  

1 Sam 19:2 and **you shall sit** in secret and **you shall hide**  
McCartner Jr, *1 Samuel*, 321, “a good example of verbal hendiadys and thus should be rendered, ‘Remain hidden …’ or ‘Keep hidden’…”;
Tsumura, *I Book of Samuel*, 490, “you shall sit in a secret place and hide yourself”

1 Sam 19:20 and Samuel was **standing, standing firm/upright** over them  
Avishur, “Pairs,” 72, “standing as head over them”911

1 Sam 19:24 all that day and all the night  
Tsumura, *I Book of Samuel*, 499, “the hendiadic phrase ‘all the day and all the night’”

1 Sam 20:41 and **he fell** on his face to the earth and **he bowed down**  
Cohen, “Saga,” 325, 337 n. 27913

1 Sam 23:22 and know and see  
Fassberg, “Sequences,” 56, “verbal hendiadys”915; *NET*, 505 n. 6, “Determine precisely”916

1 Sam 23:23 and see and know  
*NET*, 505 n. 6, “locate precisely”

1 Sam 24:9 and David **fell down** on his face to the earth and **he bowed down**  
Cohen, “Saga,” 325, 336 n. 22919;

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906 2 impfc.
907 See note to Judg 13:10.
908 2 adj.
909 2 perfc.
910 2 partic.
911 This is, according to Avishur, an ‘appositional hendiadys.’
912 2 impfc.
913 See note to Josh 5:14.
914 2 impv.
915 With references to Shulman, “Forms,” and Davidson, *Syntax*.
916 With reference to 1 Sam 23:23.
917 2 impv.
918 2 impfc.
Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”

1 Sam 24:17 and Saul lifted his voice and he wept 

Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”

1 Sam 25:23α and she hastened and she descended 

Arnold/Choi, §4.3.3 (g), p. 148, “she **quickly dismounted**”

1 Sam 25:23β and **she fell down** before David’s face, on her face and she bowed down 

Cohen, “Saga,” 325, 337 n. 27

1 Sam 25:42 and she hastened and she arose 

Tsumura, *1 Book of Samuel*, 593 n. 86, “hurriedly arose”

1 Sam 26:23 his righteousness and his faithfulness 


1 Sam 28:3α 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”

Lee, *Grammar*, 304, “i.e. in his city Ramah”

1 Sam 28:3β the mediums and the soothsayers 

Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”

Melamed, “Two,” 176

1 Sam 28:5 and he feared and his heart trembled 

Tsumura, *1 Book of Samuel*, 620, “his heart feared and trembled”

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919 See note to Gen 24:26.
920 See note to Gen 24:26.
921 See note to Gen 21:16.
922 2 impfc.
923 Underlining and italics Arnold/Choi. A *verbal hendiadys*, according to Arnold/Choi.
924 2 impfc.
925 See note to Josh 5:14.
926 2 impfc.
927 A *verbal hendiadys*, according to Tsumura.
928 Italics Bullinger.
929 Italics Lee. In the edition from 1827.
931 Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.
932 2 impfc.
933 A *verbal hendiadys*, according to Tsumura.
1 Sam 28:9 the mediums and the soothsayer Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”934; Melamed, “Two,” 176, 178935.

1 Sam 28:14 and he fell on his face to the earth and he bowed down Cohen, “Saga,” 325, 336 n. 22937; Stuart, Exodus, 290 n. 53, “submit worshipfully’ or the like938.

1 Sam 30:4 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”939.

1 Sam 30:22 evil and wickedness/worthless Tsumura, 1 Book of Samuel, 645, “evil and worthless”940.

1 Sam 30:25 to a statute and to a judgment Houtman, Exodus, vol. II, 313, “Probably […] it is a hendiadys […] ‘a binding statute’”942; Melamed, “Two,” 175943, ‘NET, 512 n. 12, “a binding ordinance”.

2 Samuel

2 Sam 1:2α from the camp, from with Saul Anderson, 2 Samuel, 4, “This may be a hendiadys […] and therefore we render: ‘from Saul’s camp’”.

2 Sam 1:2β and he fell down to the ground and he bowed down Cohen, “Saga,” 325, 337 n. 27945.

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934 See note to Lev 19:31.
935 Melamed refers to these two nouns as a hendiadys. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.
936 2 impfc.
937 See note to Gen 24:26.
938 See note to Gen 24:26.
939 See note to Gen 21:16.
940 Adj + noun/adj.
941 Italics Tsumura.
942 See note to Ex 15:25.
943 Melamed refers to the combination of these nouns as a hendiadys.
944 2 impfc.
945 See note to Josh 5:14.
2 Sam 2:6 loving-kindness and truth

Alter, *Five Psalms*, 301, “steadfast loyalty”;

Andersen, *Habakkuk*, 213946;

Anderson, 2 Samuel, 27, “lasting loyalty” [...] “perhaps a hendiadys”947;

Arnold/Choi, Guide, §4.3.3 (g), p. 148, “true faithfulness”948;

Brichto, *Grammar*, 41, “enduringly faithful” or “faithfully true”949;

Clark, *Word*, 242-255950;

Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”951;

Girard, *Psaumes 1-50*, 56;

Glueck, *Bible*, 55, 79, 102;

Greenberg, “Torah,” 230;

Hamilton, *Genesis 18-50*, 144, “true kindness”952;


Kuyper, “Grace,” 6-7954;

Mascarenhas, *Function*, 210955;

Melamed, “Two,” 175956;


Stoebe, “ℜב‎,” *TLOT*, vol. II, 451;

VanGemeren, *Psalms*, 274, “the phrase could well be considered a hendiadys; ‘faithful love’”;

Wildberger, “ 있으,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination hesed we’emet as a hendiadys, ‘lasting mercy’”;


2 Sam 2:22 and Abner added again to say

Miller, *Representation*, 179, “Abner said again”

2 Sam 3:16 and he went with her, her husband, going and weeping

Rand, *Introduction*, 322

946 See note to Gen 24:27.

947 Italics Anderson.

948 Underlining and italics Arnold/Choi.

949 See note to Gen 24:27.

950 See note to Gen 24:49.

951 Italics Dentan. See note to Gen 24:27.

952 See note to Gen 24:27.

953 See note to Gen 24:49.

954 See note to Gen 24:49.

955 See note to Gen 24:27.

956 See note to Gen 24:27.

957 ‘True loving-kindness.’ See note to Gen 47:29.

958 See note to Ex 34:6.

959 Impfc + infc.

960 Impfc, infabs + infabs.
2 Sam 3:32
and the king lifted his voice and he cried
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”;
*NET*, 519 n. 2, “The king cried loudly”

2 Sam 3:38 a prince and a great
*NET*, 519 n. 8, “a great leader”;

2 Sam 4:7 and they struck him and they killed him
*NET*, 519, “They mortally wounded him”; 519 n. 20, “a verbal hendiadys”

2 Sam 6:13 an ox and a fatling
McCarter Jr, *2 Samuel*, 166, “a fatted bull […] is probably […] a hendiadys”

2 Sam 7:6 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, “Τέμενος,” *TDOT*, vol. IX, 63 (not h.), “it is hardly allowable to understand the phrase as a hendiadys”;
Zeltwohnung968; “𝑇έμενος,” *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”;
Weber, “,” *TWOT*, vol. I, 229, “a dwelling tent”

2 Sam 7:16 your house and your kingdom
Anderson, *2 Samuel*, 123, “may be a a case of hendiadys (i.e., ‘your royal house’);

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961 2 impfc.
962 See note to Gen 21:16.
963 Noun + adj.
964 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.
965 ‘A great leader.’
966 2 impfc.
967 Italics McCarter Jr.
968 ‘Tent habitation.’
969 Italics Waltke/O’Connor.
Murray, *Prerogatives*, 195, “your royal dynasty”; 216 “your royal house”

2 Sam 8:11 מִלְחָמָה נַעֲרַת הָאָרֶץ the silver and the gold
Talmon/Fields, “Collocation,” 88, “riches”

2 Sam 8:15 מִלְחָמָה נַעֲרַת הָאָרֶץ judgment and righteousness
Brichto, *Grammar*, 41, “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”;
Melamed, “Two,” 175;
Reimer, “רָצִין,” *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”;
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’”;
Weinfeld, “Justice,” 228

2 Sam 9:6 וַיִּשָּׂכָה הוּא and he fell on his face and he bowed down
Cohen, “Saga,” 325, 337 n. 27

2 Sam 13:14 and he afflicted her and he layed with her
Gravett, “Rape,” 281 n. 4, “but he was stronger than her and he forcefully lay with her”

2 Sam 13:36 and they lifted their voice and they wept
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”

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970 Italics McCarter Jr.
971 See note to Gen 13:2.
972 Italics Brichto. Brichto considers the combination of these nouns a *hendiadys*.
973 Melamed refers to this combination of nouns as a *hendiadys*.
974 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.
975 See note to Ps 99:4.
976 Weinfeld refers to the combination of these nouns as a *hendiadys*.
977 2 impfc.
978 See note to Josh 5:14.
979 2 impfc.
980 2 impfc.
981 See note to Gen 21:16.
2 Sam 14:4 and she fell on her face to the earth and she bowed down
Cohen, “Saga,” 325, 337 n. 27

2 Sam 14:7 name and remnant
Brongers, “Merismus,” 110-111 (not h.)

2 Sam 14:22 and Joab fell on his face to the earth and he bowed down
Cohen, “Saga,” 325, 337 n. 27;
Stuart, Exodus, 290 n. 53, “‘submit worshipfully’ or the like”

2 Sam 15:4 strife/dispute and judgment
Anderson, 2 Samuel, 193, “may be an instance of legal pleonasm […] or hendiadys (‘just cause’)…”;
Avischur, Studies, 110, 330, “judgement [sic] of suit”;
NET, 533 n. 1, “a judicial complaint”;

2 Sam 15:7 year/he repeated and he said
Althann, “Meaning,” 252, “One may tentatively suggest that repeat is a hendiadys […] he speaks insistently”

2 Sam 15:14 hasten to go
Lambdin, Introduction, §173, p. 239, “Go quickly”

2 Sam 15:20 loving-kindness and truth
Alter, Five Psalms, 301, “steadfast loyalty”;
Andersen, Habakkuk, 213;
Brichto, Grammar, 41, “‘enduringly faithful’ or ‘faithfully true’”;
Clark, Word, 242-255;
Dentan, “Affinities,” 43, n. 3, “The meaning is something like ‘enduring love, kindness or loyalty’”;
Glueck, Bible, 55, 79, 102;
Greenberg, “Torah,” 230;

982 2 impfc.
983 See note to Josh 5:14.
984 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
985 2 impfc.
986 See note to Josh 5:14.
987 See note to Gen 24:26.
988 Italics Avischur.
989 ‘Legal cases.’
990 A crux, according to Althann, in which shanah, ‘year,’ is conjectured to be derived from the verb shanah, ‘repeat.’
991 Impv + infc.
992 A verbal hendiadys, according to Lambdin.
993 Andersen refers to the noun combination as a hendiadys.
994 Italics Dentan. See note to Gen 24:27.

2 Sam 19:13 יָּבַר בְּבָנִי, וְנִבְּשָׁנִי my bone and my flesh
Schorr, “Les composés,” 170, “parent”\(^{1003}\)

2 Sam 19:14 יָּבַר בְּבָנִי, וְנִבְּשָׁנִי my bone and my flesh
Schorr, “Les composés,” 170, “parent”\(^{1004}\)

2 Sam 20:1 שָׁמַע בְּבָנִי, וְנִבְּשָׁנִי we have no portion in David and no possession in the son of Jesse
Hamilton, *Genesis* 18-50, 287 n. 16, “patrimony”\(^{1005}\)

2 Sam 20:15 שָׁמַע בְּבָנִי, וְנִבְּשָׁנִי destroying to make falling
Greenfield, “Notes,” 215 n. 4, “demolishing”

2 Sam 20:19 שָׁמַע בְּבָנִי, וְנִבְּשָׁנִי a city and a mother
Avishur, *Studies*, 102, “a metropolis”;
Bullinger, *Figures*, 660, “a city, yes – and a mother city too; or a metropolitan city”\(^{1007}\);
König, *Stilistik*, 160, “Metropolis”;
Lee, *Grammar*, 304, “i.e. a mother city, or metropolis”\(^{1008}\);
*NET*, 542 n. 1, “an important city”;

\(^{997}\) See note to Gen 24:27.
\(^{998}\) See note to Gen 24:27.
\(^{999}\) See note to Gen 24:27.
\(^{1000}\) See note to Gen 24:27.
\(^{1001}\) See note to Gen 24:27.
\(^{1002}\) See note to Gen 24:27.
\(^{1003}\) See note to Gen 24:27.
\(^{1004}\) See note to Gen 24:27.
\(^{1005}\) See note to Gen 24:27.
\(^{1006}\) See note to Gen 24:27.
\(^{1007}\) See note to Gen 24:27.
\(^{1008}\) See note to Ex 34:6.
\(^{1009}\) See note to Gen 29:14.
\(^{1009}\) See note to Gen 29:14.
\(^{1010}\) See note to Gen 31:14.
\(^{1010}\) Partc, b + infc.
\(^{1010}\) Italics Bullinger.
\(^{1010}\) ‘Mother city – metropolis.’
Segal, *Introduction*, 42, “תִּיְרָאָה”

2 Sam 20:23
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”

2 Sam 21:4
silver and gold

Talmon/Fields, “Collocation,” 88, “riches”

2 Sam 22:2
my rock and my stronghold

McCartner Jr, *2 Samuel*, 464, “my cliffside stronghold”

2 Sam 22:3αβ
God, my rock

McCartner Jr, *2 Samuel*, 464, “my divine crag”

2 Sam 22:3βα
my shield and horn

McCartner Jr, *2 Samuel*, 464, “my sovereign peak of safety”

2 Sam 22:3ββ
my stronghold and my refuge

McCartner Jr, *2 Samuel*, 464 “my lofty refuge”

2 Sam 22:27
crooked, shrewd/crooked

Waltke, *Proverbs 1-15*, 398

1 Kings

1 Kgs 1:16
and Bat-Sheba bowed and she bowed down

Cohen, “Saga,” 325, 336 n. 22

Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”

1 Kgs 1:31
and Bat-Sheba fell on her face to the earth and she bowed down

Cohen, “Saga,” 325, 336 n. 22

Stuart, *Exodus*, 290 n. 53, “‘submit worshipfully’ or the like”

1010 ‘A mother city.’
1011 See note to Gen 13:2.
1012 McCarter Jr interprets ‘my shield and horn, my salvation, my stronghold and my refuge’ as “my sovereign peak of safety.”
1013 See note to 2 Sam 22:3ba.
1014 See note to Deut 32:5.
1015 2 impfc.
1016 See note to Gen 24:26.
1017 See note to Gen 24:26.
1018 2 impfc.
1019 See note to Gen 24:26.
1020 See note to Gen 24:26.
1 Kgs 3:3 sacrificing and burning incense
Weinfeld, *School*, 326, “הָעַבְדָה וּנְסָח, which seems to be a hendiadys”.

1 Kgs 3:6 in truth and in righteousness

1 Kgs 3:12 wise and discerning
Melamed, “Break-up” (Hebr.), 200.

1 Kgs 7:14 the wisdom and the understanding
Melamed, “Break-up” (Hebr.), 200.

1 Kgs 8:23 the covenant and the loving-kindness
Avisshur, *Studies*, 105, “covenant and steadfast love”.

1 Kgs 8:28 to the cry and to the prayer
Avisshur, *Studies*, 110, “cry of prayer”.

1 Kgs 8:29 night and day

1 Kgs 8:37 blight, mildew
Avisshur, “Pairs,” 71, “blight (or) mildew”.

1 Kgs 8:37 locust, caterpillar
Avisshur, “Pairs,” 67 n. 212; *Studies*, 142 n. 1, “locust and caterpillar”.

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1021 2 partc.
1022 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.
1023 Franke refers to 1 Kgs 3:6; Isa 48:1; Jer 4:2; Zech 8:8.
1024 2 adj.
1025 See note to Gen 41:33.
1026 See note to Ex 36:1.
1027 Italics Avisshur. See note to Deut 7:9.
1028 See note to Deut 7:9.
1029 Italics Avisshur. Avisshur refers to 1 Kgs 8:28; Jer 7:16; 11:14 and 2 Chr 6:19.
1030 Levi refers to 1 Kgs 8:28, 38, 45, 49, 54; 2 Chr 6: 19, 29, 35, 39.
1031 See note to Gen 8:22bb.
1032 See note to Gen 8:22bb.
1033 This is, according to Avisshur, an ‘appositional hendiadys.’ He also refers to 2 Chr 6:28.
1034 Avisshur refers to 1 Kgs 8:37; 2 Chr 6:28.
1 Kgs 8:38 הַעֲנָתָם, פְּלִקַּתָם, שָלֹותָם, פָּרֹתָם all prayer, all supplication
Levi, Inkongruenz, 93 n. 87

1 Kgs 8:45, 49 מְבֹאָם, פְּלִקַּתָם, שָלֹותָם, פָּרֹתָם their prayer and their supplication
Levi, Inkongruenz, 93 n. 87

1 Kgs 8:47 מחָאשָה, אֹמָןָם, מִזְבֵּחַ, מְבֹאָם, מְפִקָּתָם and if they change their heart … and they shall turn and they shall supplicate
Waltke/O’Connor, Introduction, §32.3b, p. 540, “And if they have a change of heart … and repent and plead”

1 Kgs 8:54 מְבֹאָם, מְפִקָּתָם all prayers and supplications
Levi, Inkongruenz, 93 n. 87

1 Kgs 8:58 מְבֹאָם, מְפִקָּתָם, מִשְׁפֹּתָם, מִשְׁפּוּטָם and to his statutes and to his judgments
Melamed, “Two,” 175, 177

1 Kgs 8:64 מְבֹאָם, מִזְבֵּחַ, מְפִקָּתָם, מַעֲטָנוּתָם the burnt-offering and the grain-offering
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198

1 Kgs 9:4 מְבֹאָם, מִשְׁפּוּטָם, מִשְׁפֹּתָם my statutes and my judgments
Melamed, “Two,” 175, 177

1 Kgs 10:9 מְבֹאָם, מְפִקָּתָם justice and righteousness
Brichto, Grammar, 41, “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”;
Melamed, “Two,” 175;
Reimer, תְּמִקָּם, 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”

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1034 See note to 1 Kgs 8:28.
1035 See note to 1 Kgs 8:28.
1036 Italics Waltke/O’Connor.
1037 See note to 1 Kgs 8:28.
1038 See note to Ex 15:25.
1039 See note to Ex 30:9.
1040 See note to Ex 15:25.
1041 Italics Brichto. See note to 2 Sam 8:15.
1042 Melamed refers to the combination of these nouns as a hendiadys.
1043 See note to 2 Sam 8:15.
sacrificing and burning incense, Weinfeld, *School*, 326, “‘הַשְּפָּרָה וִיבֵרַע,’ which seems to be a hendiadys”

and you shall answer and you shall speak, Stendebach, “‘יְדֵֽעַ,’ *TDOT*, vol. XI, 218, “When the combination of ‘אָנָה’ with ‘אָמַר’ or ‘דֶּבֶר’ was understood as a hendiadys, ‘אָנָה’ could also be used without more precise qualifications”

what portion to us in David and no possession in the son of Jesse, Hamilton, *Genesis 18-50*, 287 n. 16, “‘patrimony’”

and he returned and he did, *NET*, 1466 n. 10

other gods and molten images, Houtman, *Exodus*, vol. III, 639 n. 55

restrained and forsaken(?), Brongers, “‘Merismus,’” 110-111 (*not h*); Talmon/Fields, “‘Collocation,’” 112, “‘ruler’ or ‘leader’”

silver and gold, Talmon/Fields, “‘Collocation,’” 88, “‘riches’”

and his redeemers and his friends, Talmon/Fields, “‘Collocation,’” 96

and he stood up and he went, Dobbs-Allsopp, “‘Hebrew,’” 39

and he called to YHWH and he said, Putnam, *Reading*, §4.11, p. 40
1 Kgs 18:10 the kingdom and the nation
Talon, *Kingship*, 13 n. 14, “should be considered a hendiadys, a composite designation of Israels’ national essence"\(^{1057}\)

1 Kgs 18:27 meditating/complaining/talking and indeed departing/defecating to him?
Rendsburg, “Mock,” 414, 416, “he may be defecating/urinating”

1 Kgs 18:41 Harman, “Particles,” *NIDOTTE*, vol. IV, 1037, “eat and drink”;

1 Kgs 19:6 and he returned and he layed down
*NET*, 1466 n. 10\(^{1061}\);
Pratico/van Pelt, *Hebrew*, 374, “he lay down again”\(^{1062}\);
Rand, *Introduction*, 170\(^{1063}\)

1 Kgs 19:12ab a silent voice
Gesenius, *Lehrbuch*, 854, “leise Stimme”\(^{1064}\)

1 Kgs 19:15 go, return
Propp, *Exodus 1-18*, 215\(^{1069}\)

1 Kgs 20:1, 21 and horse and chariot
Melamed, “Break-up” (Eng.), 128-129 n. 45\(^{1070}\)

1 Kgs 20:33 they divined and they hastened
Bullinger, *Figures*, 660, “divined, yes – and quickly too; or as in A.V., ‘diligently observed,’ with the emphasis on the word diligently”\(^{1071}\)

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\(^{1057}\) Talmon refers to 1 Kgs 18:10; Isa 60:12; Jer 18:7-9; 2 Chr 32:15, and adds ‘etc.’
\(^{1058}\) 2 impv.
\(^{1059}\) Italics Waltke/O’Connor. Waltke/O’Connor refer to the combination as two clauses.
\(^{1060}\) 2 impfc.
\(^{1061}\) See note to Gen 26:18.
\(^{1062}\) Italics Pratico/van Pelt who refer to this example as a *verbal hendiadys*.
\(^{1063}\) It seems that the reason for the phrase to be considered a *hendiadys* by Kittel/Hoffer/Wright is the fact that the two adjectives do not agree in gender with the previous noun.
\(^{1064}\) Italics Seow.
\(^{1065}\) Noun + 2 adj.
\(^{1066}\) 2 impv.
\(^{1067}\) See note to Ex 4:18.
\(^{1068}\) See note to Ex 14:9.
\(^{1069}\) Impf + impfc.
1 Kgs 21:10, 13 God and king

Andersen, *Background*, 52, “The lack of the article [...] suggests an archaism and could point to hendiadys”

1 Kgs 21:21 a restrained and forsaken(?)

Brongers, “‘Merismus,’” 110-111 (not h.)

Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’”

1 Kgs 22:12 go up (to) Ramot-Gilead and be successful


1 Kgs 22:44 sacrificing and burning incense

Weinfeld, *School*, 326, “which seems to be a hendiadys”

2 Kings

2 Kgs 1:10, 11, 12 and Elijah answered and he spoke

Stendebach, “‘hînî,” *TDOT*, vol. XI, 218

2 Kgs 4:17 and the woman 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”

2 Kgs 4:37 and she fell on his feet and she bowed down

Cohen, “Saga,” 325, 337 n. 27

2 Kgs 5:9 with his horse and with his chariot

Melamed, “Break-up” (Eng.), 128-129

1072 2 pass partc.
1073 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Deut 32:36.
1074 See note to Deut 32:36.
1075 2 impv.
1076 ‘Draw out with success.’
1077 2 partc.
1078 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.
1079 2 impfc.
1080 See note to Josh 22:21.
1081 2 impfc.
1082 See not to Gen 4:1.
1083 2 impfc.
1084 See note to Josh 5:14.
2 Kgs 5:23 be willing, take
Lambdin, *Introduction*, §173, p. 239, “Be content to take”...

2 Kgs 6:14, horses and chariot
Melamed, “Break-up” (Eng.), 128-129 n. 46

2 Kgs 6:15 and horse and chariot
Melamed, “Break-up” (Eng.), 128-129 n. 45

2 Kgs 6:17 horses and chariot
Melamed, “Break-up” (Eng.), 128-129 n. 46

2 Kgs 7:6 chariot-noise, horse-noise
Melamed, “Break-up” (Eng.), 128-129

2 Kgs 7:8 silver and gold
Talmon/Fields, “Collocation,” 88, “riches”...

2 Kgs 9:8 a restrained and forsaken(?)
Brongers, “Merismus,” 110-111 (not h.),
Talmon/Fields, “Collocation,” 112, “‘ruler’ or ‘leader’”...

2 Kgs 10:2 the chariot and the horses
Melamed, “Break-up” (Eng.), 128-129 n. 46

2 Kgs 12:4 sacrificing and burning incense
Weinfeld, *School*, 326, “...seems to be a hendiadys”...

2 Kgs 14:4 sacrificing and burning incense
Weinfeld, *Deuteronomy*, 326, “...seems to be a hendiadys”...

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1085 See note to Ex 14:9.
1086 2 impv.
1087 A *verbal hendiadys*, according to Lambdin.
1088 See note to Ex 14:9.
1089 See note to Ex 14:9.
1089 See note to Ex 14:9.
1090 See note to Ex 14:9.
1091 See note to Ex 14:9.
1092 See note to Gen 13:2.
1093 2 pass. partic.
1094 “... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Deut 32:36.
1095 See note to Deut 32:36.
1096 See note to Ex 14:9.
1097 2 partic.
1098 See note to 1 Kgs 3:3.
1099 2 partic.
1100 See note to 1 Kgs 3:3.
2 Kgs 14:10  
be honored and sit in your house  
Schorr, “Les composés,” 173, “reste en honneur dans ta maison”\textsuperscript{101}\textsuperscript{102}

2 Kgs 14:26  
and end of a restrained(?) and end of a forsaken(?)  
Brongers, “Merismus,” 110-111 (not h.)\textsuperscript{103}

2 Kgs 15:4  
sacrificing and burning incense  
Weinfeld, School, 326, “which seems to be a hendiadys”\textsuperscript{104}

2 Kgs 15:35  
sacrificing and burning incense  
Weinfeld, School, 326, “which seems to be a hendiadys”\textsuperscript{105}

2 Kgs 16:4  
and he sacrificed and he burned incense  
Weinfeld, School, 326, “which seems to be a hendiadys”\textsuperscript{106}

2 Kgs 16:7  
your servant and your son  
Rofé, Deuteronomy, 109, n. 21, “a person who is dependent upon you and subservient to you”\textsuperscript{107}

2 Kgs 16:13  
his burnt-offering and his grain-offering  
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198\textsuperscript{108}\textsuperscript{109}

2 Kgs 17:37  
and the statutes and the judgments  
Melamed, “Two,” 175, 177\textsuperscript{110}\textsuperscript{111}

2 Kgs 18:28  
and he spoke and he said  
Putnam, Insert, §2.3.1, p. 38, “a parallel hendiadys […] “And he spoke, and said”\textsuperscript{112}\textsuperscript{113}

\textsuperscript{101} 2 impv.
\textsuperscript{102} “Stay with honour in your house.”
\textsuperscript{103} “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Deut 32:36.
\textsuperscript{104} 2 partc.
\textsuperscript{105} See note to 1 Kgs 3:3.
\textsuperscript{106} See note to 1 Kgs 3:3.
\textsuperscript{107} 2 impfc.
\textsuperscript{108} See note to 1 Kgs 3:3.
\textsuperscript{109} See note to Ex 30:9.
\textsuperscript{110} See note to Ex 15:25.
\textsuperscript{111} 2 impfc.
\textsuperscript{112} Italics Putnam.
2 Kgs 19:7

Text: נֹתָן לָהּ רֹוקְעַת אֶת הָעִנֶר יַשְׁמֵעָה נְדִיס.  
Translation: giving by/to him a spirit and he will hear a rumour  
Ndiss, int

Girard, *Symboles*, 365, 439 n. 171

2 Kgs 19:22

Text: הֲכִי צָאֲפָן כָּל הָאָדָם  
Translation: you have reproached and you have blasphemed  
Vsemf

Johnson, *Perfekt*, 45

2 Kgs 20:19

Text: נְדִיס הֶבְקָע לְעָשָׁה נֶגֶר  
Translation: peace and truth  
Ndiss

Avishur, *Studies*, 155 n. 2

Ben Zvi/Hancock/Beinert, *Readings*, 104


Jepsen, "ה‘תָּנָא," *TDOT*, vol. I, 311

Melamed, “Two,” 177, “‘תָּנָא תָּנָא’”;

Levi, *Inkongruenz*, 90 n. 8

Lundbom, *Jeremiah 1-20*, 707, “true peace”

Segal, *Introduction*, 43, “תָּנָא תָּנָא”

2 Kgs 21:6

Text: מִדְמוֹנֵי לֹא אֵין בִּבְצוֹרָן  
Translation: medium and soothsayers  
Nsemf, b

Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”

Melamed, “Two,” 176, 178

Sweeney, *Josiah*, 58

2 Kgs 21:8

Text: הַנִּיְקִיָּה לֹא בַּשְׁמַשְׁתָּה  
Translation: they will observe to do  
Vdiss (adv)

Spawn, *Formulae*, 170 n. 72

2 Kgs 23:24

Text: אֱכֹל הָעָדָר בֶּן יַשְׁמֵעָה  
Translation: the mediums and the soothsayers  
Nsemf, b

Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”

Melamed, “Two,” 176, 178

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1114 Girard refers to 1 Kgs 19:7; Isa 37:7.

1115 *Qatal* + *weqatal*.

1116 Avishur refers to 2 Kgs 20:19; Isa 39:8; Jer 33:6; Zech 8:16, 19.

1117 Ben Zvi/Hancock/Beinert refer also to Jer 14:13.

1118 ‘Constant peace.’ References are given to 2 Kgs 20:19; Isa 39:8; Jer 33:6.

1119 Jepsen refers to the combination of these nouns 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.

1120 ‘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.

1121 Levi refers to 2 Kgs 20:19; Isa 39:8; Jer 33:6; Zech 8:19; Esth 9:30.


1124 See note to Lev 19:31.

1125 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.

1126 Impf + infc.

1127 See note to Lev 19:31.

1128 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
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”

Isaiah

Isa 1:2
I have reared and I have raised
Johnson, Perfekt, 73

Isa 1:12-13
trampling my courts, do not continue bringing vain offering
Spreeafico, “Nahum,” 108, “The two objects with the infinite would form a hendiadys: they trample the courts bringing vain offerings”

Isa 1:13
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”;
Kuntz, “Agent,” 124, “the iniquitous solemn assembly”;
NET, 1029 n. 14, “sin-stained celebrations”;
Oswalt, Isaiah 1-39, 93, 97, “iniquity and solemnity […] may contain a hendiadys”

Isa 1:16
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”

Isa 1:27
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”

1129 Impf + infc.
1130 Underlining and italics Arnold/Choi. A verbal hendiadys, according to Arnold/Choi.
1131 Qatal + weqatal.
1132 The analysis above is based on the assumption that Spreeafico by ‘infinite’ refers to the infinitive construct.
1133 ‘Iniquity of assembly.’ Here Glassius adds, “Sed alii aliter hoc explicant,” ‘others explain this in other ways.’
1134 Italics Kuntz.
1135 Italics Oswalt.
1136 2 impv.
1137 Italics Williamson.
Isa 2:2 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, Expressssions, 185

Isa 2:3 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”

Isa 2:7 silver and gold
Talmon/Fields, “Collocation,” 88, “riches”

Isa 3:1 their tongue and their deeds
Avishur, Studies, 103 n. 1, “their speech and their deeds”

Isa 4:4 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’”

Isa 5:6 thorn and thorn
Alonso Schökel, “Analyse,” 156;
Brongers, “Merismus,” 110-111 (not h.)
Kloppenborg Verbin, “Practices,” 142 n. 20, “appears to be a hendiadys”

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1138 Babut refers to Isa 2:2; Mic 4:1.
1139 Impv + weyiqtol.
1140 Italics Waltke/O’Connor, who refer also to Mic 4:2.
1141 See note to Gen 13:2.
1142 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
1143 Italics Avishur.
1144 ‘Cloud of smoke.’
1146 Kloppenborg Verbin refers also to Isa 9:17; 27:4.
Kuntz, “Agent,” 124, “briers and thistles”\textsuperscript{1147};
Schorr, “Les composés,” 173\textsuperscript{1149}

Isa 5:7 נַחַל לָצֵי הָעָנָה לְשֵׁם יְהֹוָה נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ and he hoped for justice, and behold, oppression, for righteousness, but behold, a cry
Blenkinsopp, Isaiah 56-66, 32\textsuperscript{1150}

Isa 5:19 זֶרֶק אֵלֶּה הָעַדָּה לְאָדָם נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ Nidiss in Pa

Isa 5:29 נָא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה הָעַדָּה יָרֵא לְאֵלֶּה H 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”\textsuperscript{1152}

Isa 6:3 בַּחֲרֹן אֲנָה לִבְאָשֵׁנָה לִבְאָשֵׁנָה L 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”

Isa 7:14 הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה הָעַדָּה H 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”\textsuperscript{1158}

{\begin{align*}
\text{Isa 7:23} & \quad \text{to thorn and to thorn} \\
& \quad \text{Brongers, “Merismus,” 110-111 (not h.)}\textsuperscript{1159},
\end{align*}}

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\textsuperscript{1147} Italics Kuntz. Kuntz: “Collectively the two terms call to mind a thriving bramble patch.” He refers to Isa 5:6; 9:17.
\textsuperscript{1148} 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.
\textsuperscript{1149} Schorr considers these nouns combined as a hendiadys. They occur combined Isa 5:6; 7:23, 24, 25; 9:17;10:17.
\textsuperscript{1150} Blenkinsopp refers to Isa 5:7; 9:6; 28:17; 32:16-17; 33:5.
\textsuperscript{1151} 2 weyqtol.
\textsuperscript{1152} Althann; “in a hendiadys one would not expect an intervening subject.”
\textsuperscript{1153} Babut refers to Isa 5:29; Am 3:4; Ps 17:12.
\textsuperscript{1154} 2 weqatal.
\textsuperscript{1155} A hendiadris, according to Girard.
\textsuperscript{1156} Girard refers to Isa 6:3 and to Rev 4:8 in the NT.
\textsuperscript{1157} Impf.
\textsuperscript{1158} See not to Gen 4:1.
\textsuperscript{1159} “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 5:6.

Isa 7:24 נַחֲלֹת נְאַשׁ to thorn and to thorn
Alonso Schökel, “‘Analyse,” 156;

Isa 7:25 נַחֲלֹת נְאַשׁ to thorn and to thorn
Isa 8:3 נַחֲלֹת נְאַשׁ and she became pregnant and she gave birth
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 נַחֲלֹת נְאַשׁ to snare and to snare/trap
Koopmans, “Prose,” 101 n. 56\[1168\]; Melamed, “Break-up” (Eng.), 126 n. 38, “snare and trap”\[1169\]

Isa 8:16 נַחֲלֹת נְאַשׁ bind the testimony, seal the law
Sweeney, Isaiah 1-39, 177, 184-185, “The two commands apparently form a hendiadys in that both convey the same basic meaning”\[1170\]

Isa 8:19 נַחֲלֹת נְאַשׁ to the mediums and to the soothsayers
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”\[1171\];

\[1160\] See note to Gen 3:18 and Isa 5:6.
\[1161\] See note to Isa 5:6.
\[1162\] See note to Gen 3:18 and Isa 5:6.
\[1163\] See note to Isa 5:6.
\[1164\] “… die zwar die Form des Hendiadyss aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 5:6.
\[1165\] See note to Gen 3:18 and Isa 5:6.
\[1166\] See note to Isa 5:6.
\[1167\] 2 impfc.
\[1168\] See note to Josh 23:13.
\[1169\] Italics Melamed. See note to Josh 23:13.
\[1170\] Sweeney refers to Isa 8:16, 20.
Melamed, “Two,” 176;172

Isa 8:20 ἤδειξαι ἐν τῇ δικαιοσύνῃ σε to the law and to the testimony
Sweeney, *Isaiah 1-39*, 184-185, “The two commands apparently form a hendiadys in that both convey the same basic meaning”173

Isa 8:21 ἄνευ ἄρει hard pressed and hungry
Levi, *Inkongruenz*, 90

Isa 8:22 δυσκολία καὶ σκοτεινὸς distress and darkness
Brongers, “Merismus,” 109, “finstere Trübsal”174;
König, *Stilistik*, 161, “finstere d. h. unheilvolle Bedrängnis”175;
“Style,” 157, “dark, i.e. irremediable, trouble”176;
Müller, “Gebrauch,” 144, “sind etwa […] dürstere Angst”177;
Segal, *Introduction*, 43, “„finstere Schrecken“178
Isa 9:6a δικαιοσύνη καὶ ἀληθινή with judgment and with righteousness
Brichto, *Grammar*, 41, “correct judgment”180;
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;182;
Reimer, “ῥήμα,” *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”183

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172 Melamed refers to these two nouns as a *hendiadys*. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.
173 See note to Isa 8:16.
174 ‘Darkest distress.’
175 ‘Gloomy i.e. fateful distress.’ König seems to view ṭāawah here as epexegetical.
176 Italics König.
177 ‘Depressing anguish.’
178 ‘Distress that is darkness.’ Segal also refers to Isa 10:23.
179 See note to Isa 5:7
180 See note to 2 Sam 8:15.
181 See note to 2 Sam 8:15.
182 Melamed refers to the combination of these nouns as a *hendiadys*.
183 See note to 2 Sam 8:15.
with pride and with greatness of heart

Isa 9:8

Bartelt, Book, 70, “likely hendiadys, ‘in the great pride of their/ his heart’”

Isa 9:17

Alonso Schökel, “Analyse,” 156; Manual, 78; Brongers, “Merismus,” 110-111 (not h.); Kloppenborg Verbin, “Practices,” 142 n. 20, “appears to be a hendiadys”;
Kuntz, “Agent,” 124, “briers and thistles”;
Schorr, “Les composés,” 173

Isa 10:17

Brongers, “Merismus,” 110-111 (not h.);
Schorr, “Les composés,” 173

Isa 10:23

Avishur, Studies, 108, “a decree and destruction”;
Blenkensopp, Opening, 15-16 n. 17, “the destruction that is decreed”;
Gadenz, Jews, 129 n. 193;
Gesenius, Handwörterbuch (eds. Rüterswördten/Meyer/Donner), vol. II. “יִרְתוּל,” 401, “fest beschlossene Vernichtung”;
Gesenius, Lexicon (ed. Robinson), 348, “destruction decreed”;
Ginsberg, “Interpretation,” 401, “a decreed destruction”;
Hartman/Di Lella, Daniel, 245, “decreed ruin”;
König, Stilistik, 161, “festbeschlossene Vernichtung”;
“Style,” 157, “consumption, even determined”;

1184 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 5:6.
1185 See note to Isa 5:6.
1186 Italics Kuntz. See note to Isa 5:6.
1187 See note to Gen 3:18 and Isa 5:6.
1188 Italics Ginsberg. See note to Gen 3:18 and Isa 5:6.
1189 Italics Avishur. Avishur also refers to Isa 28:22.
1190 Italics Blenkensopp refers to Isa 10:23; 28:22; Dan 9:27.
1191 Gadenz refers to these nouns combined as a hendiadys in Isa 10:22 (presumably v. 23); 28:22; Dan 9:27.
1192 Italics König. König also refers to Dan 9:27.
*NET*, 1205, “the decreed destruction”; 1205 n. 1, “a hendiadys;
the two terms express one idea”;
Nicole, “רָדָה,” *NIDOTTE*, vol. II, 286;
Segal, *Introduction*, 43, ”hxrjn ayhC hlk“;

Isa 10:25 still *little, small* still 
Advb + Nsemf, synl, asyn

Isa 11:2α wisdom and understanding
Nsemf

Levi, *Inkongruenz*, 88;
Melamed, “Break-up” (Hebr.), 200

Isa 11:2β counsel and strength
Ndiss

*NET*, 1206, “the ability to execute plans”; 1206 n. 8, “the
construction is a hendiadys”

Isa 11:4 and he will judge with *righteousness* the poor
Nsemf, a, in Pa
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”

Isa 11:5 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”

Isa 12:2 my strength and Yah-song/strength
N, c + Nc, semf? crux
Margulis, “Psalm,” 296, n. 3

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1198 ‘Determined extinction.’
1199 König refers also to Isa 28:22.
1201 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*.
1202 Nicole refers to Isa 10:22-23; 28:22; Dan 9:27; 11:36.
1204 ‘A destruction that is determined.’ Segal also refers to Isa 8:22.
1205 ‘In a moment.’ Schorr refers to Isa 10:23; 29:17. See also Isa 16:14.
1206 See note to Deut 4:6.
1207 See note to Deut 4:6.
1208 Italics Bazak. See note to Isa 11.4.
1209 Italics Bazak. See note to Isa 11:4.
1210 See note to Ex 15:2.
Isa 14:10 וּניָּ֣מָשׁוּ֨ נַחַלָּ‏: 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”\textsuperscript{1211}; Johnson, \textit{Perfekt}, 73; Labuschagne, “ישה,” \textit{TLOT}, vol. II, 929\textsuperscript{1213}; Stendebach, “רְסָנָּֽוֹ,” \textit{TDOT}, vol. XI, 218\textsuperscript{1214}

Isa 14:22 בְּאִירוּ וָאָבָֽ֥ו name and remnant Schorr, “Les composés,” 173; Brongers, “Merismus,” 110-111 (not h)\textsuperscript{1215}

Isa 14:22 בְּאִירוּ וָאָבָֽ֥ו and offspring and progenity/posterity Jacobson, \textit{Chanting}, 466, “kith and-kin”; 929, “and kith and kin”;
Kuntz, “Agent,” 124;

Isa 14:30 יָּּֽ֥וַיְּ and remnant poor and needy Melamed, “Two,” 175, 177\textsuperscript{1218}

Isa 16:6 מֶּּֽ֥וַיְּ his pride and his pride Brongers, “Merismus,” 110-111 (not h)\textsuperscript{1219}

Isa 16:14 מֶּּֽ֥וַיְּ little, small Schorr, “Les composés,” 172, “une petite quantité (un petit débris)”\textsuperscript{1220}

Isa 18:4 הֶּּֽ֥וַיְּ I will be quiet and I will consider Johnson, \textit{Perfekt}, 73

Isa 19:3 יָּּֽ֥וַיְּ and to the mediums and to the soothsayers Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”\textsuperscript{1222}; Melamed, “Two,” 176\textsuperscript{1223}

\textsuperscript{1211} Yiqtol + weyiqtol.
\textsuperscript{1212} See note to Gen 18:27.
\textsuperscript{1213} See note to Gen 18:27a.
\textsuperscript{1214} See note to Gen 18:27a.
\textsuperscript{1215} ... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
\textsuperscript{1216} ‘Descendant.’ See note to Gen 2:23.
\textsuperscript{1217} ‘A small amount (a small fragment/remnant).’ See note to Isa 10:25.
\textsuperscript{1222} Yiqtol + weyiqtol (coh).
\textsuperscript{1223} See note to Lev 19:31.
Isa 19:20α to sign and to witness
Brongers, “Merismus,” 109, “ein zuverlässiges Zeichen”1224

Isa 19:20β and he will send to them a saviour and a great [one]
Levi, Inkonkruenz, 91

Isa 20:3 sign and sign

Isa 21:9 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”1228,
“Collision,” 138, “a hendiadys like ‘answered and said’”;
Stendebach, “הענשה,” TDOT, vol. XI, 2181230

Isa 22:12[1] to cry and to lament
Girard, Psautres 1-50, 519 n. 21231

Isa 22:13 joy and gladness
Babut, Expressions, 1851233;
Brongers, “Merismus,” 110-111 (not h.)1234;
Ho, Šedeq, 109;
Schorr, “Les composés,” 1731235

Isa 23:18 her merchandise and her wage
Levi, Inkonkruenz, 94

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1223 Melamed refers to these two nouns as a hendiadys. For occurrences see note to Lev 19:31 with reference to Blenkinsopp.
1224 ‘A trustworthy sign.’
1225 Nouns + adj.
1226 ‘An astounding sign.’ See note to Deut 29:2.
1227 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.
1228 See note to Gen 18:27.
1229 See note to Gen 18:27a.
1230 See note to Gen 18:27a.
1231 2 infc.
1232 Girard refers to Isa 22:12; Joel 2:12; Esth 4:3.
1233 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.
1234 “… 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.
1235 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 hendiaclusteres in reverse order the occurrences of these nouns in reverse order is included as well.
Isa 25:9 we will rejoice and we will be glad
Johnson, Perfekt, 73

Isa 25:12 he brought down, he made low, he touched/hit
Avishur, “Pairs,” 74, “he will bring down, lay low, and cast to the ground”

Isa 27:4 thorn, thorn
Kloppenborg Verbin, “Practices,” 142 n. 20, “appears to be a hendiadys”

Isa 28:17 and I will make judgment as line and righteousness as level
Blenkinsopp, Isaiah 56-66, 32, 134

Isa 28:19 by day and by night

Isa 28:22 complete destruction and decision
Avisur, Studies, 108, “a decree and destruction”

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1236 Yiqtol + weyiqtol (coh).
1237 3 perf.
1238 This is, according to Avishur, an ‘appositional hendiadys.’
1239 See note to Isa 5:6.
1240 See note to Gen 3:18 and Isa 5:6.
1241 See note to Isa 5:7.
1242 See note to Gen. 8:22bb.
1243 Italics Avishur. See note to Isa 10:23.
1244 See note to Isa 10:23.
1245 Italics Robinson. See note to Isa 10:23.

Isa 28:23α ἀκοήν καὶ πίστην give ear and listen/obey
Kuntz, “Agent,” 131-132;
Watson, *Poetry*, 328

Isa 28:23β ἀκοήν καὶ πίστην listen/be attentive and listen
Kuntz, “Agent,” 131-132

Isa 29:2 ἀποκαλύφθησαν mourning and mourning
Alonso Schökel, “Analyse,” 156\(^{1257}\)

Isa 29:5 ἀποκαλύφθησαν to a sudden/suddenly, suddenly
Avishur, “Pairs,” 74, “in an instant suddenly”\(^{1258}\);
Kuntz, “Agent,” 133\(^{1259}\)

Isa 29:6 ἄρημα θύρας with thunder and with shaking/earthquake
Schorr, “Les composés,” 173

Isa 29:7 ἄρημα θύρας as a dream, a night vision
Avishur, “Pairs,” 69, “a dream, a vision of the night”\(^{1260}\)

Isa 29:9αα ἁμαρτήσει with delay/wait and be astounded
Kuntz, “Agent,” 131, “act astoundedly and be astounded”\(^{1262}\)

Isa 29:9αβ ἁμαρτήσει be blind and be blind
Kuntz, “Agent,” 131, “act blindingly and be blinded”\(^{1264}\)

\(^{1249}\) “Determined extinction.”
\(^{1250}\) See note to Isa 10:23.
\(^{1251}\) See note to Isa 10:23.
\(^{1252}\) See note to Isa 10:23.
\(^{1253}\) See note to Isa 10:23.
\(^{1254}\) ‘A decided extermination.’ See note to Isa 10:23.
\(^{1255}\) 2 impv. See also Jer 13:15.
\(^{1256}\) 2 impv.
\(^{1257}\) See also Lam 2:5.
\(^{1258}\) This is, according to Avishur, an ‘appositional hendiadys.’ See note to Num 6:9.
\(^{1259}\) These adverbs are viewed by Kuntz as adjectives.
\(^{1260}\) This is, according to Avishur, an ‘appositional hendiadys’ consisting of two synonymous adverbs. He also refers to Isa 29:7; Job 33:15.
\(^{1261}\) 2 impv.
\(^{1262}\) 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.
\(^{1263}\) Italics Kuntz. See note to Isa 29:9aa.
Isa 29:17 still little, small

Schorr, “Les composés,” 172, “dans un petit moment”1265

Isa 30:7 vanity/breath and emptiness

Oswalt, Isaiah 1-39, 547 n. 20, “completely empty […] are here taken as a hendiadys”1266; Shephard, “יָם,” NIDOTTE, vol. III, 1107

Isa 30:13 a sudden/suddenly to a sudden/suddenly

Avishur, “Pairs,” 74, “in an instant suddenly”1267

Isa 30:15 by making silence and by trust

Ho, Ṣedeq, 109

Isa 30:33 he made deep, he made wide

Avishur, “Pairs,” 72, “made deep (and) wide”1270

Isa 32:13 thorn, thorn


Isa 32:14 hill/Ophel and tower

Roberts, “Foundation,” 31, “fortified hill”1269

Isa 32:16 judgment and righteousness

Blenkinsopp, Isaiah 1-39, 108, 181; Isaiah 40-55, 274; Isaiah 56-66, 32, 1341272; Ho, Ṣedeq, 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,” 1751273; Reimer, “יָרָה,” 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”1274;

1265 ‘In a moment.’ See note to Isa 10:25.
1266 Italics Oswalt.
1267 See note to Num 6:9.
1268 The verb is an infc.
1269 2 perf.
1270 This is, according to Avishur, an ‘appositional hendiadys.’
1271 See note to Gen 3:18 and Isa 5:6.
1272 See note to Isa 5:7.
1273 Melamed refers to the combination of these nouns as a hendiadys.
1274 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’”1275

Isa 33:5 נֶאֱכָלָהּ judgment and righteousness NDISS
Brichto, *Grammar*, 41, “correct judgment”1277;
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,” 1751278;
Reimer, “ضبط,” *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”1279;
Weinfeld, “Justice,” 2281280

Isa 33:6 נֵשֶׁת wisdom and knowledge NDISS
Levi, *Inkongruenz*, 87 n. 761281;
Melamed, “Break-up” (Hebr.), 2001282

Isa 33:9 נֵלָכָהּ mourned, languished VDISS, ASYN (ADVM)1283
Althann, “Ellipsis,” 96, “The land languishingly mourns”;
Avisur, “Pairs,” 72, “mourns (and) languishes”1284;
Kuntz, “Agent,” 131;
Watson, *Poetry*, 327, “the land languishingly mourns”

Isa 33:13 נֵלָכָהּ listen you that are far what I have done and know you that are near my strength NANT, B IN PA
Wächter, “atemala,” *TDOT*, vol. XIII, 470, “the antithesis rāhōq/qarōb is often used as a hendiadys expressing a totality”1285

Isa 35:8 נֵלָכָהּ a highway and a way/road NSEMF, SYNЛ
Avisur, Studies, 109, 185 n. 1, “a highway and road/a paved road”1286.

1275 See note to Ps 99:4.
1276 See note to Isa 5:7.
1277 See note to 2 Sam 8:15.
1278 Melamed refers to the combination of these nouns as a hendiadys.
1279 See note to 2 Sam 8:15.
1280 See note to 2 Sam 8:15.
1282 Melamed refers to Isa 33:6; Isa 47:10.
1283 2 perf.
1284 This is, according to Avisur, an ‘appositional hendiadys.’
1285 See note to Deut 13:8.

 Isa 35:10 joy and gladness Nsemf, synl
 Babut, *Expressions*, 185\(^{1287}\),
 Brongers, “Merismus,” 110-111 (not h.)\(^{1288}\),
 Schorr, “Les composés,” 173\(^{1289}\)

 Isa 37:7 giving by/to him a spirit and he will hear a rumour Ndiss, int
 Girard, *Symboles*, 365, 439 n. 171

 Isa 37:18 all the lands and their land Phdiss
 Lee, *Grammar*, 304\(^{290}\)

 Isa 38:12 journeyed/removed and removed/exiled Vsemp\(^{291}\)
 Johnson, *Perfekt*, 73;
 Kuntz, “Agent,” 131, 133, “pulled up and removed”\(^{1292}\),
 Watson, *Poetry*, 328;
 Westhuizen van der, “Hendiadys,” 54, “was plucked up and removed from me”\(^{1293}\)

 Isa 38:16 and you shall restore me/make me strong and you shall let me live Vdiss\(^{294}\)
 Kuntz, “Agent,” 131;
 Watson, *Poetry*, 328;
 Westhuizen van der, “Hendiadys,” 54, “heal me as well as revive me”\(^{1295}\)

 Isa 39:8 peace and truth Ndiss
 Avishur, *Studies*, 155 n. 2\(^{1296}\),
 Jepsen, “דְּמָר,” *TDOT*, vol. I, 311\(^{298}\);
 Levi, *Inkongruenz*, 90 n. 82\(^{299}\);
 Lundbom, *Jeremiah 1-20*, 707, “true peace”\(^{1300}\);

\(^{1286}\) Italic Avishur.
\(^{1287}\) See note to Isa 22:13.
\(^{1288}\) … die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadys sind.” See note to Isa 22:13.
\(^{1289}\) See note to Isa 22:13.
\(^{1289}\) In the edition from 1827.
\(^{1290}\) Qatal + weqatal.
\(^{1291}\) Italics Kuntz.
\(^{1292}\) Italics van der Westhuizen.
\(^{1293}\) 2 weyiqtol.
\(^{1294}\) Italics van der Westhuizen.
\(^{1295}\) See note to 2 Kgs 20:19.
\(^{1296}\) ‘Permanent peace.’ See note to 2 Kgs 20:19.
\(^{1297}\) See note to 2 Kgs 20:19.
\(^{1298}\) See note to 2 Kgs 20:19.
\(^{1299}\) See note to 2 Kgs 20:19.
\(^{1300}\) Italics Lundbom. See note to 2 Kgs 20:19.
Melamed, “Two,” 177, “significant in context”\textsuperscript{1301}.  
Segal, 	extit{Introduction}, 43, “significant in context”\textsuperscript{1302}.

Isa 40:17  
from end and emptiness/void  
Rendsburg, “Review,” 136\textsuperscript{1303}

Isa 40:19  
\textit{the idol the engraver} poured out  
Levi, \textit{Inkongruenz}, 89\textsuperscript{1305}

Isa 40:30  
and youths were tired/weary and they were weary  
Rosenbaum, \textit{Word-Order}, 155, “even youths grow tired and weary”\textsuperscript{1307}

Isa 41:4  
who did/made and did/worked  
Girard, \textit{Psaumes 1-50}, 315 n. 5;  
Johnson, \textit{Perfekt}, 74

Isa 41:5  
they came near and they came/brought  
Oswalt, \textit{Isaiah 40-55}, 85, “is a hendiadys meaning ‘came together’”

Isa 41:11a  
indeed, they will be ashamed and they will be humiliated, all who rage at you  
Waltke/O’Connor, \textit{Introduction}, §39.2.5, p. 654, “All who rage against you will be ashamed and disgraced”\textsuperscript{1311}

Isa 41:11aa  
they shall be ashamed and they shall be humiliated  

\textsuperscript{1301} ‘True peace.’ See note to 2 Kgs 20:19.  
\textsuperscript{1302} ‘True peace.’ See note to 2 Kgs 20:19.  
\textsuperscript{1303} Rendsburg refers to Isa 40:17; 49:4.  
\textsuperscript{1304} The verb is a perf.  
\textsuperscript{1305} Levi refers to Isa 40:19; 44:10; 48:5.  
\textsuperscript{1306} 2 impfc.  
\textsuperscript{1307} Rosenbaum refers on pp. 154-156 to \textit{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.”  
\textsuperscript{1308} Qatal + weqatal.  
\textsuperscript{1309} Perf + impfc.  
\textsuperscript{1310} Yiqtol + weyiqtol.  
\textsuperscript{1311} Italics Waltke/O’Connor.  
\textsuperscript{1312} Yiqtol + weyiqtol.
Isa 41:15
you will thresh mountains and you will crush/tresh
Rosenbaum, Word-Order, 155, “you will thresh and crush mountains”.

Isa 41:17
the poor and the needy
Melamed, “Two,” 176, 177.

Isa 41:20
they may/shall see and know and consider and understand
Brongers, “Merismus,” 110

Isa 41:23βα may you do good and may you do evil
Sommer, Prophet, 67, “Deutero-Isaiah employs the terms as a hendiadys (the gods can’t do anything)”

Isa 41:23ββ and we look anxiously and we look
Held, “Notes,” 37, n. 52

Isa 42:2 he will not cry out and he will not raise
Babut, Expressions, 185

Isa 42:17 in a graven image … to a molten image
Melamed, “Break-up” (Eng.), 125, “an idol […] a graven image”;
Goldingay/Payne, Isaiah 40-55, vol. I, 249, “Indeed ‘image/idol’ may be a hendiadys for a cast statue”

Isa 42:21 and he will make great the law and he will make glorious
Rosenbaum, Word-Order, 155, “that he exalt and glorify (His) teaching”.

Isa 42:25 wrath, his anger
Korpel/de Moor, Structure, 123 n. 17 “We assume hendiadys/hot anger”

Isa 43:17 chariot and horse
Melamed, “Break-up” (Eng.), 128-129.

1313 Yiqtol + weyiqtol.
1314 See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] o”.
1315 See note to Deut 15:11.
1316 Yiqtol + 3 weyiqtol.
1317 Yiqtol + weyiqtol.
1318 See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] o”.
1319 See note to Ex 14:9.
Isa 43:17
they were extinguished, like a wick they were quenched
Rosenbaum, *Word-Order*, 154, “they were extinguished, quenched like a wick”\(^{1325}\)

Isa 44:5
and this one shall call by Jacob’s *name* and this one shall write/inscribe his *hand* to YHWH
Goldingay/Payne, *Isaiah 40-55*, vol. I, 328, “may here be a hendiadys”

Isa 44:7
and he shall declare it and he shall arrange it

Isa 44:8
I proclaimed to you and I declared to you
Johnson, *Perfekt*, 74

Isa 44:10
and an idol he poured out
Levi, *Inkongruenz*, 89\(^{1329}\)

Isa 44:11
*may they assemble all of them and may they stand*
Rosenbaum, *Word-Order*, 155, “let them all assemble and stand”\(^{1331}\)

Isa 44:17βα
*he bows down in worship to him and he bows/worships*
Cohen, “Saga,” 325-326\(^{1333}\);
Rosenbaum, *Word-Order*, 155, “then he bows and worships him”\(^{1334}\)

Isa 44:17ββ
and he prayed to him and he said
Rosenbaum, *Word-Order*, 155, “he prays and says to him”\(^{1335}\)

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1324 2 perf.
1325 See note to Isa 40:30. Rosenbaum refers to this examples as an “[AB] hendiadys [x] pp”.
1326 2 weyiqtol.
1327 *Qatal* + *weqatal*.
1328 The verb is a perf.
1329 See note to Isa 40:19.
1330 2 impf.
1331 See note to Isa 40:30. Rosenbaum refers to this examples as an “[AB] hendiadys [x] S.”
1332 *Yiqtol* + *weyiqtol*.
1334 See note to Isa 40:30. Rosenbaum refers to this example as an “[A&B] hendiadys [x] pp.”
1335 2 impfc.
1336 See note to Isa 40:30. Rosenbaum refers to this example as an “[A&B] hendiadys [x] pp.”
Isa 46:6
they bow down in worship, indeed they bow down/worship
Cohen, “Saga,” 325-326

Isa 46:7
they lift it on their shoulders, they carry it
Rosenbaum, Word-Order, 154, “then they lift it, they carry it on their shoulders”

Isa 47:10
your wisdom and your knowledge
Levi, Inkongruenz, 87 n. 76;
Melamed, “Break-up” (Hebr.), 200;
Goldingay/Payne, Isaiah 40-55, vol. II, 106

Isa 48:1
not in truth and not in righteousness
Franke, Isaiah, 173, “not in true righteousness”

Isa 48:5
and my idol/graven image and my molten image
Franke, Isaiah, 186;
Levi, Inkongruenz, 89;
Oswalt, Isaiah 40-66, 257 n. 9, “my handcrafted image […] this is almost certainly a hendiadys”

Isa 49:4
for emptiness/void and vanity/futility
Rendsburg, “Review,” 136

Isa 49:10
the heat and the sun
NET, 1263 n. 23, “the sun’s oppressive heat”

Isa 50:6
from insults and spittle
Bailey, “NIDOTTE”, vol. III, 1200, “may be understood as a hendiadys, meaning all kinds of insults, both verbal and acted out”

Isa 51:3
joy and gladness
Babut, Expressions, 185;
Brongers, “Merismus,” 110-111 (not h.)

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1337 2 impf.
1338 See note to Isa 44:17.
1339 2 impf.
1340 See note to Isa 40:30. Rosenbaum refers to this example as “[AB] hendiadys [x] pp.”
1341 See note to Isa 33:6.
1342 See note to Isa 33:6.
1343 See note to 1 Kgs 3:6.
1344 See note to Isa 40:19.
1345 Italics Oswalt. See note to Judg 17:3.
1346 See note to Isa 40:17.
1347 Concr + abstr.
1349 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse 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,” 1731350;
Watson, *Techniques*, 384

Isa 51:5 נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲлֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי
and for me the coastland waits and for my arms they wait
Girard, *Psaumes 1-50*, 631 n. 5

Isa 51:11 נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲلֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי
joy and gladness
Babut, *Expressions*, 1851352;
Brongers, “Merismus,” 110-111 (not h.)1353;
Schorr, “Les composés,” 1731354

Isa 51:19ba נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי
the violence/destruction and the break
Goldingay/Payne, *Isaiah 40-55*, vol. II, 251, “could be read as a hendiadys for devastating destruction”;
Kuntz, “Agent,” 1251355;
Rosenbaum, *Word-order*, 104;
Schorr, “Les composés,” 1731356;
Watson, *Poetry*, 326, “destructive desolation”1357;
Zalcman, “Illusions,” 57, “‘shattering devastation’ or ‘crushing ruin’”1358

Isa 51:19bb נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי נַעֲלֵי
and the hunger and the sword
Goldingay/Payne, *Isaiah 40-55*, vol. II, 250 (not h.);
Kuntz, “Agent,” 1251360;
Rosenbaum, *Word-order*, 104;
Watson, *Poetry*, 326, “stabbing starvation”1361

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1351 2 impf.
1353 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 22:13.
1355 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.’
1356 Schoor 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.
1357 Watson refers to two combinations in Isa 51:19. See also Isa 51:19b.
1358 Zalcman refers to Isa 51:19; 60:18.
1359 Abstr + concr.
1360 See note to 51:19aa. Kuntz adopts Watson’s translation of the two as ‘stabbing starvation.’
1361 Watson refers to two combinations in Isa 51:19. See also Isa 51:19b.
Isa 52:1 uncircumcised and unclean
Oyan, “Dimensions,” 41 n. 12, “the uncircumcised who are unclean”; “Rites,” 67, “(the) uncircumcised (person who is) unclean”:
Oswalt, Isaiah 40-66, 360, “These two terms are probably functioning as a hendiadys in which the concrete and the abstract are working together”

Isa 52:2 shake from dust, arise
Rosenbaum, Word-Order, 154, “Shake yourself off, rise up from the dust”

Isa 52:9 break forth, shout for joy
Rand, Introduction, 266

Isa 53:4βα and we, we considered him stricken
Rosenbaum, Word-Order, 156, “We considered him afflicted”

Isa 53:8 from oppression and from judgment
Blenkinsopp, Isaiah 40-55, 345, 348, 353, “By oppressive acts of judgment”;
Avisshur, Studies, 102;
Kuntz, “Agent,” 125, “By oppressive judgment”;
König, Stilistik, 161, “Angst des Gerichts”;
NET, 1269, “unjust trial”, 1269 n. 21, “a hendiadys meaning ‘coercive legal decision’”;
Oswalt, Isaiah 40-66, 393, “oppressive legal treatment”

Isa 53:9 no violence had he done and no deceit in his mouth
Goldingay/Payne, Isaiah 40-55, vol. II, 318

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1362 2 adj, concr + abstr.
1363 With reference to Waltke/O’Connor, Syntax, §32.3b, p. 540.
1364 2 impv.
1365 See note to Isa 40:30. Rosenbaum refers to this as an “[AB] hendiadys [x] pp.”
1366 2 impv.
1367 Rand refers to Isa 52:9; Ps 98:4.
1368 Perf + pass parte.
1369 See note to Isa 40:30. Rosenbaum refers to this as an “[A&B] hendiadys [x] –C.”
1370 ‘From judgment-suppression.’
1371 ‘Fear of judgment.’
Isa 53:10 κατέστρεψεν αὐτόν καὶ ἀπέπλησεν αὐτόν, he made sick
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 ὁ σύνετός σου, ὁ κτίστης σου
Avisshur, “Pairs,” 73, “your Maker is your husband”

Isa 56:1 παρέκαμψεν ὑπὲρ τούτον, he keep judgment and do righteousness
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 ἐπεμβάλεσθαι, a hand and a name
Brongers, “Merismus,” 109, “ein Gedächtnis aere perennius”;
Levi, *Inkongruenz*, 92;
Weinfeld, *Deuteronomy*, 193 n. 4;
Winkle van, “Meaning,” 379, “may be a hendiadys”

Isa 57:12 ἀνάξιος καὶ ἀεισκοπόμενος, your righteousness and your works
Brongers, “Merismus,” 109, “dein ‘heilbringendes Machwerk’”;
Good, “Exodus,” 358, “your victorious deeds”

Isa 57:19 ὁ ἀλλοτριός ὁ ἀλλοτριός, to those that are far and to those that are near
Wächter, “qAl ἀπέχοντες,” *TDOT*, vol. XIII, 470, “the antithesis rāḥōq/qarōb is often used as a hendiadys expressing a totality”

Isa 58:4 ἐπαλαίμησεν ἀπὸ τῆς ὀργῆς, to dispute and strife
Paul, *Studies*, 74 n. 3

Isa 58:7 ἀπερεχόμενοι καὶ ἀναστριχεῖν, and poor wanderers
Barré, “Wandering,” 184, 185, “those wandering about bowed (in grief)”

Isa 59:7 ἀπερεχόμενοι ἀπολογοθετεῖται, violence/destruction and break/fracture
Brongers, “Merismus,” 110-111 (not h.)

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1373 Inf + perf.
1374 This is, according to Avisshur, an ‘appositional hendiadys.’
1375 Concr + abstr.
1376 ‘A remembrance stronger than bronze.’
1377 ‘Your saving deeds.’
1378 See note to Deut 13:8.
1379 Adj + noun.
1381 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” Brongers refers to Isa 59:7; 60:8; Jer 48:3.
Schorr, “Les composés,” 173

Isa 59:14 צדק ומשפט: judgment and righteousness


Ho, שדי, 109;

Leclerc, יוהו, 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;

Reimer, "די-", 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”;

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’”;

Oswalt, Isaiah 40-66, 533 n. 7, “all of them come together”

Isa 60:12 יָוֹתֵר הַמְּדִינָה וּתְּרוּמָה: the people/nation and the kingdom

Talmon, Kingship, 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence”

Isa 60:15 נְפֹלָה וּנְפֹלַת forsaken and hated

Brongers, “Merismus,” 110-111 (not h).

Isa 60:18 יָסָר וּיָסָר: violence/destruction and break

Brongers, “Merismus,” 110-111 (not h);

Schorr, “Les composés,” 173;

Stuart, Hosea-Jonah, 327, 330, “virtually in hendiadys”;

Zalcman, “Illusions,” 57 n. 26 “‘shattering devastation’ or ‘crushing ruin’”

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1382 See note to Isa 51:19ba.
1383 Melamed refers to the combination of these nouns as a hendiadys.
1384 See note to 2 Sam 8:15.
1385 See note to Ps 99:4.
1386 2 perf.
1387 See note to 1 Kgs 18:10.
1388 2 pass partc as adjectives.
1389 "… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
1389 "… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 59:7.
1390 See note to Isa 51:19ba.
1391 See note to Isa 51:19ba.
1392 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.
1393 See note to Isa 51:19.
Isa 61:8 ῥῆμαν μήτζαν ἡμῶν robbery with iniquity

Oswalt, *Isaiah 40-66*, 573 n. 50, “iniquitous robbery” […] 

“Perhaps […] a hendiadys”\(^{1394}\)

Isa 61:11 ἁγιότης ἀλλήλων righteousness and prayer

Avishur, *Studies*, 109, “the praise of the righteousness”\(^{1396}\)

Isa 63:10 they rebelled and they vexed

Johnson, *Perfekt*, 74

Isa 64:4 one rejoicing and doing righteousness

Oswalt *Isaiah 40-66*, 619 n. 13, “those who joyfully do righteousness”\(^{1398}\)

Isa 65:6 ἐργασίας ἡμῶν I completed/recompensed and I completed/recompensed

Johnson, *Perfekt*, 74\(^{1400}\)

Isa 66:2 and of contrite spirit and trembling at my word

Girard, *Symboles*, 439 n. 181

Isa 66:18 the nations and the tongues/languages


Isa 66:20 with horses and with chariot

Melamed, “Break-up” (Eng.), 128-129 n. 46\(^{1401}\)

**Jeremiah**

**Jer 1:10** ἄξωσεν ἀρρενίς ἐσθίσαι ἐπεφάνεν to uproot and to break down

Brongers, “Merismus,” 110

**Jer 2:6** ἐσθίσαι ἀρρενίς ἐστιν steppe/desert plain and pit

Lundbom, *Jeremiah 1-20*, 259, “could be a hendiadys, i.e., ‘pitted desert’”

**Jer 2:19** ὁρῶ μεν ἀλήθειαν καὶ σοφίαν ἐκ φύσεως and know and know and see that evil and bitter

Harman, “Particles,” *NIDOTTE*, vol. IV, 1037, “know and see”;

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\(^{1394}\) Only the second noun has a prefixed particle.

\(^{1395}\) Italics Oswalt.

\(^{1396}\) Italics Avishur.

\(^{1397}\) *Qatal + weqatal*.

\(^{1398}\) 2 partc.

\(^{1399}\) *Qatal + weqatal*.

\(^{1400}\) Johnson calls attention to that there is an additional verb preceding these two.

\(^{1401}\) See note to Deut 11:4.

\(^{1402}\) 2 infc.

\(^{1403}\) 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”\(^{1404}\)

Jer 3:2 אֲשֶׁר בְּעַמְּךָ בְּעַמְּךָ והָיָהּ with your harlotries and with your evil
Kuntz, “Agent,” 126, 133, “your shameful harlotry”\(^{1405}\),
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”\(^{1406}\)

Jer 3:5 וַהֲעַנְיָתָהּ וַהֲעַנְיָתָהּ 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’”\(^{1407}\)

Jer 3:17, 18 at that time … in those days
Brin, Concept, 48, “perhaps the things are formulated here […] in the manner of a hendiadys”\(^{1408}\)

Jer 4:2α β יִמְרָהוֹק in truth, in judgment
Avisheur, Studies, 155, n. 1;
Althann, Analysis, 25, “with dependable sincerity”;
Brichto, Grammar, 41, “correct judgment”\(^{1409}\);
Franke, Isaiah, 173, “in faith … and in righteousness”\(^{1410}\)

Jer 4:2α β יִמְרָהוֹק in truth, in judgment and in righteousness
Bullinger, Figures, 673, “thou shalt swear, in truth (i.e., truly, yes – justly and righteously)”\(^{1411}\)

Jer 4:2α β יִמְרָהוֹק in judgment and righteousness
Blenkinsopp, Isaiah 1-39, 108, 181;
Brichto, Grammar, 41, “correct judgment”\(^{1412}\);
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\(^{1413}\);

\(^{1404}\) Italics Waltke/O’Connor.

\(^{1405}\) Italics Kuntz.

\(^{1406}\) 2 impfc.

\(^{1407}\) In the NET Bible Notes in Accordance.

\(^{1408}\) Italics Brin.

\(^{1409}\) Brichto refers to this combination as a hendiadys.

\(^{1410}\) See note to 1 Kgs 3:6.

\(^{1411}\) Bullinger refers to this example as a hendiatris.

\(^{1412}\) Italics Bullinger. This example is designated hendiatris by Bullinger and he refers also to Dan 3:7.

\(^{1413}\) Italics Brichto. See note to 2 Sam 8:15.

\(^{1414}\) See note to 2 Sam 8:15.
Reimer, "עֲרֵךְ," 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."1415

Weinfeld, “Justice,” 2281416

Jer 4:5 יָרְאֵּתָם תַּעֲמֹל call, fill
Althann, Analysis, 42

Parte + N, c

Jer 4:18 הָאָרְמִיתְוּ this your evil
Althann, Analysis, 82, “Another possibility is […] to view רַע וְרַע as a hendiadys, literally ‘the indignity of your malice’, or ‘your profound malice’.”1418

Jer 4:23 נָבָא הָרִים formless and void
Hayes, “Jeremiah,” 247, “a formless waste”;
Perry, “Poetics,” 4, 6, “formless and void”/“waste and void”1419;
Talmon/Fields, “Collocation,” 88, “disorder”1420

Jer 4:26 מָזַב מַעֲנָה the heat of his anger
Althann, Analysis, 99, “by the hot fury of his anger”1421

Jer 4:28 יָּרְאֵּתָם וְאָמְלָא because I have spoken, purposed
NET, 69, “for I have made my purpose known”1423

Jer 5:23 נִמְרוּת תַּכְרֵר rebelling/stubborn and rebelling
Fleishman, “Innovation,” 311 n. 2, 312, “wayward and defiant”1425;

Jer 5:30 מָדַרְתְּהַוּהָו horror/appallment and horrible
Segal, Introduction, 43, “זֶרֶם שֶׁשֶׁל וְשׁוֹרְרוּנַהוּ”1428;
Watson, “Parallelism,” 59

Jer 6:7 βαςִא יָרְאֵּתָם violence and violence/destruction
Althann, Analysis, 211-212, “murderous destruction”;
Andersen, Habakkuk, 111, 116, “devastating lawlessness”1429.

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1415 See note to 2 Sam 8:15.
1416 See note to 2 Sam 8:15.
1417 2 impv.
1418 Althann interprets יָרְאֵּתָם as the noun ‘indignity’ and when using the term hendiadys he refers to Dahood.
1419 See note to Gen 1:2.
1420 See note to Gen 1:2.
1421 Althann interprets רַע as “fury.”
1422 2 perf.
1423 In the NET Bible Notes in Accordance.
1424 2 parte as adjectives.
1425 See note to Deut 21:18.
1426 ‘Intractably stubborn.’ See note to Deut 21:18.
1427 Noun + adj.
1428 ‘A horror/waste that is terrifying.’

Jer 6:7β יֶהָדָד אֶל-כָּפְרוֹ הוֹרָא sickness and wound


Levi, *Inkongruenz*, 89\(^\text{1439}\).

Jer 6:10 יֶהָדָד אֶל-כָּפְרוֹ הוֹרָא I will speak and I will testify/warn


Simian-Yofre/Ringgren, “…” *TDOT*, vol. X, 499, “coordinated with a different verb as hendiadys”\(^\text{1441}\).

Jer 6:11 יֶהָדָד אֶל-כָּפְרוֹ הוֹרָא old with full days

Brin, *Concept*, 207 n. 9, “old folk and the very aged”

Jer 7:4 יֶהָדָד אֶל-כָּפְרוֹ הוֹרָא saying: “The temple of YHWH, the temple of YHWH, the temple of YHWH”

Girard, *Psaumes 1-50*, 41 n. 17

Jer 7:16 יֶהָדָד אֶל-כָּפְרוֹ הוֹרָא a shout [of joy] and a prayer

Avishur, *Studies*, 110, “cry of prayer”\(^\text{1443}\).

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\(^{1429}\) Andersen refers to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; Hab 1:3.

\(^{1430}\) 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.

\(^{1431}\) Kuntz refers also to the same nouns in Jer 20:8 and Amos 3:10, and in reverse order in Hab 1:3.

\(^{1432}\) Melamed refers to Jer 6:7; 20:8; Ezek 45:9, Amos 3:10, Hab 1:3.

\(^{1433}\) Sabottka refers to Jer 6:7; 20:8; Ezek 45:9; Amos 3:10; 6:3; Ps 72:14.

\(^{1434}\) See note to Isa 60:18.

\(^{1435}\) Italics Waltke/O’Connor.

\(^{1436}\) Italics Beckman. Williams as well as Beckman refer to Jer 6:7; 20:8; Ezek 45:9, Amos 3:10.

\(^{1437}\) Italics A. Girard.

\(^{1438}\) Italics Avishur.

\(^{1439}\) See note to Deut 28:61.

\(^{1439}\) Italics Avishur.

\(^{1440}\) Italics Waltke/O’Connor.

\(^{1441}\) Italics A. Girard.

\(^{1442}\) Italics Avishur. See note to 1 Kgs 8:24.
Jer 7:34 voice of joy and voice of gladness
Babut, Expressions, 185

Jer 8:6 I have listened and I have heard
Brongers, “Merismus,” 110, “ich habe es ganz gut gehört”;
NET, 1310 n. 3, “I have listened to them very carefully”

Jer 9:16 understand and call
Lundbom, Jeremiah 1-20, 559, “consider calling”

Jer 9:23 judgment and righteousness
Blenkinsopp, Isaiah 1-39, 108, 181;
Brichto, Grammar, 41, “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”
Leibowitz, Bereshit, 170, “may be taken as hendiadys, [...] ‘righteous justice’”;
Melamed, “Two,” 175;
Reimer, “qdx,” 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”;
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’”;
Weinfeld, “Justice,” 228

Jer 11:7 and warning/testifying saying
Simian-Yofre/Ringgren, “דֶּרֶךְ,” TDOT X, 499, “coordinated with a different verb as hendiadys”

Jer 11:14 a shout and a prayer
Avisur, Studies, 110, “cry of prayer”;
Lundbom, Jeremiah 1-20, 629, “a cry or a prayer [...] Or ‘a loud prayer’ (hendiadys)”

1445 Perf + impfc.
1446 ‘I have listened very carefully.’
1447 2 impv.
1448 Italics Brichto. See note to 2 Sam 8:15.
1449 See note to 2 Sam 8:15.
1450 See note to 2 Sam 8:15.
1451 See note to Ps 99:4.
1452 See note to 2 Sam 8:15.
1453 Infabs + infc.
1454 See note to 1 Sam 8:9.
1455 Italics Avishur. See note to 1 Kgs 8:24.
1456 Italics Lundbom.
Jer 11:20 kidneys and heart
Holladay, “Indications,” 251\textsuperscript{1457};
VanGemeren, Psalms, 132\textsuperscript{1458}

Jer 13:15 listen and give ear
Brongers, “Merismus,” 110, “hörer genau zu”\textsuperscript{1460}

Jer 13:18ab be low/abased, sit
Lundbom, Jeremiah 1-20, 681, “If this be a hendiadys, then ‘Sit down!’”;
NET, 1327 n. 18, “Surrender your thrones”;
Thompson, Jeremiah, 370 n. 2, “Take a lowly seat”\textsuperscript{1462}

Jer 13:18bb crown of your glory/beauty
Thompson, Jeremiah, 370 n. 3, “your beautiful crown”\textsuperscript{1463}

Jer 14:12 peace-truth
Ben Zvi/Hancock/Beinert, Readings, 104\textsuperscript{1465};
Jepsen, “טוא,” TDOT, vol. I, 311\textsuperscript{1466};
Lundbom, Jeremiah 1-20, 707, “true peace”\textsuperscript{1467};
Melamed, “Two,” 177, “שלוםatitis”\textsuperscript{1468}

Jer 14:14 lie and divination
Gordis, “Usages,” 41, “’hk מַסְלֹל מַסְלֹל”\textsuperscript{1469};
Lundbom, Jeremiah 1-20, 708, “worthless divination”\textsuperscript{1470};
NET, 1331 n. 8, “worthless predictions”

Jer 15:8 rage and terror
Blayney, Jeremiah, 299 “may be an Hendiadys stand [sic] for ‘a terrible enemy”’\textsuperscript{1471}

\textsuperscript{1457} Holladay refers to Jer 11:20; 17:10; 20:12; Ps 7:10.
\textsuperscript{1458} See note to Ps 7:10.
\textsuperscript{1459} 2 impv. See also Isa 28:33a.
\textsuperscript{1460} ‘Listen attentively.’
\textsuperscript{1461} 2 impv.
\textsuperscript{1462} Italics Thompson.
\textsuperscript{1463} Italics Thompson.
\textsuperscript{1464} Italics Thompson.
\textsuperscript{1465} Italics Thompson.
\textsuperscript{1466} See note to Ex 30:9.
\textsuperscript{1467} See note to 2 Kgs 20:19.
\textsuperscript{1468} ‘True peace.’ See note to 2 Kgs 20:19.
\textsuperscript{1469} ‘Divination of futility.’
\textsuperscript{1470} Italics Lundbom.
\textsuperscript{1471} Italics Blayney.
Jer 15:16 to joy and my heart’s gladness
Babut, *Expressions*, 185

Jer 16:5 the loving-kindness and the compassions
Melamed, “Two,” 177, 178;
Weinfeld, “Terminology,” 192

Jer 16:9 voice of joy and voice of gladness
Babut, *Expressions*, 185

Jer 16:19 my strength and my strength/stronghold
Lundbom, *Jeremiah* 1-20, 772, “may also be a hendiadys, i.e., ‘my strong fortress’”

Jer 16:21 my hand and my might
*NET*, 1337-1338 n. 31, “my mighty power in judgment”

Jer 17:10 searching heart, testing kidneys
Holladay, “Indications,” 251
VanGemeren, *Psalms*, 132

Jer 17:21 and do not carry a burden on the sabbath day and bring
*NET*, 1340 n. 16, “Do not carry any loads in through”

Jer 17:25 with chariot and with horses
Melamed, “Break-up” (Eng.), 128-129 n. 46

Jer 17:27 carry a burden and coming
*NET*, 1341 n. 10, “You must not carry any loads in through”

Jer 18:4 and he returned and he made it
*NET*, 1341 n. 19, “Then he would rework”; 1466 n. 10

1473 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.
1474 Weinfeld refers to these two combined as a *hendiadys*. They occur in Jer 16:5; Hos 2:21; Zech 7:9; Ps 103:4.
1476 See note to Jer 11:20.
1477 See note to Ps 7:10.
1478 Impf + perfc.
1479 See note to Ex 14:9.
1480 See note to Gen 26:18.
Jer 18:7α. יָרַע לְעֹלָם וַעֲמַלְתֶּם about a people/nation and about a kingdom
Talon, *Kingship*, 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence”\(^{1484}\)

Jer 18:7β. יָרַע לְעֹלָם וַעֲמַלְתֶּם to uproot and to break down and to destroy
Brongers, “Merismus,” 110

Jer 18:9. יָרַע לְעֹלָם וַעֲמַלְתֶּם about a people/nation and about a kingdom
Talon, *Kingship*, 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence”\(^{1486}\)

Jer 19:8. לָשׁוֹם בְּבִיקוֹרֶם to horror and to hissing
Melamed, “Break-up” (Eng.), 133\(^{1487}\)

Jer 20:8. יָרַע לְעֹלָם וַעֲמַלְתֶּם violence/wrong and violence/destruction
Jacobson, *Student edition*, 20, “assault and-battery”\(^{1489}\);
Kuntz, “Agent,” 126-128\(^{1490}\);
Melamed, “Break-up” (Hebr.), 200\(^{1491}\);
Sabottka, *Zephanja*, 43 n. 145\(^{1492}\);

Jer 20:12. יָרַע לְעֹלָם וַעֲמַלְתֶּם he saw kidneys and heart
Holladay, “Indications,” 251\(^{1495}\);
VanGemeren, *Psalms*, 132\(^{1496}\)

Jer 20:18. יָרַע לְעֹלָם וַעֲמַלְתֶּם trouble and sorrow
Allen, “ךְַלֵי,” *TWOT*, vol. II, 669

Jer 22:3. יָרַע לְעֹלָם וַעֲמַלְתֶּם judgment and righteousness
Ben Zvi/Hancock/Beinert, *Readings*, 104\(^{1497}\);

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\(^{1484}\) See note to 1 Kgs 18:10.
\(^{1485}\) 3 infc.
\(^{1486}\) See note to 1 Kgs 18:10.
\(^{1487}\) 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.
\(^{1488}\) See note to Jer 6:7.
\(^{1489}\) See note to Jer 6:7.
\(^{1490}\) See note to Jer 6:7.
\(^{1491}\) See note to Jer 6:7.
\(^{1492}\) See note to Jer 6:7.
\(^{1493}\) See note to Isa 60:18.
\(^{1494}\) See note to Jer 6:7. Italics Beckman.
\(^{1495}\) See note to Jer 11:20.
\(^{1496}\) See note to Ps 7:10.
Brichto, *Grammar*, 41, “correct judgment”\(^{1498}\);
Bullinger, *Figures*, 661, “execute ye judgment, yea – and righteous judgment too”;
Glassius, *Philologiae*, 393, “judicium justum”\(^{1499}\);
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\(^{1500}\);
Myers, “Language,” 98, “righteous judgments”;
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”\(^{1501}\);
Weinfeld, “Justice,” 228\(^{1502}\)

Jer 22:4 נָבָע יָכוֹן וַעֲבוֹדַת נַפְשׁוֹ with chariot and with horses
Melamed, “Break-up” (Eng.), 128-129 n. 46\(^{1503}\)

Jer 22:15α הָעַרְבָּה וַאֲשֵּׂרָה he ate and he drank
Craigie/Kelley/Drinkard, *Jeremiah 1-25*, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”\(^{1505}\)

Jer 22:15β הָעַרְבָּה וַאֲשֵּׂרָה judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment”\(^{1506}\);
Bullinger, *Figures*, 661, “execute judgment, yes – and righteous judgment too”;
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\(^{1508}\),

\(^{1497}\) Ben Zvi/Hancock/Beinert refer to the combination of these nouns as a “typical instance of hendiadys.”
\(^{1498}\) Italics Brichto. See note to Gen 18:19.
\(^{1499}\) ‘Righteous judgment.’
\(^{1500}\) Melamed refers to the combination of these nouns as a *hendiadys*.
\(^{1501}\) See note to 2 Sam 8:15.
\(^{1502}\) See note to 2 Sam 8:15.
\(^{1503}\) See note to Ex 14:9.
\(^{1504}\) *Qatal* + *weqatal*.
\(^{1505}\) Craigie/Kelley/Drinkard refer to the same components in Ecc 2:24, 3:13; 5:18, 8:15
\(^{1506}\) Italics Brichto. See note to Gen 18:19.
\(^{1507}\) See note to Gen 18:19.
\(^{1508}\) See note to 2 Sam 8:15.
Reimer, ““רֵעַ,” 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”1509;

Weinfeld, “Justice,” 2281510

Jer 22:16 נִמְשָׁאָה וּנְתוֹנָה poor and needy Melamed, “Two,” 1761511

Jer 23:3 נָתַתְוָה וּרְאוּ הַלְּבָנָה and they shall be fruitful and they shall multiply Andersen, Sentence, 117, “be abundantly fruitful”1513

Jer 23:5 הֵן לְבָנֶה יִרְבֵּא וְיִמְנָע עָבְרָהָה and a king will rule and be wise and do judgment and righteousness

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. 151515;

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’”1516

Jer 23:5 רָצִים וְרָפָאִים judgment and righteousness

Blenkinsopp, Isaiah 1-39, 108, 181;

Brichto, Grammar, 41, “correct judgment”1517;


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,” 1751519;

Reimer, ““רֵעַ,” 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”1520;

1509 See note to 2 Sam 8:15.
1510 See note to 2 Sam 8:15.
1511 See note to Deut 15:11.
1512 2 perf.
1513 Italics Andersen. See note to Gen 1:22.
1514 2 perf.
1515 Italics in the NET Bible Notes in Accordance.
1516 See note to Ps 99:4.
1517 Italics Brichto. See note to Gen 18:19.
1518 See note to Gen 18:19.
1519 See note to 2 Sam 8:15.
1520 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.’”

Weinfeld, “Justice,” 228

Jer 23:8 כִּי תִּתָּמַר מִי יָדָּפֶק who brought up and who brought NET, n. 25, “probably a case of hendiadys” [...] “bring out the people [...] from the land of the north”

Althann, *Analysis*, 223, “Who has carefully marked his word”

Jer 23:32 וַיִּשָּׁמַר וַיִּשָּׁמַר by their lies and by their recklessness Blayney, *Jeremiah*, 337, “by their groundless lies”;

*NET*, 1358 n. 11, “wreckless lies”

Jer 24:9 וַיָּקָם וַיִּתָּמַר to trembling, to evil Blayney, *Jeremiah*, 359, “might not improperly be rendered as an *Hendiadys*, ‘to afflictive vexation’”

*Phsemf* 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”

Jer 25:9 וַיָּקָם וַיִּתָּמַר to a horror and a hissing Melamed, “Break-up” (Eng.), 133

*N/Phsemf*, synl

1521 See note to Ps 99:4.
1522 See note to 2 Sam 8:15.
1523 2 perf.
1524 In the *NET* Bible Notes in *Accordance*.
1525 Perf + impfc.
1526 Italics Blayney.
1527 See also Jer 24:9bb.
1528 See also Jer 24:9ba.
1529 See note to Jer 19:8.
Jer 25:18
Melamed, “Break-up” (Eng.), 133

Jer 25:26
Wächter, “Akhők,” TDOT, vol. XIII, 470, “… the antithesis rahog/qarob is often used as a hendiadys expressing totality”

Jer 26:5
Keown/Scalise/Smothes, Jeremiah 26-52, 2, 3, “sending persistently”

Jer 26:21
and Uriah heard and he feared and he fled
Putnam, Insert, §2.3.4, p. 39, “Uriah heard and fled in fear”

Jer 28:8
Girard, Psalms 1-50, 780 n. 9

Jer 29:11
Andersen/Freedman, Hosea, 308;
Brown/Driver/Briggs, Lexicon, 876, “i.e. by hendyadis [sic], the hoped-for future”;
Bullinger, Figures, 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 Hendyadys”;
Gesenius, Lehrbuch, 854, “hoffnungsvolle Zukunft”;
Glassius, Philologiae, 393 “finem expectationem seu exoptatum”; 494, “finem expectationis, seu expectatum”;
NET, 1373 n. 11, “a future filled with hope”; Smith, Rhetorique, 184, “finem expectatum”

1531 See note to Jer 19:8.
1532 See note to Deut 13:8.
1533 2 impfc.
1534 2 infabs.
1535 Italics Putnam.
1536 2 adj.
1537 Girard refers to Jer 28:8; Ezek 38:15.
1538 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 הָאֵד, according to the information in the preface of BDB. See BDB, xi.
1539 Italics Bullinger.
1540 ‘A hopeful future.’
1541 ‘An end awaited or longed for/an end of the expectation, or an anticipated expectation.’
1542 ‘A future/end/fulfilment of hope.’
1543 ‘A hopeful future.’
1544 ‘An awaited end.’
Stuart, *Grammar*, 335

Jer 29:12  you shall go and you shall pray to me
NET, 1373 “and come to me in prayer”; 1373 n. 12, “verbal hendiadys

and you shall go and you shall pray to me
NET, 1373 “and come to me in prayer”; 1373 n. 12, “verbal hendiadys

Jer 29:18  and to horror and to hissing
Melamed, “Break-up” (Eng.), 133

and to horror and to hissing
Melamed, “Break-up” (Eng.), 133

Jer 29:23  the knowing (?) and witness
Keown/Scalise/Smoth, *Jeremiah 26-52*, 63, “might even be understood as a hendiadys, ‘the expert witness’”

Jer 29:26  being mad and prophesying

Jer 30:13  remedies, healing = remedies of healing

and I will increase them and they will not diminish/be few
Babut, *Expressions*, 186

and I will increase them and they will not diminish/be few
Babut, *Expressions*, 186

Jer 30:19βα  remedies, healing = remedies of healing

and I will make them heavy and they shall not be small/insignificant
Babut, *Expressions*, 186

and I will make them heavy and they shall not be small/insignificant
Babut, *Expressions*, 186

Jer 32:39  one heart and one way
Keown/Scalise/Smoth, *Jeremiah 26-52*, 160, “The promise of ‘one way’ in v 39 can be understood as a sort of hendiadys with ‘one heart’”

Jer 33:6  peace and truth
Avisur, *Studies*, 155 n. 2

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1545 In the 1821 edition.
1546 2 perfc.
1547 See note to Jer 19:8.
1548 2 partc.
1549 This is, according to Avisur, an ‘appositional hendiadys.’
1550 See note to 2 Kgs 20:19.
1551 See note to 2 Kgs 20:19.
Jepsen, “גְלֵי,” *TDOT*, vol. I, 311\textsuperscript{1552};
Levi, *Inkonsguenz*, 90 n. 82\textsuperscript{1553};
Lundbom, *Jeremiah 1-20*, 707, “true peace”\textsuperscript{1554};
Melamed, “Two,” 177, “צדק חברתי”\textsuperscript{1555};
Schorr, “Les composés,” 169, “paix véritable (durable)”\textsuperscript{1556};
Stendebach, “שֵׂם,” *TDOT*, vol. XV, 37, “enduring shalom”;
Thompson, *Jeremiah*, 597, n. 7, “true peace”\textsuperscript{1557}

Jer 33:10 עַד עַל יָמָנֶה יִשְׂרָאֵל וְאֵין בְּאֵד חַיִּי חַיָּה without man and without inhabitant Phsemf
Lundbom, *Jeremiah 21-36*, 535

Jer 33:11 יִשְׂרָאֵל שֵׂם שֵׂם וּתְרוּךְ הקהל voice of joy and voice of gladness N/Phsemf, synl
Babut, *Expressions*, 185\textsuperscript{1558}

Jer 33:15 שָׁלוֹם מַעֲשֶׂה מַעֲשֶׂה judgment and righteousness Ndiss
Brichto, *Grammar*, 41, “correct judgment”\textsuperscript{1559};
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\textsuperscript{1561};
Reimer, “כְּשָׁם,” *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”\textsuperscript{1562};
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’”\textsuperscript{1563};
Weinfeld, “Justice,” 228\textsuperscript{1564}

Jer 36:7 גִּנָּה חָרֵם the anger and the wrath Nsemf, synl
Brongers, “Merismus,” 110, “furchterliche Wut”\textsuperscript{1565}

\textsuperscript{1552} See note to 2 Kgs 20:19.
\textsuperscript{1553} See note to 2 Kgs 20:19.
\textsuperscript{1554} See note to 2 Kgs 20:19.
\textsuperscript{1555} ‘True peace.’ See note to 2 Kgs 20:19.
\textsuperscript{1556} ‘True (enduring) peace.’
\textsuperscript{1557} Italics Thompson.
\textsuperscript{1558} See note to Isa 22:13.
\textsuperscript{1559} Italics Brichto. See note to 2 Sam 8:15.
\textsuperscript{1560} See note to Gen 18:19.
\textsuperscript{1561} See note to 2 Sam 8:15.
\textsuperscript{1562} See note to 2 Sam 8:15.
\textsuperscript{1563} See note to Ps 99:4.
\textsuperscript{1564} See note to 2 Sam 8:15.
\textsuperscript{1565} ‘Terrible rage.’ See note to Deut 9:19.
Jer 36:27 the scroll and the words
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”

Jer 36:28 return, take
NET, 1466 n. 10

Jer 42:17 an escapee and a fugitive
Brongers, “Merismus,” 110-111 (not h.);
Schorr, “Les composés,” 170, “celui qui se sauve par la fuite”

Jer 44:14 a fugitive and an escapee
Brongers, “Merismus,” 110-111 (not h.);

Jer 46:3 shield and shield
Andersen/Freedman, Amos, 422-433, “hendiadys?”

Jer 48:20 wail and cry out
Babut, Expressions, 185

Jer 48:24 the ones far away and the ones near
Wächter, “qAj ∂ r”, TDOT, vol. XIII, 470, “the antithesis rāhāq/qarāb is often used as a hendiadys expressing a totality”

1566 Concr + abstr.
1567 ‘The scroll of the words.’
1568 ‘The scroll of the words.’
1569 2 impv.
1570 See note to Gen 26:18.
1571 ‘One who rescues himself by the escape/by escaping.’ See note to Josh 8:22.
1572 ‘… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Josh 8:22.
1573 ‘… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Josh 8:22.
1574 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.
1575 ‘… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Isa 59:7.
1576 See note to Isa 51:19.
1577 2 impv.
1578 See note to Deut 13:8.
Jer 49:19  for I will disturb, I will make him run

NET, 1433, “so too I will chase”; 1433 n. 8, “a verbal hendiadys”

Vdiss, asyn (advm)\textsuperscript{1579}

Jer 50:37  on their horses and on their chariot

Melamed, “Break-up” (Eng.), 128-129\textsuperscript{1580}

N/Ph, diss, th, b, c

Jer 51:37  a horror and a hissing

Melamed, “Break-up” (Eng.), 133\textsuperscript{1581}

Ndiss

Jer 51:38  they shall roar together like young lions; they shall growl as lions’ whelps

Babut, *Expressions*, 185

Vsemf, asyn, in Pa\textsuperscript{1582}

Jer 51:56  for YHWH is a God of rewards, he will [surely] payingly pay

Babut, *Expressions*, 185

N, b + V, semf\textsuperscript{1583}

\textbf{Ezekiel}

Ezek 3:19  from his wickedness and from his wicked way

Brownlee, “Parable,” 405

N+Ph, semf, ss, a, c, Yiqtol + qatal.

Ezek 5:15  discipline/instruction/correction and devastation/horror

Block, *Ezekiel 1-24*, 206 n. 50, “mockery and derision”

Ndiss

Ezek 5:17  and pestilence and blood

Allen, *Ezekiel 1-19*, 77, “seems to be virtually a hendiadys, ‘a fatal plague’”

Ndiss

Ezek 6:12  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”\textsuperscript{1584}

Ndiss

\textsuperscript{1579} 2 impf.

\textsuperscript{1580}  See note to Ex 14:9.

\textsuperscript{1581}  See note to Jer 19:8.

\textsuperscript{1582}  Yiqtol + qatal.

\textsuperscript{1583}  The verb is an infabs and also followed by a finite verb from the same stem.

\textsuperscript{1584}  ‘The besieged remaining one.’
Ezek 6:14

desolation/devastation and desolation/devastation

Block, *Ezekiel 1-24*, 236 n. 90; *Ezekiel 25-48*, 257 n. 100, “utter desolation”1585;

Habel, *Earth*, 145 n. 3, “Technically the words are a hendiadys”

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Ezek 12:18

with trembling and with anxiety


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Ezek 16:7

naked and nakedness/bareness

Block, *Ezekiel 1-24*, 478 n. 86, “completely nude”1587;

Brongers, “Merismus,” 110-111 (not h.)1588;


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Ezek 16:22

naked and nakedness/bareness

Block, *Ezekiel 1-24*, 478 n. 86, “completely nude”1590;

Brongers, “Merismus,” 110-111 (not h.)1592;


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Ezek 16:39

naked and nakedness/bareness

Block, *Ezekiel 1-24*, 478 n. 86, “completely nude”1594;

Brongers, “Merismus,” 110-111 (not h.)1595;


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Ezek 16:49

poor and needy

Melamed, “Two,” 1761598

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Ezek 18:5

judgment and righteousness


Bricto, *Grammar*, 41, “correct judgment”1599;


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1585 Block refers to Ezek 6:14; 33:28, 29; 35:3.
1586 Adj + noun.
1587 Block refers to Ezek 16:7, 22, 39; 23:29.
1588 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” Brongers refers to Ezek 16:7, 22, 39; 23:29.
1589 ‘Naked and undressed.’ Schorr refers to Ezek 16:7, 22, 39; 23:29.
1590 Adj + noun.
1592 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Ezek 16:7.
1595 ‘Naked and undressed.’ Schorr refers to Ezek 16:7, 22, 39; 23:29.
1596 Adj + noun.
1597 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Ezek 16:7.
1598 See note to Deut 15:11.
1599 Italics Bricto. See note to Gen 18:19.
1600 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,” 1751601;

Reimer, “ךָשֶׁם,” *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”1602;

Weinfeld, “Justice,” 2281603

Ezek 18:12 לֹא יְוָלִי poor and needy
Melamed, “Two,” 1761604

Ezek 18:17 צִבֹּדָהּ צִבֹּדָה interest and interest
Müller, *Semitica*, 16-17, “Zinsen”1605;
Schorr, “Les composés,” 1701606;
Tur-Sinai (Torkzney), *Language*, 350

Ezek 18:19 צָרַף צָרַף judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment”1607;
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,” 1751608;

Reimer, “ךָשֶׁם,” *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”1609;

Weinfeld, “Justice,” 2281610

Ezek 18:21 צָרַף צָרַף judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment”1611;
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”;

1601 Melamed refers to the combination of these nouns as a hendiadys.
1602 See note to 2 Sam 8:15.
1603 See note to 2 Sam 8:15.
1604 See note to Deut 15:11.
1605 See note to Lev 25:36.
1606 See note to Lev 25:36.
1607 See note to Gen 18:19.
1608 Melamed refers to the combination of these nouns as a hendiadys.
1609 See note to 2 Sam 8:15.
1610 See note to 2 Sam 8:15.
1611 See note to Gen 18:19.
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.

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Ezek 23:24α  יְבִעְרֵי  רַכָּבָהָ וּלְחִירָהּ "chariot and wheel"
Block, *Ezekiel 1-24*, 748, n. 97, “wheeled chariots”

Ezek 23:24β יָבֵךְ לַחֲדֹת וּלְחִירָתָהּ תַּחְתֵּן בְּלִי וְרַכָּבָהּ "[rectangular?] shield and [small?] shield"
Andersen/Freedman, *Amos*, 422-433, “hendiadys”?1624

Ezek 23:29 רַכָּבָהָ וַיִּשְׁתָּן בְּלתַחְתֵּן וְלֹא כָּל נַאֲבָה "naked and nakedness/bareness"
Block, *Ezekiel 1-24*, 478, n. 86; 752, “completely nude”1626; Brongers, “Merismus,” 110-111 (not h.)1627;

Ezek 23:33α יִרְאָה לְאָLiverpool "drunkenness and sorrow"
Segal, *Introduction*, 43, “ינאLiverpool עיינאLiverpool”1629
Ezek 23:33β יִרְאָה לְאָLiverpool desolation and desolation

Ezek 24:23 "do not mourn and do not weep"
Westermann, *Genesis 12-36*, 3731631

Ezek 26:7 וַיִּשְׁתָּן בְּלִי כֵּבָב וְלֹא בְּלִי חֶבֶלָה "with chariot and with horse"
Melamed, “Break-up” (Eng.), 128-1291632

Ezek 26:20 וְלֹא אֶחֶם וְאֶמֶת וְלֹא אֶחֶם וְאֶמֶת "you shall not sit and I will give beauty in the land of life"
Barré, “Land,” 39, 52 n. 12, “sit nor stand”1634

Ezek 27:24 וַיְבִּין נַחַלְם "with ropes, bounded and tight"

Ezek 29:9 יִרְאָה לְאָLiverpool to desolation and waste/ruin
Greenberg, *Ezekiel 21-37*, 605, “a desolate ruin […] Absence of preposed Й— to the second noun suggests a hendiadys”

Ezek 31:15 יִרְאָה לְאָLiverpool I caused mourning, I covered
Boadt, *Oracles*, 118, “I cover with mourning garments”;
Greenberg, *Ezekiel 21-37*, 642 (not h.)

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1624 See note to Jer 46:3.
1625 Adj + noun.
1626 See note to Ezek 16:7.
1627 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Ezek 16:7.
1628 'Naked and undressed.' See note to Ezek 16:7.
1629 'Sorrowful drunkenness.'
1630 2 impf.
1631 See note to Gen 23:2.
1632 See note to Ex 14:9.
1633 The verbs is an impf.
1634 Conjecture by Barré of the MT-text.
1635 'Strongly fastened ropes.'
1636 2 perf.
Ezek 33:14 judgment and righteousness
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,” 1751638;
Reimer, “מִשְׁגָּל,” *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”1639;
Weinfeld, “Justice,” 2281640

Ezek 33:16 judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment”1641;
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,” 1751642;
Reimer, “מִשְׁגָּל,” *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”1643;
Weinfeld, “Justice,” 2281644

Ezek 33:19 judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment”1645;
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,” 1751646;
Reimer, “מִשְׁגָּל,” *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”1647.

1637 Italics Brichto. See note to Gen 18:19.
1638 See note to 2 Sam 8:15.
1639 See note to 2 Sam 8:15.
1640 See note to 2 Sam 8:15.
1641 Italics Brichto. See note to Gen 18:19.
1642 See note to 2 Sam 8:15.
1643 See note to 2 Sam 8:15.
1644 See note to 2 Sam 8:15.
1645 Italics Brichto. See note to Gen 18:19.
1646 See note to 2 Sam 8:15.
1647 See note to 2 Sam 8:15.
Weinfeld, “Justice,” 228

Ezek 33:28 desolation/devastation and desolation/devastation
Block, *Ezekiel* 1-24, 236 n. 90; *Ezekiel* 25-48, 257 n. 100, “an utter desolation”;
Cook/Patton, *World*, 115 n. 35

Ezek 33:29 desolation/devastation and desolation/devastation
Block, *Ezekiel* 1-24, 236 n. 90; *Ezekiel* 25-48, 257 n. 100, “an utter desolation”;
Cook/Patton, *World*, 115 n. 35

Ezek 34:12 cloud and thick darkness
Brongers, “Merismus”, 109, “finstere Wolken”;
Block, *Ezekiel* 25-48, 286 n. 72, “a stock hendiadys for ‘dark clouds’”

Ezek 35:3 desolation/devastation and desolation/devastation
Block, *Ezekiel* 1-24, 236 n. 90; *Ezekiel* 25-48, 257 n. 100, “an utter desolation”

Ezek 36:6 in my jealousy and in my wrath
Block, *Ezekiel* 25-48, 326 n. 22, “in my passionate fury”

Ezek 36:32 be ashamed and be humiliated of your ways

Ezek 38:4 [rectangular?] shield and [small?] shield

Ezek 38:15 a large assembly and a great army
Girard, *Psaumes 1-50*, 780 n. 9

\^1648 See note to 2 Sam 8:15.
\^1649 See note to Ezek 6:14.
\^1650 See note to Ezek 6:14.
\^1651 ‘Darkest clouds.’ See note to Deut 4:11.
\^1652 See note to Ezek 6:14.
\^1653 2 impv.
\^1654 ‘Be deeply ashamed of the way of your conduct.’
\^1655 See note to Jer 46:3.
\^1656 See note to Jer 28:8.
Ezek 39:9α שָׂרֵבָּן הַשָּׁרִים וְהֵם לִפְגַּשְׁנָהוּ בַּשָּׁרֶץ and they will burn and they will set on fire
Block, Ezekiel 25-48, 464, 465, “will go out and burn up […] completely”

Ezek 39:9β שָׂרֵבָּן וְנַפְרָדָה and [small?] shield and [rectangular?] shield
Andersen/Freedman, Amos, 422-423, “hendiadys”\(^{1658}\)

Ezek 39:20 שָׂרֵבָּן אֱלֹהִים chariot and horse
Melamed, “Break-up” (Eng.), 128-129 n. 45\(^{1659}\)

Ezek 45:9α שָׂרֵבָּן וְהָדָדָה violence and destruction
Andersen, Habakkuk, 116, “devastating lawlessness”\(^{1660}\);
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”\(^{1661}\);
Melamed, “Break-up” (Hebr.), 200\(^{1662}\);
Sabottka, Zephanja, 43 n. 145\(^{1663}\);
Stuart, Hosea-Jonah, 330, “virtually in hendiadys”\(^{1664}\);
Williams, Syntax, 16, “assault and battery”; Syntax (ed. Beckman), 30, “devastating violence”\(^{1665}\)

Ezek 45:9β שָׂרֵבָּן וְפָרָדָה and judgment and righteousness
Brichto, Grammar, 41, “correct judgment”\(^{1666}\);
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\(^{1667}\);
Reimer, “רְפָאָה,” 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”\(^{1668}\);
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’”\(^{1669}\);
Weinfeld, “Justice,” 228\(^{1670}\)

\(^{1657}\) 2 perfc.
\(^{1658}\) See note to Jer 46:3.
\(^{1659}\) See note to Ex 14:9.
\(^{1660}\) See note to Jer 6:7.
\(^{1661}\) See note to Jer 6:7.
\(^{1662}\) See note to Jer 6:7.
\(^{1663}\) See note to Isa 60:18.
\(^{1664}\) See note to Jer 6:7. Italics Beckman.
\(^{1665}\) Italics Brichto. See note to Gen 18:19.
\(^{1666}\) See note to 2 Sam 8:15.
\(^{1667}\) See note to 2 Sam 8:15.
\(^{1668}\) See note to Ps 99:4.
Ezek 45:17 and burnt-offering and grain-offering
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a
cereal-offering”; “Break-up” (Hebr.), 198

Hoseah

Hos 1:3 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

Hos 1:6a, 8 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

Hos 2:9 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”

Hos 2:11 I will return and I will take
Kelle, Hosea, 208, “I will take back again […] These terms
form a verbal hendiadys [sic]”;
NET, 1560 n. 1, “I will take back”;
Rand, Introduction, 170

Hos 2:21 and with loving-kindness and with compassions
Melamed, “Two,” 178;
Weinfeld, “Terminology,” 192

Hos 3:5 to YHWH and to his goodness
Andersen/Freedman, Hosea, 308, “might be present in Hos 3:5
by hendiadys”

Hos 4:1 no truth and no loving-kindness
Brichto, Grammar, 41-42; Problem, 56;
Clark, Word, 242-255

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1670 See note to 2 Sam 8:15.
1671 See note to Ex 30:9.
1672 2 impfc.
1673 See not to Gen 4:1.
1674 2 impfc.
1675 See not to Gen 4:1.
1676 Yiqtol + weyiqtol (coh).
1677 Impf + perfc.
1678 Italics Kelle.
1679 See note to Gen 30:31.
1680 See note to Jer 16:5.
1681 See note to Jer 16:5.
Kuyper, “Grace,” 6-7
Melamed, “Two,” 175

Hos 4:2 שפיחות והנסיגה swearing and deceiving
Andersen/Freedman, Hosea, 337, “if the first pair is hendiadys, it would mean lying under oath”

Hos 4:11 והכסף והвин口服 and wine and new wine
Stuart, Hosea-Jonah, 71, 80, “Wine and the fruit-of-the-vine”

Hos 5:5 נַעֲרָה נְפָלָה and Israel and Ephraim
Stuart, Hosea-Jonah, 88, 93, “As for Israel—that is, Ephraim […] probably reflects either hendiadys or apposition”

Hos 5:11 דָּבָר הַמֶּלֹּא כָּל he was willing, he went
Hostetter, Grammar, 86, “He has willingly gone”
Lambdin, Introduction, §173, p. 239, “For he has willingly gone”

Hos 6:1 נָדַע נְבָא go and we will return
Stuart, Hosea-Jonah, 97, 107, “Let us return”

Hos 7:15 יִתְחַדֵּשׁ יָבֹא I disciplined, I strengthened
Althann, “Ellipsis,” 96, “I strengthened their arms by training”;
Avishur, “Pairs,” 73, “I trained (and) strengthened”;
Kuntz, “Agent,” 132;
Watson, Poetry, 327, “I strengthened their arms by training”

Hos 9:9 נָבְא נָדַע 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”

Hos 10:8 חָרַע חֶרֶב thorn and thorny bush/thistle

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1682 See note to Gen 23:4.
1683 See note to Gen 23:4.
1684 See note to Gen 24:27.
1685 2 perf.
1686 ‘The meaning of this phrase is probably ‘new wine.’”
1687 2 perf.
1688 A so-called verbal hendiadys, according to Hostetter.
1689 A so-called verbal hendiadys, according to Lambdin.
1690 Impv + weyiqtol (coh).
1691 2 perf.
1692 An ‘appositional hendiadys,’ according to Avishur.
1693 2 perf.
1694 See note to Gen 3:18 and Isa 5:6.
Hos 12:2 falsehood and destruction/violence
Freedman/Welch, “‘יהוה,’” *TDOT*, vol. XIV, 416

Hos 12:5 he wept and he implored him
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”

Hos 12:7 loving-kindness and judgment
Avishur, *Studies*, 103, n. 1, “faithfulness and justice”

Joel

Joel 1:16 joy and gladness
Crenshaw, *Joel*, 107;
Kuntz, “Agent,” 130;
Patterson, “Joel,” 314

Joel 2:2α darkness and deep darkness
Brongers, “‘Merismus,’” 109, “stockfinsterses Dunkel”;
*NET*, 1582 n. 23, “a day of dreadful darkness” […] “these two terms probably form a hendiadys here”;

Joel 2:2β cloud and thick darkness
Brongers, “‘Merismus,’” 109, “finstere Wolken”

Joel 2:10 sun and moon
Tsumura, “vRmRv,” *NIDOTTE*, vol. IV, 186, “as a hendiadys, i.e., ‘sun and moon’ […] conveying the notion of totality of the heavenly light”

Joel 2:12 and with weeping and with lament
Girard, *Psaumes 1-50*, 519 n. 2

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1695 Perf + impfc.
1696 Stuart refers also to Esth 8:3.
1697 Italics Avishur. Avishur refers also to Hos 12:7; Ps 101:1.
1698 ‘Pitch-dark darkness.’ Brongers refers to several combinations of nouns in which ים is one of the components; Joel 2:2; Zeph 1:15; Ps 107:10a; Job 3:5; 10:21; 28:3.
1699 ‘Deep darkness.’ Schorr also refers to Zeph 1:15.
1700 ‘Darkest clouds.’ See note to Deut 4:11.
1701 See note to Gen 37:9.
1702 See note to Isa 22:12.
Joel 2:19 and YHWH 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” 1704,
Crenshaw, Joel, 162, “answered them”;

Joel 3:3 and smoke-pillars
Crenshaw, Joel, 38, “mushrooming smoke”

Joel 3:4 the great and the terrible
Crenshaw, Joel, 38, “greatly awesome”;
Kuntz, “Agent,” 133, “adjectival hendiadys […] greatly
awesome” 1708

Joel 4:11 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’”

Joel 4:15 sun and moon
Tsumura, “ילו,” NIDOTTE, vol. IV, 186, “as a hendiadys, i.e.,
‘sun and moon’ […] conveying the notion of totality of the
heavenly light” 1710

Amos

Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6 three […] four
Weiss, “Pattern,” 422;
Paul, Amos, 28-29 (not h.)

Amos 2:6 on selling for silver a righteous [man]
and a needy for produce/[a pair] of shoes
Andersen/Freedman, Amos, 312, “as hendiadys, a bribe
consisting of a (pair of) sandal(s)” 1711
Amos 3:4 will a lion roar in the forest, when he has no prey?
will a young lion cry out of his den

Amos 3:10 violence/wrong and violence/destruction

Andersen/Freedman, Amos, 407, “the spoil of violent action”;
Andersen, Habakkuk, 111, 116, “devastating lawlessness”;
Jacobson, Chanting, 466, assault and-battery; Student edition, 20, “assault and-battery”;
Kuntz, “Agent,” 126–128;
Melamed, “Break-up” (Hebr.), 200;
Sabottka, Zephanja, 43, n. 145;
Stuart, Hosea-Jonah, 327, 330, “virtually in hendiadys”;
Williams, Syntax, 16, “assault and battery”; Syntax (ed. Beckman), 30, “devastating violence”

Amos 5:7 judgment and righteousness

Blenkinsopp, Isaiah 1-39, 108, 181;
Brichto, Grammar, 41, “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”;
Melamed, “Two,” 175;
Reimer, “כְּנַפְס,” 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”;
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’;

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1712 See note to Isa 5:29.
1713 See note to Jer 6:7.
1714 See note to Jer 6:7.
1715 See note to Jer 6:7.
1716 See note to Jer 6:7.
1717 See note to Jer 6:7.
1718 See note to Jer 6:7.
1719 See note to Jer 6:7.
1720 See note to Ps 99:4.
1721 See note to Gen 18:19.
1722 See note to 2 Sam 8:15.
1723 See note to 2 Sam 8:15.
1724 See note to 2 Sam 8:15.
1725 See note to 2 Sam 8:15.
Amos 5:21 I hated, I rejected

Stuart, *Hosea-Jonah*, 352, “I hate, I reject […] Or, ‘I completely reject’ or the like”

Amos 5:24 judgment and righteousness

Brichto, *Grammar*, 41, “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”;
Melamed, “Two,” 175;
Reimer, “or,” *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”;
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’”;
Weinfeld, “Justice,” 228

Amos 5:25 the sacrifices and offering

Andersen/Freedman, *Amos*, 532, “sacrifices and gifts”/“it can be interpreted in two ways: first, as hendiadys – ‘gift sacrifices’”

Amos 6:3 seat of violence

Sabottka, *Zephania*, 43 n. 145

Amos 6:8 the pride of Jakob and its citadels

Andersen/Freedman, *Amos*, 571, “could be hendiadys, ‘the majestic citadels of Jakob’”;
Kuntz, “Agent,” 130, 133, “the majestic citadels of Jacob”

Amos 7:13 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 […] son of prophet

Porter, “Notes,” 424 n. 2

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1726 2 perf.
1727 Italics Brichto. See note to Gen 18:19.
1728 See note to 2 Sam 8:15.
1729 See note to 2 Sam 8:15.
1730 See note to Ps 99:4.
1731 See note to 2 Sam 8:15.
1732 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.’”
1733 Abstr + concr.
Obadjah

Obad v. 9-10  فقد تم توبيخهم من قسوة من قسوة. From violence
NET, 1607 n. 25, “because of the violent slaughter”

Phdiss, asyn

Obad v. 12  ואלך ביום בראת לך את זיון בサービ
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’”

Jonah

Jonah 1:2  עיר祎י נג וגו arisen, go
NET, 1610 n. 3, “Go immediately”

Vdiss, asyn (advm)

Jonah 1:9  הה condo the sea and the dry land
Putnam, Reading, §4.11, p. 40

Ndiss

Jonah 1:11  ובירי יב לו going and storming
Kuntz, “Agent,” 123-124, “denote that the storm at sea was escalating”;
Putnam, Insert, §2.3.2, p. 38, “for the sea continued to storm”;
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

Jonah 1:13  ובירי יב לו going and storming
Kuntz, “Agent,” 123-124, “denote that the storm at sea was escalating”;
Putnam, Insert, §2.3.2, p. 38, “for the sea continued to storm”;
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

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1734 Emendation?
1735 2 impv.
1736 2 partc.
1737 Kuntz refers also to Jonah 1:13.
1739 2 partc.
1740 Kuntz refers also to Jonah 1:11.
1741 See note to Jonah 1:11. Italics Putnam.
Jonah 1:16

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”1

Jonah 2:4

all your waves and your waves/billows
Kuntz, “Agent,” 130;
NET, n. 11, “all the mighty waves”;
Westhuizen van der, “Hendiadys,” 54, “thy wawes and thy billows”2

Jonah 2:9

empty-vanity
Sasson, Jonah, 310 (not h.)

Jonah 3:3 and Jonah stood up and he went
Dobbs-Allsopp, “Hebrew,” 37

Jonah 4:10

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
Johnson, Perfekt, 82

Micah 1:14-15 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 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 wēʾāšēqū (and they defraud) is a hendiadys waw, which represents two aspects of a complex situation.”3

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1 Impfc + impfc. Figura etymologica/cognate accusative.
2 In the NET Bible Notes in Accordance.
3 Italics van der Westhuizen.
4 Italics Waltke.
Micah 2:2β נֵחַ וּבְנָתָיו לְאֵת הָאָרֶץ הַגֶּפֶן a man and his house and a man and his heritage
Andersen/Freedman, Micah, 269, “his patrimonial property”;
Kuntz, “Agent,” 128-129

Ph + N, c, diss in Pa

Micah 2:9 מַזְרֹעַ שֶפִּים מִמֶּחָזֶק מֶשֶׁךְ שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים שֶפִּים Shulam, “Agent,” 128-129 from her children you took away my glory/honour for ever
Andersen/Freedman, Micah, 314, “The combination has to be read as hendiadys – ‘her delightful offspring’”

Ndiss, c in Pa

Micah 2:11a α’ נְפֵר טוֹב לְאִיתָם שֶפִּים שֶפִּים Shulam, “Agent,” 128-129 spirit and a lie he lied
Andersen/Freedman Micah, 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’”

2Ndiss+V, crux

Micah 2:11aa נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר Nsemf spirit and lie
Mays, Micah, 73, “windy lies”

Ndiss

Micah 2:11b נְפֵר נְפֵר שֶפִּים שֶפִּים שֶפִּים Malul, “Drink,” 1550, “a kind of hendiadys which means ‘an intoxicating wine’”;
Melamed, “Two,” 176, 178;
Salmon/Fields, “Collocation,” 88, “intoxicating drink”

Nsemf

Micah 3:3α נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר נְפֵר Nsemf they ate the rest/remaining of my people’s flesh
Andersen/Freedman, Micah, 314, “we suspect hendiadys – ‘my honored people’”

3Cladiss

V/wāw—hen?1753

Waltke, Micah, 149, “Probably the three clauses in v 3A should be interpreted as a hendiadys, representing three aspects of the one situation.”

Waltke, Micah, 150, “The waw-copulative with ūpārēšû (and who chop [them] up) does not function as a hendiadys” (not h.)

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1749 The verb is a perf.
1750 See note to Lev 10:9.
1751 See note to Lev 10:9.
1752 See note to Lev 10:9.
1753 The verb is a weqatal.
Micah 3:8 and judgment and might

Ndiss

NET, 1625 n. 9, “strong commitment to justice”

Micah 3:11 her leaders with a bribe, judges,

3Cladiss

and her priests for a price teaches,
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

Waltke, Micah, 180, “The conjunctive waw in we’al (and yet) combines in a hendiadys the paradoxical activities of Israel’s magistrates, priests, and prophets”

Micah 3:12 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/waw–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 wirušalayim (and Jerusalem) functions as a hendiadys”

Micah 4:1 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

Nsemf, int

Babut, Expressions, 185

Micah 4:2α go and let us go up to the mountain of YHWH

V/Cla, diss

Waltke/O’Connor, Introduction, §39.2.5, p. 654, “Go and let us ascend YHWH’s mountain.”

Micah 4:2β go and let us go up to the mountain of YHWH and to the house of the God of Jakob

Cla/Phsemf/waw–hen?

Waltke, Micah, 197, “The waw with we’el (and to) is either emphatic ‘even’ or, more probably, a hendiadys introducing another aspect of the situation.”

1754 Italics Waltke.
1755 Italics Waltke.
1756 See note to Isa 2:2.
1757 Impv + weyiqtol (coh.).
1758 Italics Waltke/O’Connor who also refer to Isa 2:3.
Micah 4:13 

arise and thresh

Waltke, Micah, 254, “The principal imperative wādōšī (and thresh) consists of waw-conjunctive in a hendiadys with another qal feminine singular imperative of the root dāš (thresh)”

Micah 6:12

that her rich inhabitants are full of violence,

Andersen/Freedman, Micah, 542, “by hendiadys means ‘her (the city’s) rich inhabitants’”;

Kuntz, “Agent,” 129

Micah 7:3

the prince [...] and the great

Waltke, Micah, 419, “the judging ruler”

Micah 7:17

they will dread and they will fear

Johnson, Perfekt, 82

Micah 7:20

truth [...] loving-kindness

Waltke, Micah, 466 (not h.)

Nahum

Nah 1:3

in a storm and in a whirlwind is his way

Spronk, Nahum, 25 n. 9 (not h.)

Watson, Poetry, 196, “probably to be translated: ‘In the tempestuous whirlwind his road’”

Nah 1:14

an idol/graven image and a molten image

Andersen, Habakkuk, 254, “could be hendiadys”;

Block, Judges, Ruth, 480, “A carved image overlaid with molten metal”;

Houtman, Exodus, vol. III, 31; 639, n. 55, “likely a hendiadys”;

Levi, Inkongruenz, 88-89 n. 79.

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1759 2 impv.

1760 Italics Waltke. The formulation by Waltke is somewhat obscure since he seems to refer to two verbs in this verse derived from the stem šaḇ, ‘thresh,’ but a verb from that stem occurs only once. By “the principal imperative,” Waltke probably refers to the first verb šaḇ, ‘arise,’ and that it is the combination of that verb together with the verb from the stem šaḇ that Waltke views as a hendiadys.

1761 Yiqtol + weyiqtol. Spronk, Nahum, 25 n. 9, “Watson underestimates the poet’s artistry when he takes אבשנה as a hendiadys.”

1762 See note to Deut 27:15.

1763 See note to Deut 27:15.

1764 See note to Deut 27:15.

1765 See note to Deut 27:15.

1766 See note to Deut 27:15.
Melamed, “Break-up” (Eng.) 125 n. 36, “a cast statue”\textsuperscript{1767}

Nah 3:6 [ólica [ólica]  V + Cla, semf\textsuperscript{1768}

\textit{I will make you foolish/a disgrace and I will make you an appearance/spectacle}

Patterson, \textit{Nahum}, 89, “and make you a contemptible spectacle”

Habakkuk

Hab 1:3β ἑλάστω ὑπερτύλησην and violence/destruction and violence

Andersen, \textit{Habakkuk}, 116, “by hendiadys: ‘devastating lawlessness’”\textsuperscript{1769};

Kuntz, “Agent,” 126-128\textsuperscript{1770};

Melamed, “Break-up” (Hebr.), 200\textsuperscript{1771};

Stuart, \textit{Hosea-Jonah}, 330, “virtually in hendiadys”\textsuperscript{1772}

Hab 1:3γ ἐν κακωρία κακωρία strife/dispute and strife

Andersen, \textit{Habakkuk}, 118;

Kuntz, “Agent,” 128, “disputation and contention”\textsuperscript{1773}

Hab 2:2βα βασιλείας write [...] and make distinct

Patterson, \textit{Nahum}, 160, “can be treated as hendiadys: ‘Write the vision plainly’”;

Roberts, \textit{Nahum}, 105, “write the vision clearly”;

Toorn van der, \textit{Culture}, 14, 271 n. 22; “I take the conjunction of \textit{ktb} and \textit{b’r} as a Hendiadys”/“inscribe it clearly”

Hab 2:2β β and he shall run reading it

Patterson, \textit{Nahum}, 117, 157, 158, “so that the one who reads it may run”

Hab 2:6 εἰς καταπληθομένοις and satire/scorn, riddle to/of him

Avishur, “Pairs,” 69, “in scoffing derision of him”\textsuperscript{1776};

Watson, \textit{Poetry}, 325, “in scoffing derision of him”\textsuperscript{1777};

Patterson, \textit{Nahum}, 117, 157;

Kuntz, “Agent,” 129

\textsuperscript{1767} See note to Deut 27:15.
\textsuperscript{1768} 2 perf.
\textsuperscript{1769} See note to Jer 6:7.
\textsuperscript{1770} See note to Jer 6:7.
\textsuperscript{1771} See note to Jer 6:7.
\textsuperscript{1772} See note to Isa 60:18.
\textsuperscript{1773} Italics Kuntz.
\textsuperscript{1774} 2 impv.
\textsuperscript{1775} Impf + partc.
\textsuperscript{1776} This is, according to Avishur, an ‘appositional hendiadys.’
\textsuperscript{1777} Italics Watson.
Hab 2:17α **NñAtyIj** for the violence of Lebanon shall cover you, and **√d∂q l∞AkyEhV;b** shall terrify them.

Andersen, Habakkuk, 251; Stuart, Hosea-Jonah, 330, “virtually in hendiadys” 1778

Hab 2:17β **NñAtyIj** for the violence of Lebanon shall cover you, and the destruction of beasts shall terrify them.

Andersen, Habakkuk, 251, “The matching verbs make hendiadys: ‘overwhelm you with terror’” 1779

Hab 2:20 **√d∂q l∞AkyEhV;b** in the temple of his holiness.

Putnam, Insert, §1.8.1c, p. 21 “his holy temple”/§1.8.3b, p. 22, “a form of hendiadys” 1780

Hab 3:2α **NñAtyIj** [...your report [...your work

Andersen, Habakkuk, 276, “By hendiadys, this is a discontinuous construct chain, ‘the report of your deed’” 1781

Hab 3:2β **√d∂q l∞AkyEhV;b** compassion/lovingly you shall remember.

Simian-Yofre, “םקר,” TDOT XIII, 440, “the infinitive [...] governs another verb in a hendiadys” 1782

Hab 3:11 **√d∂q l∞AkyEhV;b** sun, moon

Avishur, “Pairs,” 71, “sun (and) moon” 1783; Kuntz, “Agent,” 129-130; Tsumura, “םקר,” NIDOTTE, vol. IV, 186, “as a hendiadys, i.e. “sun and moon [...] conveying the notion of totality of the heavenly light” 1784

Zephaniah

Zeph 1:9 **√d∂q l∞AkyEhV;b** violence and deceit

Sabottka, Zephania, 43

Zeph 1:15α **√d∂q l∞AkyEhV;b** distress and distress


Zeph 1:15β **√d∂q l∞AkyEhV;b** darkness and deep darkness

Brongers, “Merismus,” 109, “stockfinsteres Dunkel” 1786

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1778 Stuart refers to the two nouns טבר וטבר. See note to Isa 60:18.
1779 Infabs + impf.
1780 Italics Putnam.
1781 Infabs + impf.
1782 This is, according to Avishur, an ‘appositional hendiadys.’
1783 See note to Gen 37:9.
1784 ‘Agonizing pain.’ Schorr also refers to Ps 119:143.

Zeph 1:15 γάμμανταν πλῆθος ομισθή and thick darkness
Brongers, “Merismus,” 109, “finstere Wolken” 1787

Zeph 1:16 πτερίζω of the horn
Avisshur, Studies, 110, “trumpeting of the horn” 1789
Bullinger, Figures, 661, “of the trumpet, yes – and an alarming trumpet too.”

Zeph 3:19 μεταφρασθέται to praise and to name
Avisshur, Studies, 111, “praise and renown” 1790
Kuntz, “Agent,” 130-131, “praise and renown”

Zeph 3:20 μεταφρασθέται to praise and to name
Avisshur, Studies, 111, “praise of renown” 1791
Kuntz, “Agent,” 131, “renowned and praised”

Haggai

Hag 1:14 מַחְסֵהוּ and they came and they did
Taylor/Clendenen, Haggai, 143-144, “Whether [a verbal hendiadys meaning] those already in Jerusalem started to do […] is not completely clear” 1792

Hag 2:14 מָצָא so this people and so this nation
Beuken, Haggai, 69

Zechariah

Zech 1:4 מָרָעַת מִזְמָרִים מֶה֤וּדָּהָהּ נֶֽבֶרמִיָּהָהּ וּמֶה֤וּדָּהָהּ נֶֽבֶרמִיָּהָהּ כַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְc
Phsemf

from your evil ways and from your evil deeds
Walker, “Zechariah,” 738

1785 ‘Pitch-dark darkness.’ See note to Joel 2:2aa.
1786 ‘Deep darkness.’ Schorr also refers to Joel 2:2a.
1787 ‘Dark/gloomy clouds.’ See note to Deut 4:11.
1788 Concr + abstr.
1789 Italics Avishur.
1790 Italics Avishur. See also verse 20 below.
1791 Italics Avishur. See also verse 19 above.
1792 2 impfc.
1793 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 wether 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 my words and my statutes

Zech 2:14 shout [for joy] and rejoice
Tate, Psalms 51-100, 436, “joyfully rejoice/sing out”

Zech 4:6 not with power and not with strength
Klein, Zechariah, 159

Zech 5:1 and I returned and I lifted
NET, 1466 n. 10

Zech 6:1 and I returned and I lifted
NET, 1466 n. 10

Zech 6:11 silver and gold
Talmon/Fields, “Collocation,” 88, “riches”

Zech 7:9 and loving-kindness and compassions
Melamed, “Two,” 177
Weinfeld, “Terminology,” 192

Zech 8:8 in truth and in righteousness
Franke, Isaiah, 173, “in true righteousness”

Zech 8:16 truth and judgment
Avisur, Studies, 155 n. 1
Brichto, Grammar, 41, “correct judgment”
Melamed, “Two,” 177, 179

Zech 8:19 to joy and to gladness
Babut, Expressions, 185
Schorr, “Les composés,” 173

Zech 8:19 and the truth and the peace
Avisur, Studies, 155 n. 2

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1794 2 impv.
1795 Tate refers to Zech 2:14; Ps 35:27; 67:5.
1796 2 impfc.
1797 See note to Gen 26:18.
1798 2 impfc.
1799 See note to Gen 26:18.
1800 See note to Gen 13:2.
1801 See note to Jer 16:5.
1802 See note to Jer 16:5.
1803 See note to 1 Kgs 3:6.
1804 Avishur refers to the combination of these nouns as a hendiadys. They occur combined in Zech 8:16; Ps 111:17.
1805 Italics Brichto. See note to Gen 18:19.
1806 See note to Jer 4:2.
Jepsen, “טש,” *TDOT*, vol. I, 311\textsuperscript{1810};
Levi, *Inkongruenz*, 90 n. 82\textsuperscript{1811}

Zech 9:9  יַנְיָאֵת וְיִמְשָׂף יָבָשְׂן male donkey, son of donkeys N+Nc, semf, asyn

Held, “Notes,” 37

Zech 12:10  רַעְשַׁנָּא רְשָׁעָיו spirit of favour and supplications Ne+N, ss, c

Girard, *Symboles*, 438 n. 163

Zech 13:1  יִנְדָּה לָא 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  וְנַעֲנוּ וְנִבְנֵי we will return and we will build Vdiss (advm)\textsuperscript{1812}

NET, 1466 n. 10\textsuperscript{1813};

Niccacci, *Interpretation*, 73, “‘we want to build again’, or: … in order that we return and build’, i.e., ‘… only to build again’”\textsuperscript{1814}

Mal 2:5  יִנְדָּה לָא for sin and for impurity Ndiss

Avishur, *Studies*, 107, “life and peace”\textsuperscript{1815};

Barré, “Blessing,” 181 n. 13\textsuperscript{1816}

Mal 2:6  יִנְדָּה לָא the life and the peace/welfare Ndiss

Petersen, *Zechariah/Malachi*, 175, “True torah”; 176, “is a case of hendiadys”

Mal 2:11  בְּעִירָנִי יִשְׂרָאֵל וּבָבֶל יִשְׂרָאֵל in Israel and in Jerusalem Ndiss, geogr


Mal 2:12  יִנְדָּה לָא awake and answering(?) N/V, crux


Talmon/Fields, “Collocation,” 88 n. 14\textsuperscript{1818}

\textsuperscript{1809} See note to 2 Kgs 20:19.
\textsuperscript{1810} See note to 2 Kgs 20:19.
\textsuperscript{1811} See note to 2 Kgs 20:19.
\textsuperscript{1812} 2 wayiqtol.
\textsuperscript{1813} See note to Gen 26:18.
\textsuperscript{1814} Italics Niccacci.
\textsuperscript{1815} Italics Avishur.
\textsuperscript{1816} Barré refers to Mal 2:5; Prov 3:2.
\textsuperscript{1817} ‘Brave and willingly responding, i.e., every man.’
Mal 2:14 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 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 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 and a book of remembrance was written before him for YHWH-
feareers 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 and you shall return and you shall see
Niccacci, Interpretation, 98, “Then you shall again distinguish”

Mal 3:19 all proud and all who do wickedness
Hill, Malachi, 347

Mal 3:20 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 statutes and judgments
Melamed, “Two,” 175, 177

Psalms

Ps 2:6 the mountain of my holiness
Putnam, Insert, §1.8.1.c, p. 19 “my holy hill”/§1.8.3b, p. 22, “a
form of hendiadys”

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1818 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
מַעֲשֵׂה דָּבָרָה…”
1819 2 perf.
1820 2 perf.
1821 See note to Ex 15:25.
1822 Italics Putnam.
Ps 4:9  לִפְנֵי נָחַלְךָ נַהֲרָיָה in peace, together  Dahood, *Psalms 1-50*, 27, “his peaceful presence”\(^{1823}\)

Ps 7:2  שָׁלוֹם מִלְךָ וְשָׁלוֹם, מֵאֲשֶׁר בְּיָדְךָ  Vsemf, int\(^{1824}\)

Ps 7:9  וַעֲמֹדִים מֵאֲשֶׁר בְּיָדְךָ  Nsemf, a, c

Ps 7:10  מִלְחָמָה, וַעֲמָדִים מֵאֲשֶׁר בְּיָדְךָ  Ndiss, th, b

Ps 7:13  וְיֹאכַל הַשֵּׁבָתִּים מִלְחָמָה if he does not return his sword he will sharpen  Vdiss, int (advm)\(^{1828}\)

Ps 7:16  וַיַּדֵּר הָאֲדָמָה וַיַּדֵּרְשֵׁהָ he digged a pit and he digged/searched it  Vsemf, synl\(^{1830}\)

Ps 8:3α  וְנִבְרַע בְּיָדוֹ children and sucklings  Nsemf, synl, b

Ps 8:3β  וְנִבְרַע בְּיָדוֹ enemy and avenger  Ndiss

Ps 8:6  וְנִבְרַע בְּיָדוֹ and glory and majesty you surround him  Nsemf, synl, a

\(^{1823}\) Italics Dahood.

\(^{1824}\) 2 impv.

\(^{1825}\) Goldingay refers to Ps 7:10; 26:2.

\(^{1826}\) See note to Jer 11:20.

\(^{1827}\) VanGemeren refers to Ps 7:10; 26:2; 73:21; Jer 11:20; 17:10; 20:12 and in the NT to Rev 2:23.

\(^{1828}\) 2 impf.

\(^{1829}\) See note to Gen 26:18.

\(^{1830}\) Perf + impfc.
Ps 9:3 I will rejoice and I will exult
Girard, *Psaumes 1-50*, 244

Ps 10:10 he will be broken, he is bowing down
Girard, *Psaumes 1-50*, 656 n. 3

Ps 10:14 trouble and anger
Allen, “*La représentation du psaume 27*,” *TWOT*, vol. II, 675;
Talmon/FIELDS, “*Collocation*,” 90 n. 22

Ps 12:3 with heart and heart
Schorr, “*Les composés*,” 172, “*ambigument*”

Ps 14:1 they destroyed, they made abominable deeds
Girard, *Psaumes 1-50*, 303 n. 2

Ps 14:7 Jacob shall rejoice, Israel will be glad
Babut, *Expressions*, 185;
Patterson, *Nahum*, 153, “*They are often used together to express total gladness, sometimes perhaps as hendiadys*”

Ps 15:2 walking uprightly, and working righteousness, and speaking truth in his heart
Kaiser Jr, *Guide*, 15, “*a hendiadys, that is, one total idea of practicing the presence of God by calling on three aspects of life*”

Ps 16:5 the part/portion of my portion
Sperling, “*Meni*,” 1061, “*an Aramaism in hendiadys with heleq*”

Ps 16:5 my portion and my cup
Dahood, *Psalms 1-50*, 89, “*my cup of smooth wine*”;
Girard, *Psaumes 1-50*, 321; *Symboles*, 187, 228 n. 255

Ps 17:12 he is like a lion wanting to tear,
and as a young lion dwelling in secret places
Babut, *Expressions*, 185

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1831 *Yiqtol* + *weyiqtol*.
1832 *Perfc* + *impf*.
1833 ‘*Ambiguously*.’
1834 2 *perf*.
1835 2 *impf*.
1836 For occurrences of this proposed *hendiadys* Patterson refers to Ps 14:7, 32:11; 53:7; 1 Chr 16:31.
1837 3 *partc. A hendiadys*, according to Kaiser Jr.
1838 *Italics* Dahood.
Ps 18:27 crooked, twisted
Waltke, *Proverbs 1-15*, 398

Ps 19:4 there is no speech and there are no words
Girard, *Psaumes 1-50*, 375;  
Kuntz, “Psalms,” 15;  
Westhuizen van der, “Hendiadys,” 51

Ps 19:14 I will be complete and I will be clean
Fokkelman, *Poems*, vol. II, 99-100

Ps 20:8 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)”

Ps 21:6 glory and majesty you have laid on him
Girard, *Psaumes 1-50*, 233 n. 3

Ps 21:14 we will sing and we will sing praises
Girard, *Psaumes 101-150*, 540;  
Witt de, *Psalms*, 59, “We will sing with the harp”

Ps 22:7 reproach of men and despised of the people
Girard, *Psaumes 1-50*, 412

Ps 22:18 they, they look, they look at me
Babut, *Expressions*, 185;  
Witt de, *Psalms*, 64, “Gaze at me gloating”

Ps 22:28 they shall remember and they shall return
Koopmans, “Prose,” 97 n. 41;  
Mascarenhas, *Function*, 246, “being mindful, will turn”

Ps 23:4 your rod and your staff
Barré/Kselman, “Exodus,” 97, 115, n. 2

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1840 See note to Isa 5:29.  
1841 Adj + impf.  
1842 Waltke refers to Deut 32:5; 2 Sam 22:17; Ps 18:27, Prov 2:15.  
1843 Impf + perfc.  
1844 With reference to Melamed, “Break-up” (Eng.), 128-129.  
1845 Girard refers to Ps 21:6; 45:6 (presumably v. 4 where these nouns occur combined); 96:6; 104:1; 111:3.  
1846 Yiqtol + weyiqtol (coh).  
1847 Noun + adj.  
1848 2 impf.  
1849 Yiqtol + weyiqtol.
Ps 23:6 God's goodness and loving-kindness

Barré/Kselman, “Exodus,” 98, 107, “(henceforth) may only (your) covenant blessings [pursue me]”; Weinfeld, “Terminology,” 192

Ps 24:3 in the place of his holiness

Kittel/Hoffer/Wright, *Hebrew*, 225, “The phrase [...] is an example of hendiadys: using two nouns in apposition rather than a noun and an adjective”

Ps 25:6 remember your loving-kindnesses YHWH and your mercies

Girard, *Psaumes 51-100*, 18 n. 2

Ps 25:8 good and straight

Girard, *Psaumes 1-50*, 463;

Watson, *Poetry*, 196

Ps 25:10 loving-kindness and truth


Brichto, *Grammar*, 41, “enduringly faithful” or “faithfully true”;

Clark, *Word*, 242-255;

Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64; 463;

Glueck, *Bible*, 55, 79, 102;

Greenberg, “Torah,” 230;

Hamilton, *Genesis 18-50*, 144, “true kindness”;

Jepsen, “N,” *TDOT*, vol. I, 311;

Kuyper, “Grace,” 6-7;

Mascarenhas, *Function*, 210;

Melamed, “Two,” 175;

Stoebe, “N,” *TLOT*, vol. II, 451;

Watson, *Poetry*, 196;

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1850 Bold letters Kittel/Hoffer/Wright.
1851 Girard refers to Ps 25:6; 103:4.
1852 2 adj.
1853 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 hendiadys referred by him on p. 196 in *Poetry* consist of two nouns.
1854 See note to Gen 24:27.
1855 See note to Gen 24:27.
1856 See note to Gen 23:4.
1857 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.
1858 See note to Gen 24:27.
1859 See note to Gen 24:27.
1860 See note to Gen 23:4.
1861 See note to Gen 24:27.
1862 See note to Gen 24:27.
1863 See note to Ps 25:8.
Wildberger, “׳שלום׳,” TLOT, vol. I, 151, “less likely […] that one may consistently translate the frequent combination hesed we’met as a hendiadys, ‘lasting mercy’”

Ps 25:10β תָּרוּ בָּנָא הֶסֱדָּה וֶאֶמֶּת his covenant and his testimonies
Craigie, Psalms 1-50, 217;
Dahood, Psalms 1-50, 157, “his covenant stipulations”1864;
VanGemenen, Psalms, 268, “the demands of his covenant”

Ps 25:16 הִנָּה, וּלְאֹתֵנָי solitary and poor
Brongers, “Merismus,” 110-111 (not h.)1865

Ps 25:21 עִמֶּתָּו完整性/integrity and uprightness
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, 1961866

Ps 26:2α לָמָּה And test me YHWH and try me, refine
Girard, Psaumes 1-50, 471 n. 1
3Vsemf/diss, int (hendiatris)1867

Ps 26:2β לָבָּא my kidneys and my heart
Goldingay, Psalms 1-41, 143, “together they form a kind of hendiadys for thoughts and attitudes of the inner being”1868
Ps 27:1 בָּא my light and my salvation
Avishur, Studies, 105, “the light of my salvation”1869;
Brongers, “Merismus,” 109, “heilbringendens licht”1870;
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;
VanGemenen, Psalms, 53

Ps 27:2α בָּא my adversaries and my enemies
Girard, Psaumes 1-50, 117 n. 1;
Held, “Notes,” 37 n. 511871

Ps 27:2β בָּא they stumbled and they fell
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”

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1864 Italics Dahood.
1865 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
1866 See note to Ps 25:8.
1867 3 impv. A hendiatris, according to Girard.
1868 See note to Ps 7:10.
1869 Italics Avishur.
1870 ‘Light bringing salvation.’
1871 Held refers to Ps 27:2; Lam 4:12; Esth 7:6.
1872 Qatal + weqatal.
Ps 27:6 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל will sing and I will play/sing praise
Margulis, “Psalm,” 294 n. 7

Ps 28:5 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל to the wage of YHWH and the work of his hands
Girard, Psaumes 1-50, 315 n. 5

Ps 28:7 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל my strength and my shield
Brongers, “Merismus,” 109, “ein starker Schild”
Good, “Exodus,” 358, “my strong shield”;
Kuntz, “Psalms,” 13;
Dahood, Psalms 1-50, 173, “my strong shield”

Ps 29:1 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל glory and strength
Avishur, Studies, 107, “glory and strength”
Girard, Psaumes 1-50, 68 n. 88; 509;
König, Stilistik, 161, “die Ehre seiner Macht”; “Style,” 157, “glory of strength”

Ps 30:10 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל with my blood when going down to the pit
Girard, Psaumes 1-50, 522 n. 8

Ps 31:4 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל my rock and my stronghold
Brongers, “Merismus,” 109, “mein vollständiges Schutz”
Kuntz, “Psalms,” 13, 14, 31:4a + 31:4b = “a double hendiadys”
König, Psalmen, 386, “meine felswandartige Zufluchtsstätte”

Ps 31:8 יָשָׁר אָשֶׁר לִי שָׁיֵץ פָּנַי יִשָּׂרָאֵל I will be glad and I will rejoice
Johnson, Perfekt, 84

1873 Yiqtol + weyiqtol (coh.).
1874 Abstr + concr.
1875 Brongers refers to Ps 28:7; 33:20; 115: 9, 10.
1876 Italics Dahood.
1877 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.
1878 ‘The glory of his power.’ König refers to Ps 29:1; 96:7.
1879 ‘My total protection.’
1880 See note to Ps 31:4b below.
1881 ‘My rock like refuge.’
1882 Yiqtol + weyiqtol.
1883 See note to Ps 31:4a above.
1884 Yiqtol + weyiqtol (coh).
Ps 31:19 גָּאוֹנִי חֲשֵׁם with pride and contempt  

Ps 31:25 יָזַע יָשָׁב be strong and he will strengthen your heart  
Girard, *Psaumes 1-50*, 488 n. 19; 534 n. 3  

Ps 32:5 כָּשֶׁם iniquity of my sin/sin offering  

Ps 32:8 יָזַע יָשָׁב I will make you wise and I will teach you  
Johnson, *Perfekt*, 84  

Ps 32:9a כָּשֶׁם יָשָׁב as horse, as mule  
Girard, *Psaumes 1-50*, 559 n. 8  

Ps 32:9b כָּשֶׁם יָשָׁב with bridle and halter  
Girard, *Psaumes 1-50*, 559 n. 8  

Ps 32:11 יָזַע יָשָׁב rejoice in YHWH and be glad  
Patterson, *Nahum*, 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys”  

Ps 33:5 כָּשֶׁם יָשָׁב righteousness and judgment  
Brichto, *Grammar*, 41, “correct judgment”; Goldingay, *Psalms 1-41*, 293; 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”; Weinfeld, “Justice,” 228  

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1885 ‘Arrogant contempt.’
1886 Impv + weyiqtol.
1887 Italic 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.’”
1888 Yiqtol + weyiqtol.
1889 2 impv.
1890 See note to Ps 14:7.
1891 Italics Brichto. See note to Gen 18:19.
1892 Goldingay refers to Ps 33:3; 89:14; 97:2.
1893 ‘Fair justice.’ See note to Gen 18:19.
1894 See note to Gen 18:19.
Ps 33:9
for he spoke and it became, he commanded and it stood forth/firm
Westhuizen van der, “Hendiadys,” 52, “may even be regarded as a case of parallelistic hendiadys […] double hendiadys”

Ps 33:20 our helper and our shield
Brongers, “Merismus,” 109, “ein starker Schild”;
Kuntz, “Psalms,” 15;
Westhuizen van der, “Hendiadys,” 51, “he is our warrior and our shield”

Ps 34:11 they were in want and they were hungry
Johnson, Perfekt, 84

to heartbroken and of contrite spirit
Girard, Symboles, 439 n. 181

Ps 35:2 [small?] shield and [rectangular?] shield
Andersen/Freedman, Amos, 422–423, “hendiadys?”;
Bühlman/Scherer, Stilfiguren, 32, “den schützenden Schild”

Ps 35:6 darknesss and slipperies
Barré/Kselman, “Exodus,” 102, “dark and slippery”

Ps 35:10 and poor and needy
Levi, Inkongruenz, 86;
Melamed, “Two,” 176

Ps 35:26 shame and disgrace

Ps 35:27 they will/may they shout for joy and they will/may they be glad
Babut, Expressions, 185;
König, Psalms, 307 n. 4, 392, “Jauchzend sich freuen sollen”;
Tate, Psalms, 436, “joyfully rejoice/sing out”

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1895 2 perf + 2 impfc.
1896 Abstr + concr.
1897 See note to Ps 28:7.
1898 Italics van der Westhuizen.
1899 Qatal + weqatal.
1900 Johnson refers to Ps 34:11; 38:9; 86:17; 131:12.
1901 See note to Jer 46:3.
1902 ‘The protecting shield.’
1903 See note to Deut 15:11.
1904 ‘Blush of shame.’ Schorr also refers to Ps 71:13b.
1905 Yiqtol + weyiqtol.
1906 ‘Rejoicingly will praise.’
1907 See note to Zech 2:14.
Ps 36:4 נונמ/שדוקומ ידיעות ו", iniquity/wickedness and deceit
Avishur, Studies, 104, “mischief of deceit, mischief that is
accomplished by deceit”1908,
Dahood, Psalms 1-50, 219, “sinful deceit”1909

Ps 36:6 נונמ/שדוקומ ידיעות ו", your loving-kindness, your truth
Melamed, “Two,” 1781910

Ps 37:2 נונמ/שדוקומ ידיעות ו", and like plants of green
Watson, Poetry, 196, “green grass”

Ps 37:14 נונמ/שדוקומ ידיעות ו", poor and needy
Girard, Psaumes 1-50, 636;
Melamed, “Two,” 1761911

Ps 37:21 נונמ/שדוקומ ידיעות ו", showing favour and giving
Brichto, Problem, 125 n. 26, “spends generously”

Ps 37:37 נונמ/שדוקומ ידיעות ו", keep a blameless and see an upright
Girard, Psaumes 1-50, 643 n. 25

Ps 38:7 נונמ/שדוקומ ידיעות ו", I was disturbed, I bowed down greatly
Girard, Psaumes 1-50, 654

Ps 39:3 נונמ/שדוקומ ידיעות ו", I was dumbed, silence, I was silent
Girard, Psaumes 1-50, 665

Ps 39:8 נונמ/שדוקומ ידיעות ו", I was benumbed and I was crushed
Johnson, Perfekt, 841917

Ps 39:10 נונמ/שדוקומ ידיעות ו", I was dumbed, I did not open my mouth
Girard, Psaumes 1-50, 668 n. 12

Ps 40:2 נונמ/שדוקומ ידיעות ו", mire-mud
VanGemeren, Psalms, 364, 365, ‘slimy pit’

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1908 Italics Avishur.
1909 Italics Dahood.
1910 Melamed refers to Ps 25:6, but the nouns occur in Ps 36:6.
1911 See note to Deut 15:11.
1912 2 partc.
1913 2 impv.
1914 2 perf.
1915 2 perf + a noun. A hendiatris, according to Girard.
1916 Qatal + weqatal.
1917 See note to Ps 34:11.
1918 Perf + impf.
Ps 40:6 I will tell/declare and I will speak/tell
Babut, *Expressions*, 186;
Girard, *Psaumes 1-50*, 680;
Gordon, “Time,” 48 n. 1, “let me declare and say”

Ps 40:11 your faithfulness and your salvation

Ps 40:12 your loving-kindness and your truth
Barré/Kselman, “Exodus,” 107;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”;
Clark, *Word*, 242-255
Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64
Hamilton, *Genesis 18-50*, 144
Jepsen, “רומ,” *TDOT*, vol. I, 311
Kuyper, “Grace,” 6-7
Mascarenhas, *Function*, 210
Melamed, “‘Two,,” 175
Perry, “Meaning,” 253, “strongly suggestive of a hendiadys”

Ps 40:15 let them be ashamed and let them be ashamed together
Girard, *Psaumes 1-50*, 52 n. 57; 53
Kuntz, “Psalms,” 13, 14;
Watson, *Poetry*, 326

Ps 40:17 rejoice and be glad
Babut, *Expressions*, 186
Girard, *Psaumes 1-50*, 778 n. 2

1919 Yiqtol + weyiqtol.
1920 See note to Gen 24:27.
1921 See note to Gen 24:27.
1922 See note to Ps 25:10.
1923 See note to Gen 24:27.
1924 See note to Gen 24:27.
1925 See note to Gen 24:27.
1926 See note to Gen 24:27.
1927 See note to Gen 24:27.
1928 Perry also refers to Ps 89:24.
1929 See note to Gen 24:27.
1930 Italics Dahood.
1931 Yiqtol + weyiqtol.
1932 Yiqtol + weyiqtol.
1933 Babut refers to Ps 40:17; 70:4.
1934 Girard refers to Ps 40:17; 70:5.

533
Ps 40:18 ἄδικος μὴ ἐπιστρέψῃς ἰματισμόν, poor and needy
Melamed, “Two,” 176

Ps 41:14 ἀνομοὶ ἀνομοὶ ἐπλήθησαν, amen and amen
Girard, Psaumes 1-50, 40 n. 13

Ps 42:3 ἔρχομαι καὶ εἰδὼλα ἔχω, when will I come and I will see
Kuntz, “Psalms,” 12, “When shall I come seeing”; Watson, Poetry, 326, 328, “When shall I come and see?”

Ps 42:5α ἐμοὶ δὲ μνημονεύω καὶ ποιημένος ἐγώ, I will remember and I will pour out
Kuntz, “Psalms,” 12, “Remembering, I pour out”; Watson, Poetry, 326, 328, “remembering I pour out”

Ps 42:5β ἐμοὶ δὲ μνημονεύω καὶ ποιημένος ἐγώ, I will pass with the crowd, I will move slowly
Witt de, Psalms, 114-115, “Led on the crowd with slow step”

Ps 42:5γ ἐμοὶ δὲ μνημονεύω καὶ ποιημένος ἐγώ, with voice of joy and thanksgiving

Ps 42:8 ἀποδομὴν ἰδιόκτητον to all your breakers/waves and your waves/billows
Kuntz, “Psalms,” 12; Watson, Poetry, 328

Ps 42:11 ἐμοὶ δὲ μνημονεύω καὶ ποιημένος ἐγώ, with slaughter in my bones
Watson, Poetry, 327, 328, “a death-wound in my bones”

Ps 43:1α ἐμοὶ δὲ μνημονεύω καὶ ποιημένος ἐγώ, judge me God and plead my case
Girard, Psaumes 1-50, 712

1935 Melamed refers to the combination of these nouns as a hendiadys. See note to Deut 15:11.
1936 Girard refers to Ps 41:14; 72:19; 89:53.
1937 Yiqtol + weyiqtol.
1938 A verbal hendiadys, according to Kuntz, in his unpublished paper ‘Hendiadys in the Psalms,’ which he most kindly bestowed me with.
1939 Yiqtol + weyiqtol (coh).
1940 2 impf.
1941 Italics Avisshur.
1942 Capital letters Watson.
1943 2 impv.
Ps 43:1
from the deceitful and iniquitous man deliver me
Kuntz, “Psalms,” 12, “From the deceitfully unjust man”;
Watson, *Poetry*, 326, 328

Ps 43:3
your light and your truth
Kuntz, “Psalms,” 12, “illuminating truth”;
Watson, *Poetry*, 328

Ps 43:3
to your temple of your holiness and to your dwellings
Girard, *Psaumes 1-50*, 714

Ps 43:4
the joy of my joy
Kuntz, “Psalms,” 12-13, “my exceeding joy”

Ps 44:14
mocking and derision
Girard, *Psaumes 1-50*, 727 n. 7

Ps 44:17a
reproaching and blaspheming
Goldingay, *Psalms 42-89*, 44

Ps 44:17b
an enemy and avenger/avenging
Goldingay, *Psalms 42-89*, 44

Ps 45:4
your glory and your majesty
Girard, *Psaumes 1-50*, 233 n. 3

Ps 45:5
and humility, righteousness
Ryou, *Oracles*, 191 and n. 60, “the semantically related terms (*קְדֵם/חֵשֶם*) are used as a hendiadys in gender-matched parallelism”

Ps 45:16
with rejoicings and joy
Rendsburg, “Dialects,” 79

Ps 46:2
refuge and strength
Brongers, “Merismus,” 109, “eine sichere Zuflucht”;

1944 2 adj.
1945 ‘Your illuminating truth.’
1946 2 partic.
1947 Partic.
1948 See note to Ps 21:6.
1949 Masc. + fem.
1951 Italics Avishur.
1952 ‘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’”;
Tsumura, “Insertion,” 475

Ps 46:2  הַעֲבַרָה בָּאָה בְּמַעַל לִית נַעַר הָאֵדָא N+Advb, int
Tsumura, “Insertion,” 475, “another hendiadys […] ‘help (and) might’ or a ‘mighty help(er)’ is interrupted…”

Ps 50:20  יִנְשִׁיךְ אַחֲרֵי נְפֹלָתְךָ הַמָּן Vdiss, int (advm)
*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”;
Tsumura, “Insertion,” 478, “a hendiadys (in asyndeton)”;
*Watson, Poetry*, 326, “You sit gossipping against your brother”

Ps 51:4  יִשָּׁפְנוּ אֲנַהֲרֵיהּ יִשָּׁפְנוּ Vsemf, synl
Girard, *Psaumes 51-100*, 18

Ps 51:5  יִשָּׁפְנוּ אֲנַהֲרֵיהּ יִשָּׁפְנוּ Vsemf, synl
and for me the coastland waits and for my arms they wait
Girard, *Psaumes 1-50*, 631 n. 5

Ps 51:10  יִשָּׁפְנוּ אֲנַהֲרֵיהּ יִשָּׁפְנוּ Vsemf, synl
Babut, *Expressions*, 185;
Brongers, “Merismus,” 110-111 (*not h.*);
Kuntz, “Psalms,” 13, 14;
*NET*, [51:8], n. 24, “the ultimate joy”;
Schorr, “Les composés”, 173

Ps 51:21  יִשָּׁפְנוּ אֲנַהֲרֵיהּ יִשָּׁפְנוּ Nsemf
Avishur, *Studies*, 109, “burnt and whole offerings”;
Tsumura, *1 Book of Samuel*, 235, “as a wholly burnt sacrifice”

1953 In the *NET* Bible Notes in Accordance.
1954 Tsumura refers to the construction as an example of literary insertion.
1955 2 impf.
1956 Italics Dahood.
1957 With reference to Dahood.
1958 2 impf.
1961 In the *NET* Bible Notes in Accordance.
1963 Italics Avishur.
Ps 52:7
he shall snatch you and tear you away from [your] tent
Girard, *Psaumes 51-100*, 35

Ps 53:7... he shall rejoice ... he shall rejoice
Patterson, *Nahum*, 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys”

Ps 55:3
I roam with complaint and I will murmur
Girard, *Psaumes 51-100*, 69

Ps 55:6
Nsemf

Ps 55:9
Nsemf, synl

Ps 55:10
Ndiss

Ps 55:11
Ndiss

Ps 55:12
Ndiss

Ps 57:4
Ndiss, c

 Alter, *Psalms*, 200, “means something like ‘steadfast kindness’”;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”
Clark, *Word*, 242-255
Girard, *Psaumes 51-100*, 93, 94, 97
Glueck, *Bible*, 55, 79, 102
Hamilton, *Genesis 18-50*, 144

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1964 See note to 1 Sam 7:9.
1965 *Yiqtol*+ *weyiqtol*.
1966 2 impf.
1967 See note to Ps 14:7.
1968 *Yiqtol* + *weyiqtol* (1 coh).
1969 Italics Watson.
1970 See note to Gen 24:27.
1971 See note to Gen 24:27.
1972 See note to Gen 24:27.
Ps 60:8 יֵשָׁבָה לְנַעֲקָם I will exult, I will divide/share
Dahood, Psalms 51-100, 80, “Exultant, I will make Shechem my portion”1978;
Tate, Psalms 51-100, 100, 102, “I will exult (and) divide”1979;
Watson, Poetry, 328

Ps 61:8 יָבֹא וְנָשָׁב loving-kindness and truth
Alter, Psalms, 301, “steadfast loyalty”;
Andersen, Habakkuk, 2131980;
Brichto, Grammar, 41, “‘enduringly faithful’ or ‘faithfully true’”1981;
Barré/Kselman, “Exodus,” 107;
Clark, Word, 242-2551982;
Girard, Psaumes 1-50, 39 n. 10; Psaumes 51-100, 141 n. 3; 144 n. 61983;
Glueck, Bible, 55, 79, 102;
Greenberg, “Torah,” 230;
Hamilton, Genesis 18-50, 144, “true kindness”1984;
Kuyper, “Grace,” 6-71986;
Mascarenhas, Function, 2101987;
Melamed, “Two,” 1751988;
Tate, Psalms 51-100, 110, “may be correct to conclude that נָשָׁב is a hendiadys, meaning ‘true devotion’ or ‘true loyal-love’”;

1973 See note to Gen 24:27.
1974 See note to Gen 24:27.
1975 See note to Gen 24:27.
1976 See note to Gen 24:27.
1977 Italics Dahood.
1978 Tate adds, “Dahood prefers a hendiadys […] which is probably correct.”
1980 See note to Gen 24:27.
1981 See note to Gen 24:27.
1982 See note to Gen 24:27.
1983 See note to Ps 25:10.
1984 See note to Gen 24:27.
1985 See note to Gen 24:27.
1986 See note to Gen 24:27.
1987 See note to Gen 24:27.
1988 See note to Gen 24:27.
1989 See note to Gen 24:27.
Wildberger, “גֶּדָה,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination *hesed* we”*met* as a hendiadys, ‘lasting mercy’”

Ps 62:3א נֹשְׁנָתָי וְנָשָׁנָתָם my rock and my salvation

Goldingay, *Psalms 42-89*, 2461991;
Watson, *Poetry*, 328;
Tate, *Psalms 51-100*, 117, 118, “‘my rock of deliverance’ or ‘my saving rock’”

Ps 62:3ב נֹשְׁנָתָי וְנָשָׁנָתָם my stronghold, not much shaken

Goldingay, *Psalms 42-89*, 246

Ps 62:7א נֹשְׁנָתָי וְנָשָׁנָתָם my rock and my salvation

Dahood, *Psalms 51-100*, 92, “*my mountain of triumph*”1993;
Goldingay, *Psalms 42-89*, 2481994;
Watson, *Poetry*, 3281995;
Tate, *Psalms 51-100*, 117, 118, “‘my rock of deliverance’ or ‘my saving rock’”

Ps 62:8א נֹשְׁנָתָי וְנָשָׁנָתָם my salvation and my glory

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 62:11א נָשָׁן עֲבֹדָתִי with oppression and with robbery

Dahood, *Psalms 51-100*, 93, “*criminal extortion*”1996

Ps 63:3א נָשָׁן עֲבֹדָתִי your strength/might and your glory

Avishur, *Studies*, 1071997;
Goldingay, *Psalms 42-89*, 257, “perhaps a hendiadys, God’s splendid power”

Ps 63:6א נָשָׁן עֲבֹדָתִי fat and fat

Tate, *Psalms 51-100*, 124, “The two terms probably form a hendiadys meaning ‘very rich food’”

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1989 Concr + abstr.
1990 Italics Dahood.
1991 Goldingay refers to Ps 62:2(3).
1992 Concr + abstr.
1993 Italics Dahood.
1994 Goldingay refers to Ps 62:2(3).
1995 Watson refers to Ps 62:3.
1997 See note to Ps 29:1.
Ps 64:7
and the innermost of a man and a deep heart
Girard, *Psaumes 51-100*, 173

Ps 65:5
in the goodness of your house, the holy of your temple
Girard, *Psaumes 1-50*, 485 n. 11

Ps 66:20
my prayer and his loving-kindness
Lee, *Grammar*, 304

Ps 67:2
may he show favour to us and may he bless us
Mascarenhas, *Function*, 87, 104, “graciously bless us”;

Ps 67:5
they will rejoice and they will shout/sing of joy
Mascarenhas, *Function*, 89, “shout gladly”;
Tate, *Psalms 51-100*, 436, “joyfully rejoice/sing out”;
Watson, *Techniques*, 385, “happily rejoicing”

Ps 68:10
your possession and it /he will be weary
Tate, *Psalms 51-100*, 164, “The waw can be understood as temporal determinative […] or as forming a hendiadys: ‘your exhausted heritage’”

Ps 69:17
your loving-kindness is good
Stoebe, “בזרע,” *TLOT*, vol. I, 494, “Your kindness is gracious”

Ps 69:18
hasten, answer me
Dahood, *Psalms 51-100*, 160, “quickly answer me”;
Kuntz, “Psalms,” 13, 14, “quickly answer me”;
Watson, *Poetry*, 328

Ps 69:20
my reproach and my shame and my disgrace
Girard, *Psaumes 150*, 413 n. 1

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1998 Yiqtol + weyiqtol.
1999 Yiqtol + weyiqtol.
2001 The verb is a weqatal.
2003 2 impv.
2004 Italics Dahood.
2005 *A hendiatris*, according to Girard.
Ps 70:5 they will rejoice and they will be glad
Babut, Expressions, 186;
Girard, Psaumes 1-50, 778 n. 2

Ps 70:6α poor and needy
Melamed, “Two,” 176;
Tate, Psalms 51-100, 203, “probably a hendiadys = ‘Needy-poor’ or ‘truly poor’”

Ps 70:6β my helper and my deliverer
Tate, Psalms 51-100, 204, “It is probable that these two words also form a hendiadys: ‘my delivering helper’”

Ps 71:3α to/as a rock, a refuge/habitation
Kuntz, “Psalms,” 13

Ps 71:3β my rock and my stronghold
Kuntz, “Psalms,” 14;
Brongers, “Merismus,” 109, “mein vollständiger Schutz”

Ps 71:13α may they be ashamed, may they be finish(ed)/complete(d)
Dahood, Psalms 51-100, 174, “be utterly humiliated”;
Kuntz, “Psalms,” 13;
Tate, Psalms 51-100, 208, 209, “end up in complete shame’;
Watson, Poetry, 328

Ps 71:13β reproach and disgrace

Ps 71:18 old age and grey hair
Dahood, Psalms 51-100, 175, “hoary old age”;
Kuntz, “Psalms,” 13;
Tate, Psalms 51-100, 208, 210, “gray-haired old age”;
Watson, Poetry, 328

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2006 Yiqtol +weyiqtol.
2007 See note to Ps 40:17.
2008 Girard refers to Ps 40:17; 70:5.
2009 See note to Deut 15:11.
2010 Concr + abstr.
2011 See note to Ps 31:4.
2012 2 impf.
2013 Italics Dahood.
2014 ‘Blush of shame.’ Schorr also refers to Ps 35:26.
2015 Abstr + concr.
2016 Italics Dahood.
2017 ‘Venerable old age.’
Ps 71:20α many and harmful
Tate, Psalms 51-100, 208, 210, “many hurtful (troubles)”

Ps 71:20β and from depths of the earth/land
Wakeman, “Earth,” 317 n. 18

Ps 71:21 and you will turn/surround, you will comfort me
Dahood, Psalms 51-100, 177, “enfold me with your comfort”;
Kuntz, “Psalms,” 13;
Watson, Poetry, 328

Ps 72:12 needy … poor
Fokkelman, Poems vol. II, 192, “virtually a hendiadys”

Ps 72:13 poor and needy
Fokkelman, Poems, vol. II, 192, “virtually a hendiadys”;
Melamed, “Two,” 176;
Tate, Psalms 51-100, 328, 329, “poverty-stricken”

Ps 72:14 from oppression and from violence
Dahood, Psalms 51-100, 183, “from lawless oppression”;
Fokkelman, Poems, vol. II, 192, “virtually a hendiadys”;
Goldingay, Psalms 42-89, 390, “we might see the two words as a hendiadys, ‘lawless violence’”;
Kuntz, “Psalms,” 15;
Sabottka, Zephanja, 43 n. 145

Ps 72:19 amen and amen
Girard, Psaumes 1-50, 40 n. 13

Ps 73:19 they were swept away, they were complete(d)/finished
Dahood, Psalms 51-100, 193, “utterly swept away”;
Kuntz, “Psalms,” 15;
Nelson, Joshua, 54;
Watson, Poetry, 328, “utterly swept away”

2018 2 adj.
2019 Weyiqtol + yiqtol.
2020 Italics Dahood.
2021 2 adj.
2022 See note to Isa 14:30.
2023 See note to Ps 82:4.
2024 Italics Dahood.
2025 See note to Jer 6:7.
2026 See note to Ps 41:14.
2027 2 perf.
2028 Italics Dahood.
2029 See note to Josh 3:16.
Ps 73:21
for embittered was my heart and my kidneys (lit. ‘I was’) were pierced
VanGemeren, Psalms, 132

Ps 74:11
your hand and your right [hand]
Girard, Psaumes 1-50, 726 n. 2

Ps 74:16 light and sun
Avishur, Studies, 111;
Bullinger, Figures, 660, “sunlight”;
Girard, Psaumes, 51-100, 305;
Lee, Grammar, 291

Ps 74:21 poor and needy
Melamed, “Two,” 176

Ps 76:7 and chariot and horse
Melamed, “Break-up” (Eng.), 128-129

Ps 78:8 rebelling/stubborn and rebelling
Fleishman, “Innovation,” 311 n. 2, 312, “wayward and defiant”;

Ps 78:14 in light of fire
Meyers, Menorah, 176, 198 n. 51, “fiery light”

Ps 78:49 and indignation and distress
König, Psalmen, 249 “Grimm und Drangsal”; 249 n. 2, “Waw explicativum: und zwar = nämlich; eine Art Hendiadyoin”

Ps 79:4 mocking and derision
Goldingay, Psalms 42-89, 44, “scornful derision”
Ps 82:3α יִנָּהֵיהַ יִנָּהֵיהַ poor and orphan
Fokkelmann, *Poems*, vol. II, 37, “appears to be a hendiadys”

Ps 82:3β יִנָּהֵיהַ יִנָּהֵיהַ poor and in want
Fokkelmann, *Poems* II, 37, “appears to be a hendiadys”;
Tate, *Psalms 51-100*, 328, 329, “poverty-stricken”

Ps 82:4 יִנָּהַע יִנָּהַע poor and needy
Fokkelmann, *Poems*, vol. II, 37, “appears to be a hendiadys”; Melamed, “Two,” 1762041;
Tate, *Psalms 51-100*, 328, 329, “the powerless poor”2042

Ps 83:2 יִנָּהַע יִנָּהַע do not be silent and do not be quiet
Girard, *Psaumes 51-100*, 420

Ps 83:18 יִנָּהַע יִנָּהַע and may they be ashamed and may they perish
Dahood, *Psalms 51-100*, 277, “perish in utter disgrace”2045;
Watson, *Poetry*, 328

Ps 84:12 יִנָּהַע יִנָּהַע favour/grace and glory
Aaron, *Ambiguities*, 58, “a conceptual unit (perhaps even a hendiadys of sorts)”; König, *Psalms*, 307 n. 4 (not h.)

Ps 85:9 יִנָּהַע יִנָּהַע loving-kindness and truth
Andersen, *Habakkuk*, 2132048;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”2049;
Clark, *Word*, 242-2552050;

Ps 85:11α יִנָּהַע יִנָּהַע to his people and to his faithful/devoted
Dahood, *Psalms 51-100*, 289, “To the devoted ones of his people”2046;
Kselman, “Note,” 25 n. 12;
Tate, *Psalms 51-100*, 364, 365, “the loyal members of his people”2047;
Watson, *Poetry*, 328; “Parallelism,” 59

Ps 85:11α יִנָּהַע יִנָּהַע loving-kindness and truth
Andersen, *Habakkuk*, 2132048;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”2049;
Clark, *Word*, 242-2552050;

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2041 See note to Isa 14:30.
2042 Tate refers to Ps 72:13; 82:3.
2043 2 impf.
2044 2 weyiqtol.
2045 Italics Dahood.
2046 With reference by Dahood to D. N. Freedman.
2047 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.’”
2048 See note to Gen 24:27.
2049 See note to Gen 24:27.
2050 See note to Gen 24:27.
Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64; *Psaumes 51-100*, 441 n. 3;
Greenberg, “Torah,” 230;
Hamilton, *Genesis 18-50*, 144, “true kindness”;
Jepsen, “זָּמַּע,” *TDOT*, vol. I, 311;
Kuyper, “Grace,” 6-7;
Mascarenhas, *Function*, 210;
Melamed, “Two,” 175;
Stoebe, “תְּרוּפָה,” *TLOT*, vol. II, 451;
Wildberger, “זָּמַּע,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination hesed we’emet as a hendiadys, ‘lasting mercy’”

Ps 85:11 בְּשֵׁד-מֵאִית righteousness and peace
Girard, *Psaumes 51-100*, 441 n. 3

Ps 86:1 נְזֵר נַעַר poor and needy
Melamed, “Two,” 176

Ps 86:9 נֶאַר נְזֵרֵי they shall come and they shall worship
Mascarenhas, *Function*, 257

Ps 86:15α נֶאַר נֶשֶׂר compassionate and gracious
Fishbane, “Remarks,” 392 n. 14

Ps 86:15β נֶשֶׂר נְזֵר loving-kindness and truth
Alter, *Psalms*, 301, “steadfast loyalty”;
Andersen, *Habakkuk*, 213;
Brichto, *Grammar*, 41, “‘enduringly faithful’ or ‘faithfully true’”;
Clark, *Word*, 242-255;
Girard, *Psaumes 1-50*, 56 n. 64;
Glueck, *Bible*, 55, 79, 102;
Greenberg, “Torah,” 230;
Hamilton, *Genesis 18-50*, 144, “true kindness”;
Jepsen, “זָּמַּע,” *TDOT*, vol. I, 311;
Kuyper, “Grace,” 6-7;

2053 See note to Ps 25:10.
2054 See note to Ps 25:10.
2055 See note to Ps 25:10.
2056 See note to Ps 25:10.
2057 See note to Ps 25:10.
2058 See note to Ps 25:10.
2059 See note to Ps 25:10.
2060 See note to Ps 25:10.
2061 See note to Ps 25:10.
2062 See note to Ps 25:10.
2063 See note to Ps 25:10.
2064 See note to Ps 25:10.
2065 See note to Ps 25:10.
2066 See note to Ps 25:10.
2067 See note to Ps 25:10.
2068 See note to Ps 25:10.
2069 See note to Ps 25:10.
2070 See note to Ps 25:10.
2071 See note to Ps 25:10.
2072 See note to Ps 25:10.
2073 See note to Ps 25:10.
2074 See note to Ps 25:10.
2075 See note to Ps 25:10.
2076 See note to Ps 25:10.
2077 See note to Ps 25:10.
2078 See note to Ps 25:10.
2079 See note to Ps 25:10.
2080 See note to Ps 25:10.
2081 See note to Ps 25:10.
2082 See note to Ps 25:10.
2083 See note to Ps 25:10.
2084 See note to Ps 25:10.
2085 See note to Ps 25:10.
2086 See note to Ps 25:10.
2087 See note to Ps 25:10.
2088 See note to Ps 25:10.
2089 See note to Ps 25:10.
2090 See note to Ps 25:10.
2091 See note to Ps 25:10.
2092 See note to Ps 25:10.
2093 See note to Ps 25:10.
2094 See note to Ps 25:10.
2095 See note to Ps 25:10.
2096 See note to Ps 25:10.
2097 See note to Ps 25:10.
2098 See note to Ps 25:10.
2099 See note to Ps 25:10.
2100 See note to Ps 25:10.
2101 See note to Ps 25:10.

Ps 86:17 you helped me and you comforted me 
Johnson, *Perfekt*, 842069

Ps 87:7 והשלמים ו𝗣战战组合��nn and singers as dancers
VanGemeren, *Psalms*, 657, “may be a hendiadys, for the ones who sing are the same as those who dance”

Ps 88:7 בְּקֹדֶשֶׁת בְּשַׁדָּה בְּחַסְּרֵי מִשְׁגַּלזָה in a lowest pit, in darknesses, in depths
Girard, *Psaumes 1-50*, 41 n. 15

Ps 88:7b בְּקֹדֶשֶׁת בְּשַׁדָּה בְּחַסְּרֵי מִשְׁגַּלזָה in darknesses, in depths
Goldingay, *Psalms 42-89*, 650, “might be a hendiadys, suggesting ‘in the darkest depths’ […] or ‘in the deepest darkness’”

Ps 88:19 אָבְרָהַם lover and friend

Ps 89:15א בֵּית הָשָׁן righteousness and judgment
Goldingay, *Psalms 1-41*, 2932072;

Ps 89:15ב בית הָשָׁן the fixed place of your throne
Propp, *Exodus 1-18*, 5422073

Ps 89:15ב בֵּית הָשָׁן loving-kindness and truth
Alter, *Psalms*, 301, “steadfast loyalty”;
Andersen, *Habakkuk*, 2132074;
Clark, *Word*, 242-2552075;
Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 642076;

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2065 See note to Gen 23:4.  
2066 See note to Gen 24:27.  
2067 See note to Gen 24:27.  
2068 Qatal + weqatal.  
2069 See note to Ps 34:11.  
2070 A *hendiadris*, according to Girard.  
2071 Italics Dahood.  
2072 See note to Ps 33:3.  
2073 Propp refers to Ps 89:15; 97:2.  
2074 See note to Gen 24:27.  
2075 See note to Gen 23:4.
Glueck, *Bible*, 55, 79, 102;
Greenberg, “Torah,” 230;
Jepsen, “षो,” *TDOT*, vol. I, 311;
Kuyper, “Grace,” 6–7;
Mascarenhas, *Function*, 210;
Melamed, “Two,” 175;
Stoebe, “ṣd,” *TLOT*, vol. II, 451;
Wildberger, “षो,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination ḥesed we’emet as a hendiadys, ‘lasting mercy’”

Ps 89:25 Ḥesed we’emet
and my faithfulness and my loving-kindness

Ps 89:39 ṣad dū’ah
you rejected and you rejected

Ps 90:10 ḥaṣid ba’ale
trouble and iniquity

Ps 90:14 ḥaṣid ba’ale
and we will rejoice and we will be glad

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2076 See note to Ps 25:10.
2077 See note to Gen 24:27.
2078 See note to Gen 24:27.
2079 See note to Gen 23:4.
2080 See note to Gen 24:27.
2081 See note to Gen 24:27.
2082 See note to Ps 25:10.
2083 See note to Ps 40:12.
2084 Perf + impfc.
2085 Italics Dahood.
2086 See note to Ps 41:14.
2087 Girard: “Il faudrait probablement lire les deux derniers mots comme un hendiadys.”
2088 2 weyiqtol.
Ps 91:4 shield and buckler
Girard, *Psaumes 51-100*, 517; Tate, *Psalms 51-100*, 448, “protective shield/shield of protection”

Ps 92:4 with ten-[stringed], with harp
Goldingay, *Psalms 90-150*, 54, “here ‘with ten-string, with harp’ may be a hendiadys for the same instrument”

Ps 94:4 they pour out, they speak

Ps 94:4 they pour out, they speak arrogance, they boast themselves
Girard, *Psaumes 1-50*, 375 n. 1; *Psaumes 51-100*, 554 n. 6

Ps 95:6 come, let us bow/worship and let us fall down
Cohen, “Saga,” 325, 327 n. 28

Ps 95:6 let us bow/worship and let us fall down, kneel before YHWH
Girard, *Psaumes 1-50*, 41 n. 14; *Psaumes 51-100*, 566

Ps 95:9 as your fathers tested me and tried me
Girard, *Psaumes 1-50*, 471 n. 1; *Psaumes 51-100*, 575

Ps 96:6 glory and majesty
Girard, *Psaumes 1-50*, 233 n. 3

Ps 96:7 glory and strength

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See note to Zech 2:14 [10].


2 impf.

Italics Dahood.

3 impf. A *hendiadris*, according to Girard.

*Yiqtol* + *weyiqtol* (coh).

Cohen refers to Ps 95:6; Esth 3:2 (x2), 5.

*Yiqtol* + *weyiqtol* + *yiqtol* (coh). A *hendiadris*, according to Girard.

2 perf.

Italics Avisshur. See note to Ps 29:1.

“The glory of strength.”

“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

carry offering and come to his courtyard

Mascarenhas, *Function*, 149, “bringing gifts come into his courts”\(^{2102}\)

Ps 96:13

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”\(^{2103}\)

Ps 97:2α

cloud and thick darkness

Brongers, “Merismus,” 109, “finstere Wolken”\(^{2104}\);

Kuntz, “Psalms,” 15;

Westhuizen van der, “Hendiadys,” 51

Ps 97:2β

righteousness and judgment

Brichto, *Grammar*, 41, “correct judgment”\(^{2105}\);

Goldingay, *Psalms 1-41*, 293\(^{2106}\);

Ho, *Sedeg*, 89;

Kuntz, “Psalms,” 16;

Westhuizen van der, “Hendiadys,” 51

Ps 97:2ββ

the fixed place of his throne

Propp, *Exodus 1-18*, 542\(^{2107}\)

Ps 98:3

his loving-kindness and his faithfulness

Andersen, *Habakkuk*, 213;

Melamed, “Two,” 176, 178

Ps 98:4α

shout to YHWH all the earth, break forth and sing for joy and sing praise

Girard, *Psaumes 1-50*, 768 n. 3

Ps 98:4β

break forth and sing for joy

Rand, *Introduction*, 266\(^{2110}\)

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\(^{2101}\) Cladiss

\(^{2102}\) Mascarenhas translates the same phrases slightly different on p. 144: “bringing an offering, come into his courts.”

\(^{2103}\) Italics Bazak. See note to Isa 11:4.

\(^{2104}\) ‘Darkest clouds.’ See note to Deut 4:4.

\(^{2105}\) Italics Brichto. See note to Gen 18:19.

\(^{2106}\) See note to Ps 33:5.

\(^{2107}\) Propp refers to Ps 89:15; 97:2.

\(^{2108}\) 4 impv. A *hendiatetris*, according to Girard.

\(^{2109}\) 2 impv.
Ps 98:9  
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.”

Ps 99:4  
judgment and righteousness

Blenkinsopp, Isaiah 1-39, 108, 181;
Brichito, Grammar, 41, “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”;  
Melamed, “Two,” 175;
Reimer, "qdx", 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”;
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’.”

Ps 100:4  
praise him, bless his name

Girard, Psaumes 1-50, 752 n. 15

Ps 101:1  
loving-kindness and judgment

Avishur, Studies, 103 n. 1, “faithfulness and justice”;
Kselman, “Psalm 101,” 58 n. 6, “the expression may be a hendiadys meaning Yahweh’s customary (i.e. constant, unfailing) loyalty to the Davidic monarch”.

Ps 102:11  
because of your indignation and your wrath

Girard, Psaumes 1-50, 656 n. 2

Ps 103:4  
loving-kindness and compassions

Fokkelman, Poetry, 163, “almost a hendiadys”;  
Girard, Psaumes 51-100, 18 n. 2.

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2110 See note to Isa 52:9.
2111 Italics Bazak. See note to Isa 11:4.
2112 See note to 2 Sam 8:15.
2113 See note to 2 Sam 8:15.
2114 See note to 2 Sam 8:15.
2115 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.
2116 2 impv.
2117 Italics Avishur. Avishur refers also to Hos 12:7.
2118 Italics, Kselman.
2119 Girard refers to Ps 25:6; 103:4.

Ps 103:6 יְהֹוָה is doing righteous [acts], and judgments to all oppressed
Goldingay, Psalms 90-150, 170, “decisive acts”;
Melamed, “Two,” 177

Ps 103:8 compassionate and gracious
Fishbane, “Remarks,” 392 n. 14

Ps 103:20c to listen to the words of his voice
Westhuizen van der, “Hendiadys,” 51, “hearkening to the voice
of His word”

Ps 104:1 splendour and majesty you wear
Girard, Psaumes 1-50, 114 n. 21; 233 n. 3; Psaumes 101-150, 54

Ps 104:23b to his works and to his labours
Kuntz, “Psalms,” 15;
Westhuizen van der, “Hendiadys,” 51

Ps 106:13 they hastened, they forgot
Dahood, Psalms 101-150, 70, “they quickly forgot”;
Kuntz, “Psalms,” 14;
Watson, Poetry, 328

Ps 107:10α darkness and deep darkness
Babut, Expressions, 186;
Bühlman/Scherer, Stilfiguren, 32, “in großem Dunkel”;
Brongers, “Merismus,” 109, “stockfinsteres Dunkel”;
Dahood, Psalms 101-150, 83, “gloomy darkness”;
Girard, Psaumes 101-150, 132;
Müller, “Gebrauch,” 144, “vollständiges Dunkel”;
VanGemenen, Psalms, 53

Ps 107:10β affliction and iron
Bühlman/Scherer, Stilfiguren, 32, “in qualvollem Eisen”;

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2120 See note to Jer 16:5.
2121 See note to Jer 16:5.
2122 See note to Ex 34:6.
2123 The verb is an infc.
2124 Italics van der Westhuizen.
2125 2 perf.
2126 Italics Dahood.
2127 ‘In deep darkness.’ See note to Joel 2:2aa.
2128 ‘Pitch-dark darkness.’ See note to Joel 2:2aa.
2130 ‘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.
2131 Abstr + concr.
Dahood, *Psalms 101-150*, 83, “torturing irons”\(^{2133}\); *NET*, 977, “painful irons chains”; 977 n. 25, “‘Suffering and iron’ is a hendiadys”

Ps 107:14 יָבֵשׁ מִמָּשְׂכָּל from darkness and deep darkness

Müller, “Gebrauch,” 144, “vollständiges Dunkel”\(^{2134}\);
Girard, *Psaumes 101-150*, 132;

Ps 109:16 יָבֵשׁ יָשָׁב poor and needy

Melamed, “‘Two,’” 176\(^{2135}\)

Ps 109:21 יָבֵשׁ יָשָׁב good is your loving-kindness

Stoebe, “בְּבוֹא,” *TLOT*, vol. I, 494, “‘Your kindness is gracious’”\(^{2136}\)

Ps 109:22 יָבֵשׁ יָשָׁב poor and needy

Melamed, “‘Two,’” 176\(^{2137}\)

Ps 111:1 יָבֵשׁ יָשָׁב upright and the assembly

Girard, *Psaumes 101-150*, 171;
Goldingay, *Psalms 90-150*, 303

Ps 111:3 יָבֵשׁ יָשָׁב splendour and majesty

Girard, *Psaumes 1-50*, 233 n. 3\(^{2138}\);
Goldingay, *Psalms 90-150*, 303

Ps 111:4 יָבֵשׁ יָשָׁב gracious and compassionate/merciful

Girard, *Psaumes 101-150*, 172 n. 1;
Goldingay, *Psalms 90-150*, 303;
Watson, *Poetry*, 196, “mercifully gracious”\(^{2140}\)

Ps 111:7 יָבֵשׁ יָשָׁב truth and judgment

Avishur, *Studies*, 155 n. 1, “true justice”\(^{2141}\);
Brichto, *Grammar*, 41, “correct judgment”\(^{2142}\);
Goldingay, *Psalms 90-150*, 303;
Melamed, “‘Two,’” 177\(^{2143}\)

Ps 111:8 יָבֵשׁ יָשָׁב (to) forever, to eternity

Goldingay, *Psalms 90-150*, 303

\(^{2132}\) *In agonizing iron*[fetters].

\(^{2133}\) Italics Dahood.

\(^{2134}\) ‘Complete darkness.’ See note to Ps 107:10.

\(^{2135}\) See note to Deut 15:11.

\(^{2136}\) See note to Ps 69:17.

\(^{2137}\) See note to Deut 15:11.

\(^{2138}\) See note to Ps 21:6.

\(^{2139}\) 2 adj.

\(^{2140}\) Watson refers to Ps 111:4; 112:4.

\(^{2141}\) See note to Jer 4:2.

\(^{2142}\) Italics Brichto. See note to Gen 18:19.

\(^{2143}\) See note to Jer 4:2.
Ps 111:8 וַיָּשֶׂ֥ב עִֽצְבָּנָ֖יו with truth and with uprightness
Goldingay, *Psalms 90-150*, 303

Ps 111:9 כְּרוּמָּהּ holy and fearful
Girard, *Psaumes 101-150*, 172 n. 1;
Watson, *Poetry*, 196

Ps 112:4 בּוֹלְתָּהּ gracious and compassionate

Ps 112:9 וַיִּפְרֹלָלֻ֖ו he scattered, he gave
Watson, *Poetry*, 328

Ps 114:2 וַיַּבָּשָׂ֙ם for your loving-kindness, for you truth
Clark, *Word*, 242-255;
Girard, *Psaumes 1-50*, 39 n. 10; 56 n. 64; *Psaumes 101-150*, 202;
Kuyper, “Grace,” 6-7

Ps 115:1 וּכְסֻיָּהּ silver and gold
Talmon/Fields, “Collocation,” 88, “riches”

Ps 115:9, 10, 11 וַיִּפְרֹלָלֻ֖ו their help and their shield
Brongers, “Merismus,” 109, “ein starker schild”;
Kuntz, “Psalms,” 15

Ps 116:1 וַיֹּאמֶ֥ר כְּמִיָּ֖הוֹ my voice, my supplications
Bullinger, *Figures*, 661, “my supplicating voice, with emphasis on ‘supplicating’”;
Glassius, *Philologiae*, 393, “vocem meam humilimè supplicem”;

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2144 2 adj.
2145 See note to Ps 25:8.
2146 2 adj.
2147 See note to Ps 111:4.
2148 2 perf.
2149 ‘Has amply/generously given.’
2150 Italics Dahood.
2151 See note to Gen 23:4.
2152 See note to Ps 25:10.
2153 See note to Gen 23:4.
2154 See note to Ps 13:2.
2155 Abstr + concr.
2156 ‘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”

Ps 116:3 וְנַפְלָתָהּ distress and sorrow Nsemf

Babut, *Expressions*, 186

Ps 117:2 יְהֹוָה יִרְאֶהוּ his loving-kindness and the truth of YHWH N, c + Nc, diss

Kuyper, “Grace,” 6-7

Ps 118:14 נַפְלָתָהּ, יָפְנוּ יָשִׂימוּ my strength and Yah-song N, c + Nc, diss

Margulis, “Psalm,” 296 n. 3

Ps 118:15 נַפְלָתָהּ, יָפְנוּ voice of shout of joy and salvation Nc + N, diss

Avishur, *Studies*, 103 n. 1, “with joyous shouts of deliverance”

König, *Psalmen*, 307 n. 4, 441, “Jauchzen über Heilserfahrung”

Ps 119:22 נַפְלָתָהּ, יָפְנוּ reproach and contempt Nsemf

Girard, *Psaumes 1-50*, 316 n. 8;

Talmon, *Study*, 377, “probably a hendyadys [sic]”

Ps 119:106 נַפְלָתָהּ, יָפְנוּ I swore and I confirmed Vsemf


Ps 119:114 נַפְלָתָהּ, יָפְנוּ my secret and my shield Ndiss, c

Goldingay, *Psalms 90-150*, 373, 374, 432, “my shelter, my shield […] the expression acts as a hendiadys”

Ps 119:121 נַפְלָתָהּ, יָפְנוּ judgment and righteousness Ndiss

Goldingay, *Psalms 90-150*, 374, 379, “faithful decisions”;


Ps 119:138 נַפְלָתָהּ, יָפְנוּ righteousness of your testimonies and faithfulness Ndiss, b, c

Bullinger, *Figures*, 661, “thy testimonies, yes – thy exceeding faithful testimonies”;

Glassis, *Philologiae*, 393, “justa testimonia tua, fidelia”

2157 ‘My humbly supplicating voice.’

2158 Italics Lee. From the edition from 1832.

2159 See note to Gen 23:4.

2160 See note to Ex 15:2.

2161 Italics Avishur.

2162 ‘Rejoice over salvation experience.’ Italics König.

2163 Perf + impfc.

2164 ‘Your righteous testimony, faithful’/‘your righteous, faithful testimony.’
Ps 119:143 distress and distress

Ps 122:8 my brothers and my friends
Dahood, Psalms 101-150, 207, “‘my brothers and my friends’ is a form of hendiadys”

Ps 125:4 to the good and to the right in their hearts
Girard, Psaumes 101-150, 326

Ps 129:5 may they be ashamed and turn back
Goldingay, Psalms 90-150, 518, “the expression is a hendiadys”;
Dahood, Psalms 101-150, 232, “May they retreat in humiliation […] a good instance of hendiadys”;
Watson, Poetry, 328

Ps 131:2 I have soothed, and I have silenced my soul
Johnson, Perfekt, 84

Ps 132:9 your priests […] and your faithful
Dahood, Psalms 101-150, 245, “may be interpreted as an instance of hendiadys, namely, ‘your devoted priests’”;
Watson, Poetry, 328
Ps 133:1 how good and how pleasant
Girard, Psaumes 101-150, 384

Ps 133:3 the blessing, life for evermore
Girard, Psaumes 101-150, 384

Ps 135:9 signs and wonders
Houtman, Exodus, vol. I, 363 n. 73;
Fokkelman, Poems, vol. II, 299 n. 18

Ps 135:15 silver and gold
Talmon/Fields, “Collocation,” 88, “riches”

Ps 136:12 with a strong arm and with an outstretched hand
Westhuizen van der, “Hendiadys,” 51

2165 ‘Agonizing pain.’ Schorr also refers to Zeph 1:15.
2166 Yiqtol + weyiqtol.
2167 Qatal + weqatal.
2168 See note to Ps 34:11.
2169 See note to Deut 4:34.
Ps 138:2
for your loving-kindness and your truth

Ps 138:7
you stretch out your hand and your right hand saves me
Barré/Kselman, “Exodus,” 98, 115 n. 2

Ps 139:13
my kidneys
*NET*, 1004 n. 19, “my mind and heart”

Ps 140:12
an violent man, evil
Girard, *Psaumes 101-150*, 457

Ps 141:5
for still/again and my prayer

Ps 141:9
snare [...] and traps
Melamed, “Break-up” (Eng.), 126 n. 38

Ps 145:5
majesty, glory, your splendour
Girard, *Psaumes 1-50*, 402 n. 2

Ps 147:19
my statutes and my judgments
Melamed, “Two,” 175, 178

Ps 148:1
praise YH, praise YHWH
Girard, *Psaumes 1-50*, 39 n. 9

Ps 148:3
sun and moon
Tsumura, “sun and moon,” *NIDOTTE*, vol. IV, 186, “as a hendiadys, i.e. ‘sun and moon’ [...] conveying the notion of totality of the heavenly light”

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2170 See note to Gen 24:27.
2171 See note to Gen 24:27.
2172 See note to Ps 25:10.
2173 See note to Gen 24:27.
2174 See note to Gen 24:27.
2175 See note to Gen 24:27.
2176 See note to Gen 24:27.
2177 Italics Dahood.
2178 See note to Josh 23:13.
2179 *A hendiadris*, according to Girard.
2180 See note to Ex 15:25.
2181 2 impv.
Ps 148:9 ... 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 ... princes and judges of the world  N+ Nc, semf

Girard, *Psaumes 101-150*, 531 n. 3; Westhuizen van der, “Hendiadys,” 52

Ps 150:1 ... in the expanse of his might  Nc

Dahood, *Psalms 1-50*, 50, “his vaulted fortress”

**Job**

Job 1:1 ... blameless and upright  Nsemf


Job 1:4 ... and they sent and they called  Vdiss

Good, *Tempest*, 47, 48, “would invite”

Job 1:5a ... and he offered  Vdiss, int (advm)

*NET*, 755 n. 16, “could also […] form a verbal hendiadys […]

‘he would sacrifice early in the morning’”

Job 1:5b ... perhaps my sons have sinned and have blessed/cursed  Vdiss, int

Good, *Tempest*, 50, 202, “have sinned and blessed”

Job 1:8 ... blameless and upright  Nsemf

Brongers, “Merismus,” 112 (not h); Good, *Tempest*, 25, 48, 198, “scrupulously moral”

Job 1:11 ... stretch, please, your hand and touch  Vdiss, int

Good, *Tempest*, 47, “send [put out] your hand and touch”

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2182 See note to Gen 37:9.
2183 Westhuizen refers to Ps 148:11b; Ex 2:14; Mic 7:3.
2184 2 adj.
2185 Good refers on page 198 to Job 1:1, 8; 2:3.
2186 2 weqatal.
2187 2 weqatal.
2188 Qatal + weqatal.
2189 2 adj.
2190 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
2191 See note to Job 1:1.
2192 2 impv.
and he fell to the earth and he bowed down

Cohen, “Saga,” 325, 337 n. 27

Job 2:3 blameless and upright

Good, Tempest, 25, 48, 198, “scrupulously moral”

Job 2:5 to his bone and to his flesh

Putnam, Reading, §4.11, p. 40

Job 2:12 and they lifted their voice and they cried

Hubbard, Ruth, 105-106 n. 50, “depicts a loud, audible crying”

Job 3:5 darkness and deep darkness

Brongers, “Merismus,” 109, “stockfinsteres Dunkel”
Müller, “Gebrauch,” 144, “vollständiges Dunkel”
NET, 760 n. 11, “could possibly form a nominal hendiadys: ‘Let the deepest shadow…”’

Job 4:16 silence and a voice

Avisshur, Studies, 106, “silence and sound”;
Gesenius, Lehrbuch, 854, “leise Stimme”;
Gesenius, Lexicon (ed. Robinson), 229, “a still voice, light whisper”;
Glassius, Philologiae, 393, “silentem seu tacitem & submissam vocem”;
König, Stilistik, 161, “Geflüster einer Stimme”;
NET, 765 n. 17, “indicating that this is a hendiadys, ‘murmur and a voice’ or a ‘murmuring voice’”;
Putnam, Insert, §1.8.3a, p. 22, “a whispering voice”;
Segal, Introduction, 43, “‘murmure a la voix’”;
Seow, Grammar, 258, “a whispering voice”;
Stuart, Grammar, 335, “a low voice”;

See note to Josh 5:14.
See note to Job 1:1.
See note to Gen 21:16.
See note to Joel 2:2aa.
See note to Ps 107:10.
In the 1858 edition.
A still or soft and low/humble voice.’
A whispering voice.’
A silent voice.’
A whispering voice.’ Schorr refers to the phrase קול תפסות דקפה in 1 Kgs 19:12 as equivalent to the phrase in Job 4:16.

Job 5:9 great works and not searchable
Westhuizen van der, “Hendiadys,” 54, “who does great and unsearchable things?”

Job 5:15 from a sword, from their mouth
Gordis, “Usages,” 41, “a whispering voice”; *Koheleth* 279

Job 5:22 to violence and to famine
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 my eye will not add to see
*NET*, 775 n. 18, “see again”

Job 10:12 life and loving-kindness
Avishur, *Studies*, 102;
Fokkelman, *Poems*, vol. II, 354; *Poetry*, 184, “I suspect they are a hendiadys”;

Job 10:16 and you return, you show yourself wonderful to me
*NET*, 786 n. 2, “and again you display your power”; 1466 n. 10

Job 10:17 changes and war/host
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’”;
Dhorme, *Job*, 153, “relief troops”;
Fokkelman, *Poems*, vol. II, 358 n. 45, “probably a hendiadys”;
Glassius, *Philologiae*, 393, “quasi exercitus per vices alii aliis succedentes me oppugnant”;

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2208 Stuart also refers to 1 Kgs 19:12.
2209 Italics van der Westhuizen.
2210 Concr + abstr.
2211 ‘From the sword of their mouth.’
2212 Impf + infc.
2213 ‘Life of loving-kindness.’
2214 Weyiqtol + yiqtol.
2215 See note to Gen 26:18.
2216 Italics Bullinger.
2217 ‘An army of ill fortune.’
2218 In the 1858 edition.
2219 ‘As some different successive armies one following the other attack me.’
Good, Tempest, 76, “fresh squadrons”;
Gordis, “Usages,” 42, "“אנו בהתפכן מפיים""2220, Koheleth, 279, 331 “changes of service”;
König, Stilistik, 161, “Wechselfälle und zwar so zahlreich und feindlich wie ein Heer”2221; Style, 157, “changes of war”;
NET, 786 n. 5, “relief troops”;
Pooles, Annotations, 594, “may be a Figure called Hendiadys for the changes of an army”2222;
265, 317, “hosts continually succeeding each other”2223;
Storr, “Les composés,” 172, “de troupes (de maux) se renouvelant”2224;
Stuart, Grammar, 335, “a host of misfortunes”;
Tengström/Fabry, “תָּמִים,” TDOT, vol. IV, 433, “can be taken as hendiadys: ‘relief armies’”2225;
Watson, Techniques, 411-412, “it suggests hendiadys […] ‘fresh troops’”

Job 10:21 רֶדֶם יָמִים 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”2226;
Müller, “Gebrauch,” 144, “vollständiges Dunkel”2227;
Williams, Syntax, 16, “blackest darkness”; Syntax (ed. Beckman), 30, “‘blackest darkness’”2228

Job 12:4 יְשֵׁעָ֑יִן righteous, blameless/perfect Nsemf, asyn2229
Avishur, “Pairs,” 70, “just (and) blameless”2230;
NET, 789 n. 10, “could be understood as a hendiadys (= ‘blamelessly just’)’;
Sarna, Genesis, 356 n. 10;
Watson, Poetry, 327, “blamelessly just”

Job 12:13א הַיָּדָהּ wisdom and might/strength Ndiss
Job 12:13ב הַחֵיק הַדַּרְשׁוֹת counsel and understanding Ndiss
Westhuizen, “Hendiadys,” 54, “a double hendiadys bordering on parallelism combined with a chiastic parallelism”

Job 12:16 רֶדֶמָ֑יָרָם strength/might and wisdom/success Ndiss
Brongers, “Merismus,” 110, “ein kraftvoller Verstand”2231

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2220 ‘Changes of war.’
2221 ‘Changes, and namely so great and hostile, as an army.’
2222 Italics Poole.
2223 In the 1858 edition.
2224 ‘Troupes/hords that repeatedly return.’
2225 The section of the article in which the term hendiadys is used is written by Tengström.
2226 ‘Pitch-dark darkness.’ See note to Joel 2:2aa.
2227 ‘Complete darkness.’ See note to Ps 107:10.
2228 Italics Beckman.
2229 2 adj.
2230 This is, according to Avishur, an ‘appositional hendiadys.’ See note to Gen 6:9.
2231 ‘Powerful comprehension.’
Job 13:1 my eye saw, my ear heard
Geller, *Enigmas*, 96, “a kind of hendiadys for perceiving”\(^{2233}\)

Job 17:10 and you shall return and come
*NET*, 802 n. 6; “could be taken as a hendiadys […] ‘to come again’”; 1466 n. 10\(^{2235}\)

Job 17:15 my hope and my hope
Watson, *Techniques*, 383

Job 18:5 the flame of his fire
Rahmouni, *Epithets*, 119 n. 5

Job 18:14 from his tent, from his trust/confidence
Hartley, *Job*, 277 n. 4, “his secure tent”\(^{2238}\)

Job 18:19 he has no offspring and no posterity
Williams, *Syntax*, 16, “kith and kin”; *Syntax* (ed. Beckman), 30, “offspring and progeny”\(^{2240}\)

Job 24:14 he has no offspring and no posterity
Williams, *Syntax*, 16, “kith and kin”; *Syntax* (ed. Beckman), 30, “offspring and progeny”\(^{2240}\)

Job 25:2 ruling and dread
Avishur, *Studies*, 102;
Good, *Tempest*, 116, “dreaded rule”;
Gordis, “Usages,” 42, “‘dominatio’”\(^{2243}\); *Kohelet*, 279, 332 “the dominion of fear”;
Westhuizen van der, “Hendiadys,” 54, “domination and terror”\(^{2244}\)

Job 28:3 darkness and deep darkness
Brongers, “Merismus,” 109, “stockfinsteres Dunkel”\(^{2245}\)

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\(^{2232}\) 2 perf.

\(^{2233}\) 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.

\(^{2235}\) Impf + impv.

\(^{2237}\) With reference to Gordis by Hartley.

\(^{2239}\) “Descendant.” See note to Gen 23:23.

\(^{2240}\) See note to Deut 15:11.

\(^{2242}\) The first component is an infabs.

\(^{2243}\) Italics van der Westhuizen.

\(^{2244}\) ‘Dominion of fear.’ See note to Joel 2:2aa.
and Job added lifting his saying/parable and he said
NET, 823 n. 8, “then Job continued his speech”/”The expression means that he continued, or he spoke again”

Geller, Enigmas, 96, “a kind of hendiadys for perceiving”

2246  Impfc + infc.

2247  2 perf.

2248  See note to Job 13:1.

2249  Qatal + weqatal.

2250  See note to Gen 18:27.

2251  "... die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Gen 18:27.

2252  See note to Gen 18:27.

2253  See note to Gen 18:27.

2254  2 perf.

2255  An ‘appositional hendiadys,’ according to Avishur. See note to Isa 29:7.
Job 34:17 righteous, mighty  
NET, 835, “supremely righteous”; 835 n. 6, “seem to form a fine nominal hendiadys”

Job 34:22 there is no darkness and there is no deep darkness  
Westhuizen van der, “Hendiadys,” 54

Job 36:1 and Elihu added to speak  
NET, 837 n. 16, “and he said again/Elihu said further”

Job 36:7 and he makes them return to lastingness and they exulted  
NET, 837 n. 29, “can be taken as an adverbial hendiadys” […] ‘he exalts them by seating them forever’ or ‘when he seats them forever’”

Job 36:17 judgment and judgment  
Hartley, Job, 472 n. 3, “Perhaps ‘judgment and justice’ […] are a hendiadys for ‘just judgment’”

Job 37:23 strength and judgment  
Good, Tempest, 154, “just power”;  
Westhuizen van der, “Hendiadys,” 54

Job 38:11 and not add  
NET, 841 n. 17, “and no farther”

Job 38:27 devastation and desolation  
Good, Tempest, 158, “It may be a hendiadys […] desolate desert”

Job 39:12 your seed and your threshingfloor  
Good, Tempest, 160, “Only as a hendiadys does the phrase make sense […] “threshing floor’s grain”;  
Hartley, Job, 508 n. 4, “the grain to your threshing floor”

Job 39:24 with earthquake and agitation  
Fokkelman, Poems, vol. IV, 292, “may be read as a hendiadys”

Job 39:25 the chiefs thunder and shout  
Fokkelman, Poems, vol. IV, 292, “may be read as a hendiadys” […] “roaring and battle cry”

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2256 2 adj.  
2257 2 impfc.  
2258 2 impfc.  
2259 The verb is an impf.
Job 40:10 majestic and height
Fokkelman, *Poems*, vol. IV, 301, “pride”;

Job 40:10β and splendour and majesty
Fokkelman, *Poems*, vol. IV, 301, “majesty”;

Job 40:21 reed and swamp
Fokkelman, *Poems*, vol. IV, 303, “the reeds of the swamp”

Job 42:6 dust and ashes
Allen, “dust,” *TWOT*, vol. II, 6872260;
Brongers, “Merismus,” 110-111 (not h.)2261;
Fokkelman, *Poems*, vol. IV, 326, 330, “dust and dirt”;
Girard, *Symboles*, 745 n. 1412262;
Schorr, “Les composés,” 1732263

Proverbs

Prov 1:2 wisdom and instruction
Fox, *Proverbs 1-9*, 59, “wise instruction”

Prov 1:3 righteousness and justice
Garrett, *Proverbs*, 68 n. 6, “a hendiadys to indicate the whole world of moral concerns”

Prov 1:4α to simple ones craftsmanship to a young boy/youth knowledge
Fox, *Proverbs 1-9*, 61, “This is a distributed hendiadys meaning ‘the callow young’”

Prov 1:4β knowledge and discretion
Fox, *Proverbs 1-9*, 61, “is a hendiadys equivalent to a construct [...] ‘knowledge of shrewdness’”;
*NET*, 1014 n. 7; n. 8, “and a discerning plan”

Prov 1:11 for blood let us hide for an innocent for nothing
Fox, *Proverbs 1-9*, 85, “This is a distributed hendiadys”

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2260 See note to Gen 18:27.
2261 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Gen 18:27.
2262 See note to Gen 18:27.
2263 See note to Gen 18:27.
2264 Concr + abstr.
Prov 1:27 hardship and anguish
*NET*, 1018 n. 3, “distressing troubles”

Prov 2:9 righteousness and judgment/justice
Ho, *Sedeq*, 189

Prov 3:2 life and peace
Barré, “Blessing,” 181 n. 13

Prov 3:3 loving-kindness and truth
Alter, *Psalms*, 301, “steadfast loyalty”;
Andersen, *Habakkuk*, 213;
Brichto, *Grammar*, 41, “enduringly faithful” or “faithfully true”;
Clark, *Word*, 242-255;
Girard, *Psalms 1-50*, 56;
Glueck, *Bible*, 55, 79, 102;
Greenberg, “Torah,” 230;
Hamilton, *Genesis 18-50*, 144, “true kindness”;
Jepsen, “תֵּחָשׁו,” *TDOT*, vol. I, 311;
Kuyper, “Grace,” 6-7;
Mascarenhas, *Function*, 210;
Melamed, “Two,” 175;
*NET*, 1022 n. 10, “faithful covenant love” or “loyal [covenant] love and faithfulness”;
Stoebe, “דָּרַשׁ,” *TLOT*, vol. II, 451;
Waltke, *Proverbs 1-15*, 241 (not h.);
Wildberger, “הֲשוֹדָה,” *TLOT*, vol. I, 151, “less likely […] that one may consistently translate the frequent combination *hesed we’emet* as a hendiadys, ‘lasting mercy’”;
Zobel, “דָּרַשׁ,” *TDOT* 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*.”

Prov 3:4 favour and good understanding
*NET*, 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”;

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2265 See note to Mal 2:5.
2266 Andersen refers to the noun combination as *hendiadys*.
2267 Brichto considers the combination of these nouns to be a *hendiadys* in general.
2268 See note to Gen 23:4.
2269 See note to Gen 24:27.
2270 See note to Gen 24:27.
2271 See note to Gen 23:4.
2272 See note to Gen 24:27.
2273 See note to Gen 24:27.
2274 See note to Gen 24:49.
Schorr, “Les composés,” 169-170, “regard au charme bienveillant” \(^{2275}\)

Prov 4:3 יְנָרָּה שֶׁתַּנְדֵר נָכָּה tender and only
NET, 1026 n. 15, “tender only child” Ndiss

Prov 5:9 יִנְשָׁפֶת שֶׁתַּנְדֵר וְיִשְׁלָמָה your splendour and your years
NET, 1026 n. 15, “tender only child” Ndiss, b, c

Prov 5:10 יִנְשָׁפֶת שֶׁתַּנְדֵר וְיִשְׁלָמָה your strength and your pains
NET, 1026 n. 15, “tender only child” Ndiss, b, c

Prov 5:11 יְנָרָּה שֶׁתַּנְדֵר נָכָּה 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 יְנָרָּה שֶׁתַּנְדֵר נָכָּה assembly and congregation
Levy/Ringgren/Milgrom/Fabry, “תַנְדֵר,” TDOT, vol. X, 479, “this particular expression might reflect a kind of hendiadys” \(^{2276}\);
NET, 1029 n. 14, “the whole congregation”; Schorr, “Les composés,” 170, “assemblée de la commune” \(^{2277}\)

Prov 6:18 יְנָרָּה שֶׁתַּנְדֵר נָכָּה hastening to run
Maiberger, “תַנְדֵר,” TDOT, vol. XIII, 416, “The speed of the movement is underlined by the use of the verbal form of mihar, ‘hasten’ […] in hendiadys” \(^{2279}\)

Prov 6:33 יְנָרָּה שֶׁתַּנְדֵר נָכָּה plague/stroke and shame
Waltke, Proverbs 1-15, 359, “strokes that bring shame” Ndiss

Prov 7:9 יְנָרָּה שֶׁתַּנְדֵר נָכָּה in the pupil of the night and darkness
Avishur, Studies, 108, “night of darkness” \(^{2280}\)

Prov 8:8 יְנָרָּה שֶׁתַּנְדֵר נָכָּה perverted/deceitful and perverse/crooked
Allem, “תַנְדֵר,” TWOT, vol. II, 693 \(^{2282}\);
Waltke, Proverbs 1-15, 398 \(^{2283}\)

Prov 8:12 יְנָרָּה שֶׁתַּנְדֵר נָכָּה craftiness and knowledge of discretion
Waltke, Proverbs 1-15, 400; N+Nc, semf

\(^{2275}\) ‘A glance of benevolent charm.’

\(^{2276}\) The section of this article in which hendiadys is used is written by Levy/Milgrom.

\(^{2277}\) ‘Assembly of the congregation.’

\(^{2278}\) Partc + infc.

\(^{2279}\) See note to Judg 13:10.

\(^{2280}\) Italics Avishur.

\(^{2281}\) Pass partc/adj + adj.

\(^{2282}\) See note to Deut 32:5.

\(^{2283}\) See note to Deut 32:5.
McKane, *Proverbs*, 347, “The hendiadys ‘knowledge and discretion’ refers to ‘mental agility, versatality and adroitness’”

Prov 8:13 נָּבְרָה נָּסִי pride and pride/majesty
Brongers, “Merismus,” 110-111 (not h.)2284,  
*NET*, 1036 n. 9, “they may be taken to form a nominal hendiadys: ‘arrogant pride’”

Prov 8:18 אֲמִלָּאָה אָמִילָא wealth and honour  
Fox, *Proverbs 1-9*, 277, “honorable wealth”

Prov 8:19 וַיְבַלֻּלְּנָהּ וַיִּנְאַרְנוּ than gold and than fine gold  
*NET*, 1036 n. 17, “probably form a hendiadys here to express ‘than very fine gold’”

Prov 8:26 וַיִּבְרַעָהֶהָא וַיִּבְרַעָהֶהָא the earth/land and the outside  
Melamed, “Break-up” (Hebr.), 2002285

Prov 10:1 וּשָׁב לְפָה וּשָׁב father … his mother  
Ben Zvi/Hancock/Beinert, *Readings*, 181, “כ-כ is a hendiadic pair”2286

Prov 11:22 כֹּזַּוְיָתִנָתִנָתִנָתִנָת a beautiful woman and turning from discernment  

Prov 11:31 כֹּזַּוְיָתִנָתִנָת a wicked and a sinner  
*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 כֹּזַּוְיָתִנָתִנָת he causes a stink and he displays shame  
*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 כְּזַזְוְיָתִנָתִנָת poverty and shame  
Waltke, *Proverbs 1-15*, 568, “is a hendiadys denoting shameful poverty”

Prov 14:22 כְּזַזְוְיָתִנָתִנָת and loving-kindness and truth  
Alter, *Psalms*, 301, “steadfast loyalty”;

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2284 “… die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.”
2285 Melamed refers also to Lam 2:21.
2286 Their refer only to Prov 10:1, but there are 85 more occurrences in the HB of these nouns combined or in sequence.
2287 Italics Waltke.
2288 *Yiqtol + weyiqtol.*

Prov 15:21 ḥesed ṭemēt; he makes straight to go

*NET*, 1057 n. 26, “goes straight ahead”

Prov 16:6 ḥesed ṭemēt; with loving-kindness and truth

*NET*, a


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2289 See note to Gen 24:27.
2290 Barré/Kselman refers to these nouns as a *hendiadys*.
2291 See note to Gen 24:27.
2292 See note to Gen 24:27.
2293 See note to Gen 24:27.
2294 See note to Gen 24:27.
2295 See note to Gen 24:27.
2296 See note to Gen 24:27.
2297 See note to Gen 24:27.
2298 See note to Gen 24:27.
2299 See note to Gen 24:27.
2300 Impf + infc.
2301 See note to Gen 24:27.
2302 Barré/Kselman refer to these nouns as a *hendiadys*.
2303 See note to Gen 24:27.
2304 See note to Gen 24:27.

Prov 19:23 נָשְׂתָא לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְיִשָּׁרָה לְyִשָּׁרָה לְyִשָּׁרָה לְyִשָּׁרָה לְyִשָּׁרָה לְyִשָּׁרָה Lévèst in Pa


Prov 19:26 נָשְׂתָא לְyִשָּׁרָה לְyִשָּׁרָה Lévèst in Pa causing shame and causing disgrace Vsemf2312


Prov 20:28 נָשְׂתָא Lévèst in Pa loving-kindness and truth Ndiss


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2305 See note to Gen 24:27.
2306 See note to Gen 24:27.
2307 See note to Gen 24:27.
2308 See note to Gen 24:27.
2309 See note to Gen 24:27.
2310 Williams/Beckman refer to Prov 16:6. See note to Gen 24:49.
2311 See note to Gen 24:49.
2312 2 partc.
2313 See note to Gen 24:27.
2314 Barré/Kselman refer to these nouns as a *hendiadys*.
2315 See note to Gen 24:27.
2316 See note to Gen 24:27.
2317 See note to Gen 24:27.
Kuyper, “Grace,” 6-7;
Mascarenhas, Function, 210;
Melamed, “Two,” 175;
NET, 1075, “loyal love and truth”; 1075 n. 6, “The two words often are joined together to form a hendiadys: ‘faithful love’”;
Wildberger, “rength,” 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?”;
Zobel, “rength,” 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.”

Prov 21:3 righteousness and judgment
Brichto, Grammar, 41, “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”;

Prov 22:10 judgment and shame
Avishur, Studies, 103 n. 1, “and quarreling and abuse”;

Prov 22:20 with counsels and knowledge
Waltke, Proverbs 15-31, 224, “may constitute a hendiadys, ‘knowledgeable advice’”

Prov 23:21 a drinker and a worthless/glutton

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2318 See note to Gen 24:27.
2319 See note to Gen 24:27.
2320 See note to Gen 24:27.
2321 See note to Gen 24:27.
2322 Williams/Beckman refer to Prov 16:6. See note to Gen 24:49.
2323 Italics Brichto. See note to Gen 18:19.
2324 Italics Avishur.
2325 ‘Repugnant drunkard.’ See note to Deut 21:20b.
Prov 23:23

wisdom and instruction and understanding
Levi, *Inkongruenz*, 88

Prov 23:35

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”

Prov 25:21

if the one who hates you is hungry give him bread to eat
and if thirsty give him water to drink

Prov 26:18

arrows and death
Avishur, *Studies*, 107, 185 n. 1, “arrows of death”; *NET*, 1091 n. 9, “might be a nominal hendiadys: ‘deadly arrows’”;
Waltke, *Proverbs 15-31*, 341 n. 34, “deadly arrows”

Prov 28:6

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”

Prov 28:8

with interest and with interest
Müller, *Semitica*, 16-17, “Zinsen”; *NET*, 1095, “by increasing interest”; 1095 n. 20, “by increasing [exorbitant] interest”;

Prov 28:13

and one confessing and one forsaking he will receive compassion
Waltke, *Proverbs 15-31*, 417, “And (w’) combines the confessor into a hendiadys with the one who abandons”

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2330 See note to Deut 4:6.
2331 2 impf.
2332 Italics Waltke.
2333 Concr + abstr.
2334 Italics Avishur.
2335 Italics Waltke.
2336 Italics Waltke.
2337 See note to Lev 25:36.
2338 See note to Lev 25:36.
2339 See note to Lev 25:36.
2340 Italics Waltke.
Prov 29:6  יִתְנָה בִּלְבָּבֶךָ בַּנֵּךְ; he will sing for joy and he will be glad  Waltke, *Proverbs 15-31*, 400 n. 44, “the hendiadys clarifies the meaning of ambiguous *rnn*”

Prov 29:15  יְהִי נָבִירָה וְיֵשֵׁב לְעָשֶׂה מֶרְבָּע; rod and reproof  
Levi, *Inkongruenz*, 90;  
*NET*, 1099 n. 26, “a hendiadys, meaning ‘a correcting [or, reproving] rod’”;  
Waltke, *Proverbs 15-31*, 442, “could be viewed as a hendiadys meaning ‘a rod of correction’”

Prov 30:8  מַעֲשֶׂה דְּלֹא-רֶשֶׁב וְדִבְרֵי לַשׁוֹן לֵוֶת וַיְבָשֵׁם; vain/false/empty and word of falsehood/lie  
*NET*, 1102 n. 7, “might form a hendiadys […] becoming complete deception”;  

Prov 30:29  יָבִין מִיֵּלָדֵנוּ וְתֵלֵבְלֵהוּ; pleasing to go  
*NET*, 1104; “that move about magnificently”; 1104 n. 13, “a verbal hendiadys”

Prov 31:9  יְלַלְּתֵּנִי נַעֲשֶׂה וּבָשְׂרוּ נֵס; poor and needy  
Melamed, “Two,” 176;  
Waltke, *Proverbs 15-31*, 506, 529

**Ruth**

Ruth 1:9  יִתְנָה בִּלְבָּבֶךָ בַּנֵּךְ; and they lifted their voice and they wept  
Bush, *Ruth*, 70, 77, “they all wept and sobbed loudly”

Ruth 1:14  יִתְנָה בִּלְבָּבֶךָ בַּנֵּךָ; and they lifted their voice and they wept  
Hubbard, *Ruth*, 105-106 n. 50, “depicts a loud, audible crying”

Ruth 2:1  יָבִין מִיֵּלָדֵנוּ וְתֵלֵבְלֵהוּ; a mighty man of strength  
Talmon, “Study,” 340

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2341 Impf + perfcl.  
2342 Italics Waltke.  
2343 Concr + abstr.  
2344 Italics Waltke on p. 479.  
2345 Partc + infc.  
2346 See note to Deut 15:11.  
2347 See note to Gen 21:16.  
2348 See note to 1 Sam 14:52.
Ruth 2:10 and she fell on her face and she bowed down unto the earth
Cohen, “Saga,” 325, 337 n. 27

Ruth 3:3 to eat and to drink
Hubbard, Ruth, 197-198 n. 10, “Having his dinner […] probably a hendiadys for ‘to have, enjoy a meal’”

Ruth 4:7 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 draw me after you, we will run
Propp, Exodus 1-18, 407, “perhaps [a hendiadys]”

Song 2:3 I desired and I sat
Johnson, Perfekt, 89;
NET, 1155 n. 4, “a verbal hendiadys […] ‘I sat down with delight…’ or ‘I delight to sit’”

Song 2:10 my love answered and he said to me
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”;
Johnson, Perfekt, 89;

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2349 2 impfc.
2350 See note to Josh 5:14.
2351 2 infc.
2352 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.
2353 Impv + impf (coh).
2354 See note to Judg 4:6.
2355 Qatal + weqatal.
2356 Vsemf
2357 See note to Gen 18:27.
2358 See note to Gen 18:27a.
2359 See note to Gen 18:27a.
Song 2:10β

 arise (lit. ‘to you’) my friend, my lovely/beautiful and walk (lit. ‘to you’)

Watson, *Poetry*, 328, 369, “If it is a tricolon, then the expression would be hendiadys: ‘my beautiful companion’ or the like.”

Song 2:17

 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’”

Song 3:11

go out and see

Segal, *Songs*, 132

Song 5:6

he went away, he passed by

*NET*, 1168, “and gone away”; 1168 n. 4, “may form a verbal hendiadys”

Song 5:10

 glowing/clear and red

Keel, *Song*, 198, “is probably a case of hendiadys […] meaning ‘shiny red’”

Song 8:6

 flash, fire flash, large flame/YHWH-flame


**Ecclesiastes**

Eccl 1:13

to seek and to explore

*NET*, 1112, “thoroughly examined”; 1112 n. 16, “a verbal hendiadys”

Eccl 1:14

 futility and wind-striving

Girard, *Symboles*, 427 n. 20

Eccl 1:16αα

 *I have become great and I have added* wisdom

Johnson, *Perfekt*, 90

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2360 2 impv.
2361 2 impv.
2362 2 perf.
2363 2 adj.
2364 The noun *tRbRhVlAv* occurs in the HB in Ezek 21:3 and Job 15:30, but not with this suffix.
2365 2 infc.
2367 *Qatal + weqatal*.
2368 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 1:16αβ ἔγνωθι γνῶσιν και σοφίαν wisdom and knowledge
Fox, *Qohelet*, 177
Levi, *Inkongruenz*, 87 n. 76
Longman, *Ecclesiastes*, 84, “full knowledge”

Eccl 1:17 ἔγνωθι γνῶσιν και σοφίαν wisdom and knowledge
Fox, *Qohelet*, 177

Eccl 2:8a δόξαν θησαυροῦ and silver and gold
Talmon/Fields, “Collocation,” 88, “riches”

Eccl 2:8b ἔνας ἄρσεν concubine and concubines(?)
Schoors, *Preacher*, vol. I, 217-218, “may be a hendiadys expressing multiplicity”

Eccl 2:9 ἐγένοντο and I have become great and I have added
Johnson, *Perfekt*, 90
*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”

Eccl 2:11 ἐξηλέλθαι futility and wind-striving
Girard, *Symboles*, 427 n. 20

Eccl 2:12 ἐξηλέλθαι and madness and folly
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’)”;

Eccl 2:17 ἐξηλέλθαι futility and wind-striving
Girard, *Symboles*, 427 n. 20

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2369 Fox refers to Eccl 1:16, 17, and the nouns as distributed in v. 18.
2370 See note to Isa 33:6.
2371 See note to Eccl 1:16.
2372 With reference to Crenshaw and Fox by Schoors.
2373 Qatal + weqatal.
2374 See note to Eccl 1:16.
2375 Italics Waltke/O’Connor.
2376 See note to Eccl 1:14.
2377 See note to Eccl 1:14.
Eccl 2:19
I laboured and that I became wise  
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”;
Seow, Ecclesiastes, 137 (not h.);
Schoors, Preacher, vol. I, 217, “seems to be a hendiadys, meaning ‘for which I worked with wisdom’”; Preacher, vol. II, 22

Eccl 2:21
with wisdom and with knowledge
Levi, Inkongruenz, 87 n. 76

Eccl 2:24
than he shall eat and he shall drink
Johnson, Perfekt, 90;
Craige/Kelley/Drinkard, Jeremiah 1-25, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”

Eccl 2:26  wisdom and knowledge
Levi, Inkongruenz, 87 n. 76

Eccl 2:26 wisdom and knowledge and joy
Ginsberg, “Studies,” 45 n. 27 “a sort of hendiadys for ‘the good sense to enjoy’”

Eccl 2:26 to gather and to gather/amass
Longman, Ecclesiastes, 107 n. 90, “the task of gathering”

Eccl 2:26 futility and wind-striving
Girard, Symboles, 427 n. 20

Eccl 3:13
than he shall eat and he shall drink
Johnson, Perfekt, 90;
Craige/Kelley/Drinkard, Jeremiah 1-25, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”

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2378 Qatal + weqatal.
2379 Italics Kamano.
2380 See note to Isa 33:6.
2381 Impf + perf.
2383 See note to Jer 22:15.
2384 See note to Isa 33:6.
2385 2 infc.
2386 See note to Eccl 1:14.
2387 Impf + perf.
2388 See note to Eccl 2:24.
2389 See note to Jer 22:15.
Eccl 3:18 σταθήναι ... ἐκτίθενται to purify/purge them ... and to see
NET, 1123, “clearly show them”; 1123 n. 6, “a verbal hendiadys”

Eccl 4:1 ἔρχομαι καὶ ἠλλοι ἐμεβλήματα ἐπιμελήματα 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”

Eccl 4:4α οἱ ἡμέραι τῆς ἐργασίας ἐκπλήξεως and all the trouble and all the work
NET, 1124 n. 13, “all the skillful work”

Eccl 4:4β ἐφαρµένων ἀτασθαλίας and futility and wind-striving
Girard, Symboles, 427 n. 20

Eccl 4:7 ἔρχομαι καὶ ἠλλοι ἐμεβλήματα ἐπιμελήματα 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”

Eccl 4:16 ἐπιμελήματα ἀτασθαλίας and futility and wind-striving
Girard, Symboles, 427 n. 20

Eccl 5:6 ἄρα ἐν καταστάσεις ἀρνητικῆς dreams and vanities
Longman, Ecclesiastes, 156, “meaningless words”
Sneed, “(Dis)closure,” 123, “dreams becomes synonymous with ‘vanities’”;
Seow, Ecclesiastes, 197, “vacuous dreams” […] one may take the expression […] as a hendiadys”;
Shields, End, 163 n. 131

Eccl 5:7 ἔτιμον ἀδικίας 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

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2390 2 infc.
2391 Wegatal + impfc.
2392 See note to Eccl 1:14.
2393 Wegatal + impfc.
2394 See note to Eccl 1:14.
2395 Italics Longman.
2396 Italics Seow.
Eccl 5:18 *to eat from it and to drink*  
Craige/Kelley/Drinkard, *Jeremiah*, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”  

Eccl 6:9 futility and wind-striving  
Girard, *Symboles*, 427 n. 20  

Eccl 7:25 wisdom and reckoning  
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 and time and judgment  
Avisur, *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, “Everybody knows”2400; *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 and time and judgment  
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, “Everybody knows”2401, *Koheleth*, 279, 332, “the time of propriety = the proper time […] the proper time and manner of procedure”;  
Kronholm, “the time of judgment,” *TDOT*, vol. XI, 443, “hendiadys?”;  
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”2403

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2397 2 infc.  
2398 See note to Eccl 2:24.  
2399 See note to Eccl 1:14.  
2400 ‘The time of judgment,’ and he adds ‘the right/suitable time.’  
2401 ‘The time of judgment,’ and he adds ‘the right/suitable time.’  
2402 Italics Power.  
2403 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 נְאֻשָּׁהָ שָׁוָא כִּי לֹא אֱלֹהִים לְאֻפָּךְ, כִּי נֹשֶׁאָה שָׁוָא כִּי לֹא אֱלֹהִים לְאֻפָּךְ to eat and to drink
Craigie/Kelley/Drinkard, Jeremiah 1-25, 311, “probably a hendiadys meaning he lived his life, he went about his routine life”2405

Eccl 9:10 שָׁוָא וְקֹדֶם וְכֹל Nsemf
Levi, Inkongruenz, 87 n. 762406

Eccl 9:11α שָׁוָא וְכֹל I returned and seeing
Isaksson, Studies, 67

Eccl 9:11β שָׁוָא וְכֹל time and incident/encounter/occurrence/chance
Avisshur, Studies, 103 n. 1, “time and accident”2408; Fox, Qohelet, 260, “is a hendiadys […] ‘time of accident’”; Time, 296 “is a hendiadys equivalent to ‘a time of mishap’”; Ginsberg, Studies, 41, 53 n. 61, “the hour of mishap”/“time of mishap”;
Kamano, Cosmology, 207, “a timely incident”2409; Weeks, “Ecclesiastes,” 427, “a hendiadys, meaning something like ‘the turn of events’”

Eccl 10:1α שָׁוָא וּלְתֹאַשׁ יֹכֶר נָבֹא Vdiss, asyn2410
Bullinger, Bible, 917, “to send forth a stinking savour”; NET, 1140, “give off a rancid stench”; 1140 n. 10, “makes a rancid stench”

Eccl 10:1β שָׁוָא וּלְתֹאַשׁ יֹכֶר נָבֹא from wisdom, from glory
NET, 1140, “much wisdom”; 1140 n. 12, “‘heavy wisdom’ or better, ‘great wisdom’”

Eccl 11:10α שָׁוָא וּלְתֹאַשׁ יֹכֶר נָבֹא remove anger from your heart and put away evil from your flesh
Garrett, Proverbs, 340 n. 226, “in effect a hendiadys for, ‘Cast away grief from yourself [over the human condition]’”

Eccl 11:10β שָׁוָא וּלְתֹאַשׁ יֹכֶר נָבֹא the adolescence and the blackness

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2404 2 infc.
2405 See note to Jer 22:15.
2406 See note to Isa 33:6.
2407 Italics Avishur.
2408 Italics Avishur.
2409 Kamano: “Since the main verb […] is singular, its subject, ‘time and accident,’ should be taken as a hendiadys.”
2410 2 impf.
2411 Abstr + concr. A non-absolute hapax legomenon, according to Greenspahn, Hapax, 198.
Eccl 12:2αα  יתִּ֖נֵבָּהְּנֵֽוְזֶשֶׁ֖תִי the sun and the light
Avisshur, Studies, 111, “the sun and the light”2413

Eccl 12:2αβ  יתִּ֖נֵבָּהְּנֵֽוְזֶשֶׁ֖תִי the light and the moon and the stars
Gordis, Koheleth, 331, “and the light of the moon and the stars”2415;
NET, 1144, “the light of the moon”; 1144 n. 20, “the light of the moon is a hendiadys [...] or perhaps even a hendiatris [...] for ‘the light of the moon and stars’”

Eccl 12:9βα  יתִּ֖נֵבָּהְּנֵֽוְזֶשֶׁ֖תִי and he weighed and he searched
NET, 1146, “he carefully evaluated”; 1146 n. 9, “form a hendiadys [...] ‘he studiously weighed’ or ‘carefully evaluated’”

Lamentations

Lam 1:3 יתִּ֖נֵבָּהְּנֵֽוְזֶשֶׁ֖תִי from affliction and from an abundance of servitude
Berlin, Lamentations, 51, “perhaps a hendiadys, ‘miserable servitude’”

Lam 1:7 יתִּ֖נֵבָּהְּנֵֽוְזֶשֶׁ֖תִי days of her affliction and her wandering
Barré, “Wandering,” 184, “the hendiadys could be rendered ‘to wander about stooped, bow’d, or ‘hunched over’”/p. 185, “her wandering about bowed (in grief)”2418;
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”2419;
NET, 1456, “she became a poor homeless person”; 1456 n. 9, “‘her impoverished homelessness’ or ‘homeless poor’”

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2412 Abstr + concr.
2413 Italics Avisshur. Avisshur refers also to the same nouns in reverse order in Ps 74:16.
2414 3Ndiss, abstr + concr + concr. Possibly a hendiatris, according to the NET Bible commentator.
2415 Italics Gordis.
2416 2 weqatal.
2417 Weqatal + qatal.
2418 Italics Barré. See note to Isa 58:7.
2419 Italics Hillers.
Lam 2:2
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.”

Lam 2:5
mourning and mourning
Alonso Schökel, “Analyse,” 156;
Berlin, Lamentations, 4, “[a] possible hendiadys [...] ‘mourning and moaning’ or ‘mournful moaning’”

Lam 2:9
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”

Lam 2:10
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’”

Lam 2:14α
emptiness and tasteless
NET, 1464, “empty lies”; 1464 n. 7, “empty whitewash’ or ‘empty deceptions’”

Lam 2:14β
emptiness and enticements
NET, 1464, “false deceptions”; 1464 n. 11, “empty enticements’ or ‘false deceptions’”

Lam 2:16
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!’”

Lam 2:17
he destroyed and he did not pity
NET, 1464, “He has overthrown you without mercy”; 1464 n. 26, “a verbal hendiadys”

Lam 2:21
to the land outside
Avishur, “Pairs,” 68, “in the dust of the streets”
Melamed, “Break-up” (Hebr.) 200

Lam 2:22α רָדַךְ וּמָשַׁפְּרָה a fugitive and an escapee
Brongers, “Merismus,” 110-111 (not h.)
Schorr, “Les composés,” 170, “celui qui se sauve par la fuite”

Lam 2:22β וּמָשַׁפְּרָה I extended and I made great
Johnson, Perfekt, 91

Lam 3:3 וַיֵּעֲדוּ I extended and I made great
NET, 1123 n. 14; 1466, “he repeatedly turned”; 1466 n. 10, “a verbal hendiadys”

Lam 3:4 נֵפֶשׁ וְשָׁרָקָה my flesh and my skin
NET, 1466 n. 13, “my mortal skin”

Lam 3:5 רִפְּעָה וְפֶשֶׁת venom/bitter herb and hardship
Berlin, Lamentations, 90, “as a hendiadys, the phrase might be construed as ‘toxic hardship’”;
NET, 1466 n. 16, “bitter hardship”

Lam 3:8 נֶפֶשׁ וְפֶשֶׁת I cry out and I cry out for help
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 נְאֻיְּנָה וְאֵדָעֵת my everlastingness and my hope
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”

Lam 3:19α נְאֻיְּנָה my affliction and my homelessness/wandering
Barré, “Wandering,” 184-185, “my wandering about bowed (in grief)”;

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2428 This is, according to Avishur, an ‘appositional hendiadys.’
2429 Melamed refers also to Prov 8:26.
2430 … die zwar die Form des Hendiadys aufweisen, inhaltlich aber keine Hendiadyse sind.” See note to Josh 8:22.
2431 “One who saves himself by escape/by escaping.’ See note to Josh 8:22.
2432 Qatal + weqatal.
2433 2 impf.
2434 See note to Gen 26:18.
2435 Yiqtol + weyiqtol.
2436 Italics Hillers.
2437 Italics Barré. See note to Lam 1:7 and Isa 58:7.
"my impoverished and homeless condition”; 1467 n. 28, “my impoverished homelessness’ or ‘homeless poor’”

Lam 3:19 βότρυς χανάνειας wormwood and bitter/or poisonous herb
Berlin, Lamentations, 4, “[a] possible hendiadys […] ‘bitterness and wormwood’ or ‘bitter wormwood’”;
NET, 1467 n. 29, “bitter poison”

Lam 3:26 [a] possible hendiadys […] ‘wait and be still’ or ‘wait patiently’
NET, 1468 n. 14, “wait patiently”

Lam 3:40 we will search our ways and we will search
NET, 1469 n. 13, “Let us carefully examine our ways”

Lam 3:42 we transgressed and we rebelled
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 offscoring and refuse
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 he looks down and he sees
Berlin, Lamentations, 4, “[a] possible hendiadys […] ‘the enemy and the foe’ or ‘the hostile foe’”;
Held, “Notes,” 37, n. 51; Schorr, “Les composés,” 170, “ennemi acharné”

Lam 4:12 adversary and enemy
Berlin, Lamentations 4, “[a] possible hendiadys […] ‘the enemy and the foe’ or ‘the hostile foe’”
Held, “Notes,” 37, n. 51; Schorr, “Les composés,” 170, “ennemi acharné”

\[\text{\footnotesize{2438}}\] The first component is a non-absolute hapax legomenon, according to Greenspahn, Hapax, 190.

\[\text{\footnotesize{2439}}\] Yiqtol + weyiqtol (coh.).

\[\text{\footnotesize{2440}}\] Qatal + weqatal.

\[\text{\footnotesize{2441}}\] Yiqtol + weyiqtol.

\[\text{\footnotesize{2442}}\] Berlin refers to Lam 4:12; Esth 7:6.

\[\text{\footnotesize{2443}}\] See note to Ps 27:2.
Lam 4:15 they fled, they also wandered (around)
Berlin, *Lamentations*, 100, “they wandered aimlessly”; 102, “I have translated the words as a hendiadys”

Lam 4:21 rejoice and be glad
Berlin, *Lamentations* 4, 101, “[a] possible hendiadys [...] ‘rejoice and be glad’ or ‘rejoice happily’”

Esther

Esth 1:4 precious glory
Grossfeld, *Targums*, 31 n. 19, “they form a hendiadys translating into ‘abundant glory’”

Esth 1:6 fine linen and purple
Berlin, *Esther*, 9, “a hendiadys meaning ‘fine purple linen’”

Esth 1:8 man and man

Esth 1:13 law and judgment

Esth 1:22 to province and province … and to people and people
Berlin, *Esther*, 20, “to every ethno-province”

Esth 2:7 beautiful form and pleasant appearance
Koenen, “*Târâq*,” *TDOT*, vol. XIV, 115

Esth 2:8 the word of the king and his law
Levi, *Inkongruenz*, 93

Esth 2:17 favour and loving-kindness
Grossfeld, *Targums*, 46 n. 40, “a common Biblical hendiadys”

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2444 ‘Relentless enemy.’ Schorr also refers to Esth 7:6.
2445 2 perf.
2446 2 impv.
2447 ‘Everyone.’
2448 ‘The law of judgment.’
2449 Berlin finds two hendiadys here. See also Esth 1:22a. The two suggested hendiadys in 1:22aa and 1:22ba ought, according to Berlin, to be interpreted “to every ethno-province according to its written language.”
2450 Berlin finds two hendiadys here. See also Esth 1:22a. The two suggested hendiadys in 1:22aa and 1:22ba ought, according to Berlin, to be interpreted “to every ethno-province according to its written language.”
2451 See note to Gen 29:17.
2452 Levi refers to Esth 2:8; 4:3; 8:17; 9:1.
2453 The nouns occur combined in the HB in this way only here.
Moore, *Esther*, 25, “It is possible that we have hendiadys here and should translate this as ‘his devoted favor’”;
*NET*, 746 n. 5, “probably a hendiadys […] loving approval”

Esth 3:2α ὄψε τοῦ καλοῦντος bowing down and bowing/worshipping
Cohen, “Saga,” 325, 327 n. 2

Esth 3:2β ἔριξεν τὸ καλοῦντος he did not bow down and he did not bow/worship
Cohen, “Saga,” 325, 327 n. 2

Esth 3:5 ὄψε τοῦ καλοῦντος bowing down and worshipping
Cohen, “Saga,” 325, 327 n. 2

Esth 4:2 ὄψε τοῦ καλοῦντος and weeping and wailing
Girard, *Psaumes 1-50*, 519 n. 2

Esth 4:3 μὴ ἐρήμωσεν the word of the king and his law
Levi, *Inkongruenz*, 93

Esth 4:14 μὴ ἀποκαλύψαντος relief and deliverance
Kahana, *Esther*, 206, “may represent one single notion, a sort of hendiadys”

Esth 5:10 ἐλάχιστα καὶ πλῆθος and he sent and he brought/let bring
Moore, *Esther*, 59, “assembled”;
*NET*, 749 n. 12, “probably a hendiadys, in which case the verbs could be translated as ‘summoned’”

Esth 6:3 καὶ μεγαλόπορος honour and greatness
Moore, *Esther*, 62, “great honor”;
*NET*, 749 n. 25, “great honor”

Esth 6:10 ἐρήμωσεν make haste, take
Spawn, *Formulae*, 232, “a hendiadys construction”

Esth 7:6 ἀνέτρεψεν adversary and enemy
Berlin, *Esther*, 69 “is a hendiadys […] meaning ‘hostile enemy’ or ‘vicious enemy’”,

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2455 2 partc.
2456 2 impf.
2457 2 partc.
2458 2 partc.
2459 2 impfc.
2460 2 infabs.
2461 2 partc.
2462 See note to Ps 95:6.
2463 2 impv.
2464 Italics Moore.
2465 2 impf.
Held, “Notes,” 37 n. 51;

Esth 8:3
and she wept and she pleaded to him
Andersen/Freedman, Hosea, 613-614, “beseeches with weeping”;
Stuart, Hosea-Jonah, 191, “the two verbs probably tending to occur together in hendiadys”

Esth 8:3β
the evil of Haman the Agagite and his thought
Fox, Character, 92, “The words ‘evil’ and ‘plot,’ though not conjoined, function as a hendiadys meaning ‘evil plot’”

Esth 8:15
she cried out and she rejoiced
Bush, Ruth, 436, 438, “with joyous cheers”;
NET, 751 n 15, “shouted with joy”

Esth 8:16
and gladness and joy
Schorr, “Les composés,” 173

Esth 8:16α
light and gladness
NET, 751, “radiant happiness and joyous honor”; 751 n. 16, “a double hendiadys”

Esth 8:16β
and joy and precious
NET, 751, “radiant happiness and joyous honor”; 751 n. 16, “a double hendiadys”

Esth 8:17α
the word of the king and his law
Levi, Inkongruenz, 93

Esth 8:17β
gladness and joy
Schorr, “Les composés,” 173

Esth 9:1
the word of the king and his law
Levi, Inkongruenz, 93

Esth 9:18
feast and gladness
König, Stilistik, 161, “Freudengelage”; “Style,” 157, “feasting of gladness”;

2467 See also note to Lam 4:12. A simple quotation mark added.
2468 See note to Ps 27:2.
2469 ‘A relentless enemy.’ Schorr also refers to Lam 4:12.
2470 See note to Hos 12:5.
2471 Qatal + weqatal.
2473 See note to Esth 2:8.
2475 See note to Esth 2:8.
2476 ‘A banquet.’ König refers also to Esth 9:22.
Segal, *Introduction*, 43, “משמח ס癖”\(^{2478}\).

Esth 9:19 יִשְׂמְחַת וְגוֹיָה gladness and feast
Bush, *Ruth*, 466, 468, “a joyful day of feasting”

Esth 9:20 יִשְׂמְחַת וְגוֹיָה the ones near and the ones far away
Wächter, “קרית,” *TDOT*, vol. XIII, 470, “the antithesis רָהֹֽדָה/“One is often used as a hendiadys expressing a totality”\(^{2479}\)

Esth 9:22 יִשְׂמְחַת וְגוֹיָה feast and gladness
König, *Stilistik*, 161, “Freudengelage”\(^{2480}\);
Schorr, “Les composés,” 172, “festin de joie”\(^{2481}\).

Esth 9:24 יִשְׂמְחַת וְשָׁלוֹם to confuse/demolish them and to perish/destroy them
Bush, *Ruth*, 466, 468, “to demolish them utterly”

Esth 9:27 יִשְׂמְחַת וְשָׁלוֹם they imposed and they took [upon themselves]
Bush, *Ruth*, 466, 468, “firmly obligated”

Esth 9:28 יִשְׂמְחַת וְשָׁלוֹם remembered and kept

Esth 9:30 יִשְׂמְחַת וְשָׁלוֹם peace and truth
Jepsen, “נָא,” *TDOT*, vol. I, 311\(^{2485}\);
Levi, *Inkongruenz*, 90 n. 82\(^{2486}\);
Melamed, “Two,” 177, “תָּרוּם וֶתְּרוּם”\(^{2487}\);
NET, 753 “true peace”; 753 n. 2, “probably a hendiadys”

Esth 10:2 יִשְׂמְחַת וְשָׁלוֹם his authority and his might
Avishur, *Studies*, 111, “power of his mighty”

Daniel

Dan 1:9 יִשְׂמְחַת וְשָׁלוֹם to loving-kindness and to compassions
Melamed, “Two,” 177, 178\(^{2488}\);

\(^{2477}\) ‘A feast of joy.’ Schorr also refers to Esth 9:22.
\(^{2478}\) ‘A joyful feast.’
\(^{2479}\) See note to Deut 13:8.
\(^{2480}\) ‘A banquet.’ König also refers to Esth 9:18.
\(^{2481}\) ‘A fest of joy.’ Schorr also refers to Esth 9:18.
\(^{2482}\) 2 infc.
\(^{2483}\) Qatal + weqatal.
\(^{2484}\) 2 partc.
\(^{2485}\) See note to 2 Kgs 20:19.
\(^{2486}\) See note to 2 Kgs 20:19.
\(^{2487}\) ‘True peace.’ See note to 2 Kgs 20:19.
\(^{2488}\) See note to Jer 16:5.
NET, 1534 n. 5, “sympathetic”

Dan 1:17 נַתָּנָה לְּיוֹדֵעַ וְרָאשֵׁי חֵלֶר וְחֵלֶר גּוֹמֵל נְשָׁרָה הָעֵצִים
the God gave to him knowledge and skill in all books and wisdom
Levi, Inkongruenz, 88

Dan 1:20 נַתָּנָה בִּלְבָּשׁ הָעֵצִים wisdom of discernment
Melamed, “Break-up” (Hebr.), 200

Dan 2:9 (Aram) הָעֵצִים מִרְיָם שְׁלוֹחֲנָה and a word, lie/lying and corrupt
Goldingay, Daniel, 43, “perverse lies”

Dan 2:10 (Aram) אַל אָנַיְיָא great and a ruler
Avishur, Studies, 114, “a great ruler”

Dan 2:12 (Aram) בְּעָשֵׂה וְרָאשֵׁי מִלּות he was greatly angered and vexed
Goldingay, Daniel, 43, “furiously rage”; Grossfeld, Targums, 49 n. 52;
NET, 1535 n. 19, “furiously angry”

Dan 2:14 (Aram) בְּעָשֵׂה וְרָאשֵׁי מִלּות a counsel and decree/sense
Goldingay, Daniel, 30, 43, “shrewd judgment”; Hartman/Di Lella, Daniel, 139, “prudently took counsel”;
NET, 1535 n. 22, “prudent counsel”

Dan 2:22 (Aram) בָּעָשֵׂה וְרָאשֵׁי מִלּות the deep and the hidden
Goldingay, Daniel, 43, “deeply hidden”

Dan 2:23α (Aram) בָּעָשֵׂה וְרָאשֵׁי מִלּות thanking and praising
Goldingay, Daniel, 43, “acknowledge and praise”

Dan 2:23β (Aram) בָּעָשֵׂה וְרָאשֵׁי מִלּות the wisdom and the power
Hartman/Di Lella, Daniel, 140 (not h.)

Dan 2:28 (Aram) בָּעָשֵׂה וְרָאשֵׁי מִלּות your dream and your head’s visions
Goldingay, Daniel, 43, “visionary dream”

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2489 Levi refers to Dan 1:17; 2 Chr 1:10; 1:11; 1:12.
2490 See also Deut 4:6.
2491 Italics Avishur.
2492 Qatal + weqatal.
2493 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.
2494 Italics Hartman/Di Lella.
2495 Adj + pass partc/adj.
2496 2 partc.
Dan 2:37 (Aram) אֲדַנְדֵוֹ בֵּעְדֶנְיָה
the power and the strength
Avishur, Studies, 113, “the power and the might”

Dan 2:44 (Aram) רָשֵׁי יְדֵי
it will crush and it will fulfill/cause to fulfill
Goldingay, Daniel, 32, 43, “finally shatter”

Dan 3:7 (Aram) אֲלִילֵי יְדֵי נְאֵלוֹ תְרִי
all the peoples, the nations and the languages
Bullinger, Figures, 673, “All the people, yes – and people of all nations and languages”

Dan 3:13 (Aram) יָרֵא יָרֵא הָרֵא
with rage and fury
Hill, “Daniel,” 79-80, “furious with rage”;
NET, 1538 n. 23, “in a fit of rage”

Dan 3:26 (Aram) אֲלִילֵי יְדֵי וְאַלּוֹ נַוְּיָא
Ginsberg, “Review,” 386, “come out here”

Dan 3:32 (Aram) אֲלִילֵי יְדֵי נְאֵלוֹ תְרִי
the signs and the wonders
Hartman/Di Lella, Daniel, 171, “wonderful miracles”

Dan 4:10 (Aram) אֲלִילֵי יְדֵי וְאַלִיל הָנְדֵי
a watcher and [a] holy
Avishur, Studies, 113, “a messenger of holiness”;
Blenkinsopp, Opening, 206, “holy watcher”;
Bullinger, Bible, 1186, “a holy angel;
NET, 1540, n. 20, “a holy sentinel”

Dan 4:12 (Aram) אֲלִילֵי יְדֵי הַרְמֹתְה יָרֵא
the stump of its roots
Montgomery, Daniel, 235

Dan 4:20 (Aram) אֲלִילֵי יְדֵי וְאַלִיל הָנְדֵי
Blenkinsopp, Opening, 206, “holy watcher”;
NET, 1540, n. 20, “a holy sentinel”

Dan 5:11α (Aram) אֲלִילֵי יְדֵי נְאֵלוֹ תְרִי
light/illumination and insight
Hartman/Di Lella, Daniel, 184, “brilliant insight”

2497 Italics Avishur.
2498 Yiqtol + weyiqtol.
2499 A hendiatris, according to Bullinger. See also Jer 4:2.
2500 2 impv.
2501 Noun + adj.
2502 Italics Avishur.
2503 With reference to Dan 4:10; 4:23(20).
2504 Noun + adj.
2505 See note to Dan 4:20.
2506 Hartmann/Lella refer to Dan 5:11, 14.
light/illumination and insight and wisdom
Girard, *Symboles*, 182

Dan 5:14 (Aram) and light/illumination and insight

Dan 5:14 (Aram) and light/illumination and insight and wisdom
Girard, *Symboles*, 182

Dan 5:18βα (Aram) the kingdom and the authority/greatness and the honour and the splendour/majesty, (see also 5:18β β above)
Goldingay, *Daniel*, 100, “royal authority and glorious splendour”, 102, “a double hendiadys”;
Hartman/Di Lella, *Daniel*, 185, “a great kingdom and glorious majesty […] taken here as a double hendiadys”; *NET*, 1543 n. 9, “royal greatness and majestic honor,’ if the four terms are understood as a double hendiadys”

Dan 5:19 (Aram) they trembled and feared/were trembling and fearing
*NET*, 1543 n. 10, “can be treated as a hendiadys, ‘were trembling with fear’”

Dan 6:5βα (Aram) charge and corrupted/corruption
Goldingay, *Daniel*, 119, 125, “grounds for indictment for corruption”

Dan 6:5β β (Aram) negligence and corrupted/corruption
Goldingay, *Daniel*, 119, 125, “negligence or corruption”

2507 A *hendiadys*, according to Girard.
2508 See note to Dan 5:11.
2509 A *hendiadys*, according to Girard.
2510 Italics Hartman/Di Lella.
2511 Italics Hartman/Di Lella.
2512 Perf + 2 parte.
Dan 6:8 (Aram) لپ업체 نپعإب فلخفس أضر to establish the king-statute and making strong an injunction
Goldingay, Daniel, 1252513

Dan 6:9 (Aram) ملسذإب وأفطإب وأفطإب وأفطإب وأفطإب وأفطإب وأفطإب وأفطإب وأفطإب وأفطإb to establish the injunction and inscribe the writing
Goldingay, Daniel, 1252515;
Hartman/Di Lella, Daniel, 195, “issue this written prohibition over your signature”2516

Dan 6:10 (Aram) ملسذإب وأفطإب وأفطإb the writing and the injunction
Avishur, Studies, 113, “the document of interdiction”2517;
Goldingay, Daniel, 119, 125, “written injunction”

Dan 6:11 (Aram) ملسذإب وأفطإب وأفطإb praying and thanking
Goldingay, Daniel, 1252519

Dan 6:12 (Aram) ملسذإب وأفطإب وأفطإb asking/seeking and seeking/showing favour
Goldingay, Daniel, 119, 125, “petitionary prayer”;
Hartman/Di Lella, Daniel, 195, “praying in supplication”

Dan 6:16 (Aram) ملسذإب وأفطإb injunction and statute
Avishur, Studies, 112, “vow of interdiction”2521;
Goldingay, Daniel, 120, 125, “any statutory injunction”;
Hartman/Di Lella, Daniel, 195, “decreed prohibition”2522

Dan 7:10 (Aram) ملسذإب وأفطإb flowing and going out/forth
Ginsberg, “Review,” 386, “flowed out, issued”

Dan 7:11 (Aram) ملسذإب وأفطإb to the burning/flaming of the fire
Hartman/Di Lella, Daniel, 206, “consuming fire”2524

Dan 7:12 (Aram) ملسذإب وأفطإb time and time/season
Greenspahn, Introduction, 159, “probably be understood as a hendiadys, meaning ‘a time and a(nother) time,’ i.e., ‘two times’”;

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2513 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.
2514 2 imf.
2515 See note to Dan 6:8.
2516 Italics Hartman/Di Lella.
2517 Italics Avishur.
2518 2 partc.
2519 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.
2520 2 partc.
2521 Italics Avishur.
2522 Italics Hartman/Di Lella.
2523 Italics Avishur.
2524 Italics Hartman/Di Lella.
Hartman/Di Lella, Daniel, 206, “a limited time”  

Dan 7:25 (Aram) דָּעַתְתָהּ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ הָעָרָרָהָ H times and law 
Goldingay, Daniel, 143, 146, “times set by decree”; 
NET, 1547, n. 12, “times established by law” 

Dan 7:26 לִפְדָּעַתָהּ הָעָרָרָהָ הָעָרָרָהָ H to destroy and to perish/destroy 
Hartman/Di Lella, Daniel, 207, “by final and utter destruction” 

Dan 8:10 אָמַרְתָּהּ הָעָרָרָהָ הָעָרָרָהָ H from the host/army and from the stars 
Bullinger, Figures, 661, “of the starry host”; 
Girard, Symboles, 1003 n. 84; 
Lee, Grammar, 304 

Dan 8:24 הָעָרָרָהָ הָעָרָרָהָ H and people of holy ones 
Hartman/Di Lella, Daniel, 229, “the holy people” 

Dan 8:27 I was finished/fainted and I was sick 
Johnson, Perfekt, 92 

Dan 9:3 הָעָרָרָהָ H prayer and supplications 
Hartman/Di Lella, Daniel, 241, “supplicating prayer” 

Dan 9:4 הָעָרָרָהָ הָעָרָרָהָ H the covenant and the loving-kindness 
Avishtur, Studies, 105, “covenant and steadfast love”; 
Goldingay, Daniel, 225, 234, “his covenental commitment”; 
Hartman/Di Lella, Daniel, 241, “who loyally keep your covenant” 
NET, 1550 n. 13, “faithful to his covenant”; 
Weinfeld, “Terminology,” 192 

Dan 9:5 הָעָרָרָהָ H from your commandments and from your judgments 
Goldingay, Daniel, 225, 234, “on your authoritative commands” 

Dan 9:7 הָעָרָרָהָ הָעָרָרָהָ H the ones near and the ones far away 
Wächter, “מִשְׁפָּט,” TDOT, vol. XIII, 470, “the antithesis rāḥôq/qarôb is often used as a hendiadys expressing a totality” 

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2525 Italics Hartman/Di Lella. 
2526 2 infc. 
2527 Italics Hartman/Di Lella. 
2528 Italics Bullinger. 
2529 In the edition from 1827. 
2530 Italics Hartman/Di Lella. 
2531 Italics Avishur. See note to Deut 7:9. 
2532 Italics Hartman/Di Lella. 
2533 Italics Hartman/Di Lella. 
2534 See note to Deut 13:8.
Dan 9:9 the mercies and the forgive
Goldingay, *Daniel*, 225, 234, “a deep compassion which keeps pardoning”

Dan 9:11 the oath/curse and the oath
Brichto, *Problem*, 33;
Goldingay, *Daniel*, 225, 234, “the solemn curse”;
Hartman/Di Lella, *Daniel*, 242, “the sworn malediction”;
Koehler/Busch, “(hendiad.) der Fluchswurz”;
HALOT, vol. II, 1385, “the sworn curse”;
Kottsieper, “(hendiad.) TDOT, vol. XIV, 334;
Levi, *Inkongruenz*, 91;
Levine, *Numbers 1-20*, 197;
*NET*, 1549, “the judgment solemnly treated”; 1549 n. 3, “probably a hendiadys”

Dan 9:15 we have sinned, we have been wicked
Hartman/Di Lella, *Daniel*, 242, “we acknowledge the wickedness of our sins”

Dan 9:16 your anger and your wrath

Dan 9:17 listen God to your servant’s prayer and to his supplications

Dan 9:18 our devastations and the city

Dan 9:22 and he instructed and he spoke
*NET*, 1551, “He spoke with me, instructing me”; 1551 n. 9, “a verbal hendiadys”

Dan 9:23 and understand the word and understand the vision

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2536 Italics Hartman/Di Lella.
2537 ‘The sworn curse.’
2538 See note to Num 5:21.
2539 See note to Num 5:21.
2540 See note to Num 5:21.
2541 2 perf.
2542 Italics Hartman/Di Lella.
2543 Italics Hartman/Di Lella.
2544 Italics Hartman/Di Lella.
2545 Abstr + concr.
2546 Italics Hartman/Di Lella.
2547 2 impv. Vsr, ds.
Goldingay, Daniel, 228, “a double hendiadys, ‘give careful heed to the revelatory word’”\(^{2549}\);
*NET*, 1551 n. 11, “perhaps a compound hendiadys (‘give serious consideration to the revelatory vision’)”

Dan 9:24 אֶל אֶל vision and prophet
Blenkinsopp, *Opening* 20, “the prophetic vision”;
Hartman/Di Lella, *Daniel*, 244, “prophetic vision”\(^{2551}\);
*NET*, 1551 n. 18, “the prophetic vision”

Dan 9:25α הֲנוֹזִי הֲנִי an anointed, a prince
Hartman/Di Lella, *Daniel*, 244, “an anointed leader”\(^{2552}\);
Hasel, “הֲנָזִי,” *TDOT*, vol. IX, 201 (not *h*), due to “the absence of any conjunction”

Dan 9:25β הֲנִי הֲנוֹזִי it shall return and it shall be built
*NET*, 1466 n. 10; 1551 n. 24, “it will again be built”\(^{2554}\)

Dan 9:27 הֲנוֹזִי הֲנִי complete destruction and decision
Blenkinsopp, *Opening*, 15-16 n. 17, “the destruction that is decreed”\(^{2555}\);
Gadenz, *Jews*, 129 n. 193\(^{2556}\);
Goldingay, *Daniel*, 226, 230, “a conclusion which has been decreed”;
Levi, *Inkongruenz*, 89 n. 81\(^{2560}\);
Montgomery, *Daniel*, 389, “a determined end”\(^{2561}\);
Nicole, “בִּשְׁלָל,” *NIDOTTE*, vol. II, 286\(^{2562}\);
Schorr, “Les composés,” 172, “extermination décidée”\(^{2563}\)

\(^{2549}\) The passage in question is translated by Goldingay on page 225: “So heed the word and give heed to the revelation.”

\(^{2550}\) Abstr + concr.

\(^{2551}\) Italics Hartman/Di Lella.

\(^{2552}\) Italics Hartman/Di Lella.

\(^{2553}\) Impf + perfc.

\(^{2554}\) See note to Gen 26:18.

\(^{2555}\) See note to Isa 10:23.

\(^{2556}\) See note to Isa 10:23.

\(^{2557}\) See note to Isa 10:23.

\(^{2558}\) Italics Robinson. See note to Isa 10:23.

\(^{2559}\) Italics Hartman/Di Lella. See note to Isa 10:23.

\(^{2560}\) See note to Isa 10:23.

\(^{2561}\) See note to Isa 10:23.

\(^{2562}\) See note to Isa 10:23.

\(^{2563}\) ‘A decided extermination.’ See note to Isa 10:23.
Dan 10:12 "to understand and to afflict yourself"
Montgomery, *Daniel*, 411, "is practically a hendiadys" Vdiss\(^{2564}\)

Dan 10:18 "and he added and he touched me"
NET, 1553 n. 5, "touched me again" Vdiss (adv)m\(^{2565}\)

Dan 11:7 "and he will do with them and he will be strong"
Goldingay, *Daniel*, 272, 288, "he will deal with them as their conqueror"\(^{2567}\);
Hartman/Di Lella, *Daniel*, 267, "he will treat them as a conqueror"\(^{2568}\);
Montgomery, *Daniel*, 432 Vdiss, int\(^{2566}\)

Dan 11:8 "and silver and gold"
Talmon/Fields, "Collocation," 88, "riches" Ndiss, th

Dan 11:21 "and he will come with prosperity and make the kingdom strong with slipperies"
Hartman/Di Lella, *Daniel*, 269, "He will slip in suddenly"\(^{2569}\) Ndiss, int

Dan 11:23 "and he will go up and he will become mighty"
Hartman/Di Lella, *Daniel*, 269, "and rise to power"\(^{2571}\) Vdiss\(^{2570}\)

Dan 11:30 "and he will be indignant against the holy covenant and he will do/act"
Goldingay, *Daniel*, 273, 288, "he will take harsh action"\(^{2573}\) Vdiss, int (adv)m\(^{2572}\)

Dan 11:32 "and they will be strong and they will do/act"
Goldingay, *Daniel*, 273, 288, "will offer firm resistance"\(^{2575}\);
Hartman/Di Lella, *Daniel*, 271, "will take strong action"\(^{2576}\);
Montgomery, *Daniel*, 458 Vdiss\(^{2574}\)

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\(^{2564}\) 2 infc.
\(^{2565}\) 2 impfc.
\(^{2566}\) 2 perfc.
\(^{2567}\) Goldingay refers to Dan 11:7, 30, 32.
\(^{2568}\) Italics Hartman/Di Lella.
\(^{2569}\) Italics Hartman/Di Lella.
\(^{2570}\) 2 perfc.
\(^{2571}\) Italics Hartman/Di Lella.
\(^{2572}\) 2 perfc.
\(^{2573}\) See note to Dan 11:7.
\(^{2574}\) Impf + perfc.
\(^{2575}\) See note to Dan 11:7.
\(^{2576}\) Italics Hartman/Di Lella.
Dan 11:35

to refine them and to purify and to whiten

Girard, Psalms 1-50, 358 n. 11

Dan 11:36

until indignation is complete/finished/destructed

Levi, Inkongruenz, 89 n. 81.

Nicole, "NIDOTTE", vol. II, 286.

Schorr, "Les composés," 172, “extermination décidée”

Dan 11:40

and he will overflow and he will pass

Hartman/Di Lella, Daniel, 272, “passing through them like a flood”

Dan 11:44

to destroy and to devote (to destruction)

Hartman/Di Lella, Daniel, 272, “to completely exterminate”

Dan 12:10

and many shall be purified/purify themselves, be whitened/make themselves white and refined

Girard, Psalms 1-50, 358 n. 11

Ezra

Ezra 2:63

to Urim and to Thummim

Dam van, Urim, 138-139, “perfect illumination”


Jeffers, Magic, 209 n. 380.

Melamed, “Two,” 175.

Ezra 3:7

and food and drink/feast

Tur-Sinai (Tortzyner), Language, 350

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2577 3 infc. A hendiatris, according to Girard.
2578 Girard refers to Dan 11:35; 12:10.
2579 See note to Isa 10:23.
2580 See note to Isa 10:23.
2581 ‘A decided extermination.’ See note to Isa 10:23.
2582 2 perfc.
2583 Italics Hartman/Di Lella.
2584 2 infc.
2585 Italics Hartman/Di Lella.
2586 Yiqtol + 2 weyiqtol. A hendiatris, according to Girard.
2587 Girard refers to Dan 11:35; 12:10.
2588 See note to Ex 28:30.
2589 See note to Ex 28:30.
2590 See note to Ex 28:30.
2591 See note to Ex 28:30.
Ezra 3:11 with praising and with thanking

Ezra 4:23 by force and strength
NET, 716 n. 26, “with threat of armed force”

Ezra 7:10β β β and to do and to teach
Fensham, Ezra, 101 (not h.);
Myers, Ezra, 58, “to teach effectively […] probably hendiadys”.2595,
NET, 719 n. 7, “may be a hendiadys, in which case it would have the sense of ‘effectively teaching’”

Ezra 7:10β β β β β β a statute and a judgment
Melamed, “Two,” 1752596;
Schorr, “Les composés,” 169, “le statut de la loi, ou statut juridique”2597

Ezra 8:22 ρ ῶ ν ηπ and his might and his nose/anger
Avishur, Studies, 109, “and his fury and his wrath”.2598;
Fensham, Ezra, 117, 118, “his powerful wrath”2599,
NET, 721 n. 6, “his great anger”;
Wagner, “הָרֶץ,” TDOT, vol. XI, 9, “the two nouns may be interpreted as a hendiadys for ‘his powerful wrath’ or ‘his wrathful power’”;
Williamson, Ezra, 112, 114 “his fierce wrath”2600

Ezra 8:28 β β β β β β β β and the silver and the gold
Talmon/Fields, “Collocation,” 88, “riches”

Ezra 8:29 β β β β β β β watch and keep
Fensham, Ezra, 119, “Keep them carefully”2602

Ezra 8:30, 33 β β β β β β the silver and the gold
Talmon/Fields, “Collocation,” 88, “riches”

Ezra 9:14 β β β β β β β a remnant and a fugitive
Levi, Inkongruenz, 92;

2592 2 infc.
2593 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.
2594 2 infc.
2595 Italics Myers.
2596 Melamed refers to the combination of these nouns as a hendiadys.
2597 The regulation of the law, or a legal regulation.’ See note to Ex 15:25.
2598 Italics Avishur.
2599 Italics Fensham.
2600 Italics Williamson.
2601 2 impv.
2602 Italics Fensham.
Schorr, “Les composés,” 170

Ezra 10:14  Nsr, iden

Nehemiah

Neh 1:5  the covenant and the loving-kindness  Ndiss
Avishur, Studies, 105, “‘covenant and steadfast love’” 2604;
Honeymann, “Merismus,” 17, “merging of merismus and hendiadys”;
NET, 725 n. 10, “his loving covenant”;
Weinfeld, “Terminology,” 192

Neh 1:7  and the statutes and the judgments  Nsemf, b
Melamed, “Two,” 175, 177 2606

Neh 2:15  and I returned and I came  Vdiss (advm) 2607
Williamson, Ezra, 186 “ambiguous […] as a verbal hendiadys, which we might render ‘before re-entering’”

Neh 2:19  and they mocked at us and they despised us  Cla/Vsemf (advm) 2608

Neh 2:20  you have no part and righteousness and remembrance in  3Ndiss (hendiatris) 2610
Jerusalem
NET, 726, “no just or ancient right”; 726 n. 23, “probably a hendiatris”

Neh 3:20  he burned, he strengthened  Vdiss, asyn (advm) 2611
Schorr, “Les composés,” 173, “‘il a appuyé avec zèle” 2612

2603 ‘All cities.’
2604 Italics Avishur. See note to Deut 7:9.
2605 ‘Faith assurance.’
2606 See note to Ex 15:25.
2607 2 impfc.
2608 2 impfc
2609 ‘They treated us derisively and contemptuously.’
2610 Probably a hendiatris, according to the NET Bible commentator.
2611 2 perf.
2612 ‘He pressed on with eagerness.’
Neh 3:33
and he was very angry and he was very enraged
Fensham, Ezra, 179-180, “he became very angry”

Neh 4:13
great and wide
Myers, Ezra, 124, “spread out in all directions”
Williamson, Ezra, 220, “very spread out”

Neh 7:65
to Urim and Thummim
Dam van, Urim, 138-139, “perfect illumination”;
Houtman, Exodus, III, 496;
Jeffers, Magic, 209 n. 380;
Melamed, “Two,” 175;
Tur-Sinai (Tortczyner), Language, 351

Neh 8:6
and they bowed down and they bowed/worshipped
Cohen, “Saga,” 325, 336 n. 22;
Stuart, Exodus, 290 n. 53, “submit worshipfully’ or the like”

Neh 9:10
signs and signs/wonders
Houtman, Exodus, vol. I, 363 n. 73;
NET, 735, “awesome signs”; 735 n. 14, “awesome signs’ or ‘miraculous signs’”

Neh 9:15
to come, to inherit
Boling, Joshua, 423, “proceeding to take possession”

Neh 9:18
a calf of a molten image
Melamed, “Break-up” (Eng.), 126 n. 37, “a molten calf”

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2613 2 impfc.
2614 Italics Fensham.
2615 2 adj.
2616 Italics Myers.
2617 Italics Williamson.
2618 See note to Ex 28:30.
2619 See note to Ex 28:30.
2620 See note to Ex 28:30.
2621 See note to Ex 28:30.
2622 Schorr also refers to Deut 33:8.
2623 2 impfc.
2624 See note to Gen 24:26.
2625 See note to Gen 24:26.
2626 See note to Deut 4:34.
2627 2 infc.
2628 Italics Boling. See note to Deut 9:1.
2629 Italics Melamed. See note to Ex 32:4.
Neh 9:23 יִקְרָא אֵלֶּה כָּלֶֽהָלוֹת, to come, to inherit
Boling, Joshua, 423, “proceeding to take possession”

Neh 9:25 וְנָהָלֵיכֶם, and they ate and they were satisfied
NET, 736 n. 4, “They ate until they were full”

Neh 9:30 וְנָהָלֵיכֶם, by your spirit, through your prophets
Girard, Symboles, 361, 437 n. 140

Neh 9:32 מִיְּבָנֵאָנ and the covenant and the loving-kindness
Avishur, Studies, 105, “covenant and steadfast love”
NET, 736 n. 14, “covenant fidelity”;
Weinfeld, “Terminology,” 192;
Williams, Syntax, 16, “the loyal covenant”; Syntax, (ed. Beckman), 30, “covenant loyalty?”

Neh 10:30 וְנָהָלֵיכֶם יִשָּׂאְנָה a2635 with an oath/curse and with an oath
Brichto, Problem, 33-34, “perhaps […] a penalty-fraught oath”;
Levi, Inkongruenz, 91;
Levine, Numbers 1-20, 197;
NET, 737 n. 10, “may be a hendiadys, meaning ‘an oath with penalties’”; 1549 n. 3

Neh 12:24 מֵאָמָּה—יִהְיֶהן וּמֵאָמָּה to praising, to praising/thanking

Neh 12:27 מֵאָמָּה—יִהְיֶה and inauguration and gladness
Avishur, Studies, 103 n. 1, “dedication with gladness”;
Boda, “Notes,” 392 n. 12, “a joyous dedication festival”;
Williamson, Ezra, 367, 368, “the dedication with joy”

Neh 12:46 מֵאָמָּה—יִהְיֶה and song of praise and thanking/praising

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2630 2 infc.
2631 Italics Boling. See note to Deut 9:1.
2632 2 impfc.
2633 Italics Avishur. See note to Deut 7:9.
2634 See note to Deut 7:9.
2635 The conjunction + preposition be.
2636 See note to Num 5:21.
2637 See note to Num 5:21.
2638 See note to Num 5:21.
2639 2 infc.
2640 See note to Ezra 3:11.
2641 Italics Williamson.
2642 Infc.
2643 See note to Ezra 3:11.
Neh 13:20 מִיַּהלָּם וְיֵשָׁבָה one time and two

Neh 13:21 מַאֲסֵרָם יְכָּלָם and I testified to them and I said

Neh 13:25 מַאֲסֵרָם יְכָּלָם and I contended with them and I cursed
Brichto, Problem, 124, “The likelyhood is that we have a hendiadys here, the force being: ‘So I upbraided them roundly (=abusively)’”

1 Chronicles

1 Chr 7:23 מֵאָמָי 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”

1 Chr 11:1 מַאֲשֵׁר יָרָה your bone and your flesh

1 Chr 11:6 מַאֲשֵׁר יָרָה 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 hendiadys or have different meanings”

1 Chr 16:4 מַאֲשֵׁר יָרָה and to thanking and to praising

1 Chr 16:28 מַאֲשֵׁר יָרָה honour and might/strength
Avishur, Studies, 107, “glory and strength”

1 Chr 16:31 מַאֲשֵׁר יָרָה Let the heavens be glad, and let the earth rejoice

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2644 ‘More than once.’ Schorr refers to Neh 13:8 but the example he mentions occurs in Neh 13:20.
2645 2 impfc.
2646 See note to 1 Sam 8:9.
2647 2 impfc.
2648 See note to Gen 4:1.
2649 See note to Gen 29:14.
2650 Italics Kalimi.
2651 2 infc.
2652 See note to Ezra 3:11.
2653 See note to Ps 29:1.
2654 Yiqtol + weyiqtol.
Patterson, *Nahum*, 153, “They are often used together to express total gladness, sometimes perhaps as hendiadys” \(^{2656}\)

1 Chr 17:5 יְשֵׁלוּמָה הָאֲרוֹם the silver and the gold
Held, “Notes,” 37 n. 53

1 Chr 18:11 הַיָּהָה הָיָה the silver and the gold
Talmon/Fields, “Collocation,” 88, “riches” \(^{2657}\)

1 Chr 18:14 יְשֵׁלוּמָה הָאֲרוֹם judgment and righteousness
Brichto, *Grammar*, 41, “correct judgment” \(^{2658}\);
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 \(^{2659}\);
Reimer, “ךִּכָּך֪,” *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” \(^{2660}\);
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’” \(^{2661}\);
Weinfeld, “Justice,” 228 \(^{2662}\)

1 Chr 22:5 יְשֵׁלוּמָה הָאֲרוֹם to name and to glory/beauty
Bullinger, *Figures*, 660, “of glorious fame”;
Glassius, *Philologiae*, 393, “ad nomen ornatissimum (obtinendum) apud omnes terras” \(^{2663}\);
Winkle van, “Meaning,” 379, “glorious fame”

1 Chr 22:9 יְשֵׁלוּמָה הָאֲרוֹם and to peace and quiet
Holladay, *Lexicon*, 84, “complete peace”;
Winkle, “Meaning,” 379, “peaceful quiet”

1 Chr 22:13 יְשֵׁלוּמָה הָאֲרוֹם the statutes and the judgments
Melamed, “Two,” 175, 177 \(^{2665}\)

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\(^{2656}\) See note to Ps 14:7.

\(^{2657}\) See note to Gen 13:2.

\(^{2658}\) Italics Brichto. See note to Gen 18:19.

\(^{2659}\) See note to 2 Sam 8:15.

\(^{2660}\) See note to 2 Sam 8:15.

\(^{2661}\) See note to Ps 99:4.

\(^{2662}\) See note to 2 Sam 8:15.

\(^{2663}\) ‘A very honoured name (to be obtained) in all countries.’

\(^{2664}\) ‘Perfect peace.’

\(^{2665}\) See note to Ex 15:25.
1 Chr 23:30 אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים to thanking and to praising

1 Chr 25:3 אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים אֶלָּתְךָדְּתִים thanking and praising

1 Chr 28:20 יֵשֵׁב יֵשֵׁב יֵשֵׁב יֵשֵׁב יֵשֵׁב he will not leave you and he will not forsake you
Brongers, “Merismus,” 110, “er wird dich bestimmt nicht
deinem Los überlassen”

1 Chr 29:12 גָּמָל גָּמָל גָּמָל גָּמָל גָּמָל strength and might/strength
Avishur, Studies, 108, “power of might”

1 Chr 29:20 נָמָל נָמָל נָמָל נָמָל נָמָל and they bowed down and they bowed/worshipped
Cohen, “Saga,” 325, 336 n. 22;
Stuart, Exodus, 290 n. 53, “‘submit worshipfully’ or the like”

2 Chronicles

2 Chr 1:10 יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי wisdom and knowledge give to me
Levi, Inkongruenz, 88

2 Chr 1:11 יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי knowledge and wisdom
Levi, Inkongruenz, 88

2 Chr 1:12 יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי the wisdom and the knowledge is given to her
Levi, Inkongruenz, 88

2 Chr 2:8 יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי יִשְׁמַר יָדִי great and wonderful
Bullinger, Figures, 660, “shall be great, yes – and wonderfully
great too”;

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2666 2 infc.
2667 See note to Ezra 3:11.
2668 2 infc.
2669 See note to Ezra 3:11.
2670 2 impf.
2671 See note to Deut 31:6.
2672 Italics Avishur. Avishur also refers to 2 Chr 20:6.
2673 2 impfc.
2674 See note to Gen 24:26.
2675 See note to Gen 24:26.
2676 See note to Dan 1:17.
2677 See note to Dan 1:17.
2678 See note to Dan 1:17.
2679 2 adj.
Schorr, “Les composés,” 170, “admirablement grand”\textsuperscript{2680}

2 Chr 5:13 נאום וברכתו ממלכות קדושים to praising and to thanking Vsemf\textsuperscript{2681}

2 Chr 6:14 נאום וברכתו ממלכות קדושים the covenant and the loving-kindness Ndiss
Avisshur, Studies, 105, “covenant and steadfast love”\textsuperscript{2683}; Weinfeild, “Terminology,” 192

2 Chr 6:19 נאום וברכתו ממלכות קדושים to the shout of joy and to the prayer
Avisshur, Studies, 110, “cry of prayer”\textsuperscript{2684};
Levi, Inkongruenz, 93 n. 87\textsuperscript{2685}

2 Chr 6:28αα to the shout of joy and to the prayer
Avisshur, “Pairs,” 71 n. 229, “pestilence or mildew”\textsuperscript{2686}

2 Chr 6:28γβ locust and grasshopper
Avisshur, “Pairs,” 67 n. 212; Studies, 142 n. 1\textsuperscript{2687}

2 Chr 6:29 נאום וברכתו ממלכות קדושים all prayer, all supplication N/Ph, semf, asyn
Levi, Inkongruenz, 93 n. 87\textsuperscript{2688}

2 Chr 6:35 נאום וברכתו ממלכות קדושים their prayer and their supplication
Levi, Inkongruenz, 93 n. 87\textsuperscript{2689}

2 Chr 6:39 נאום וברכתו ממלכות קדושים their prayer and their supplications
Levi, Inkongruenz, 93 n. 87\textsuperscript{2690}

2 Chr 7:7 נאום וברכתו ממלכות קדושים the burnt-offering and the grain-offering
Melamed, “Break-up” (Eng.), 128, “a burnt-offering and a cereal-offering”; “Break-up” (Hebr.), 198\textsuperscript{2691}

2 Chr 7:17 נאום וברכתו ממלכות קדושים and my statutes and my judgments Nsemf, b, c
Melamed, “Two,” 175, 177\textsuperscript{2692}

\textsuperscript{2680} ‘Exceedingly great.’
\textsuperscript{2681} 2 infc.
\textsuperscript{2682} See note to Ezra 3:11.
\textsuperscript{2683} Italic Avishur. See note to Deut 7:9.
\textsuperscript{2684} Italic Avishur. See note to 1 Kgs 8:38 (presumably 8:28 where the nouns occur).
\textsuperscript{2685} See note to 1 Kgs 8:28
\textsuperscript{2686} See also 1 Kgs 8:37
\textsuperscript{2687} See note to 1 Kgs 8:37.
\textsuperscript{2688} See note to 1 Kgs 8:28.
\textsuperscript{2689} See note to 1 Kgs 8:28.
\textsuperscript{2690} See note to 1 Kgs 8:28.
\textsuperscript{2691} See note to Ex 30:9.
\textsuperscript{2692} See note to Ex 15:25.
2 Chr 9:8 judgment and righteousness

Brichto, *Grammar*, 41, “correct judgment”[2693];
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[2694];
Reimer, “דָּבָר,” 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”[2695];
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’”[2696];
Weinfeld, “Justice,” 228[2697]

2 Chr 15:18; 16:2, 3 הָּדִשׁוּב וּפְרַשְׁבוּ לְחֵיִם וְגוֹלְדוּ וְגָלְדוּ לְחֵיִם silver and gold

Talmon/Fields, “Collocation,” 88, “riches”

2 Chr 16:14 מַעְרַפְּתֵיהּ אֶתְכָּלִים הָזֶּהָו spices and kinds/species

Avishur, *Studies*, 102;
Bullinger, *Figures*, 660, “sweet odours, yes – and of all manner of kinds”;
Glassius, *Philologiae*, 393, “aromaticis speciebus”[2701];
König, *Stilistik*, 161, “Arten von Gewürzen”[2702];
Lee, *Grammar*, 304;
Stuart, *Grammar*, 335[2703]

2 Chr 19:10 נְבֹאוֹת לִשְׁמֹר וּלְעָרֹב אֶת הָּדִישָׁנוֹת תּוֹרְתָּהּ וּלְעָרֹבִים to statutes and to judgments

Melamed, “Two,” 175, 177[2704]

2 Chr 20:6 עֲבָדֵי וּמְדַבֵּרִים לִמְדַבֵּרִים strength and might/strength


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[2693] Italics Brichto. See note to Gen 18:19.
[2694] Melamed refers to this combination of nouns as a hendiadys.
[2695] See note to 2 Sam 8:15.
[2697] See note to 2 Sam 8:15.
[2698] Coner + abstr.
[2699] ‘Kinds/species of aromatic spices.’
[2700] In the 1858 edition.
[2701] ‘Species of spices.’
[2702] ‘Kinds of spices.’
[2703] In the edition from 1821.
[2704] See note to Ex 15:25.
[2705] Italics Avishur. Avishur also refers to 1 Chr 29:12.
2 Chron 20:22 with shout of joy and praise
Avisur, Studies, 103 n. 1, “In song of praise”

2 Chr 29:8 to horror and to hissing
Melamed, “Break-up” (Eng.), 133

2 Chr 29:19 we prepared and we sanctified
Johnson, Perfekt, 71

2 Chr 29:30 and they fell down and they bowed/worshipped
Cohen, “Saga,” 325, 336 n. 22
Stuart, Exodus, 290, n 53, “‘submit worshipfully’ or the like”

2 Chr 31:2 and to thanking and to praising
Allen, NIDOITTE, vol. II, 407, “a hendiadys for hymnic praise”

2 Chr 32:1 the words and the truth
Avisur, Studies, 102;

2 Chr 32:15 nation and kingdom
Talmon, Kingship, 13 n. 14, “should be considered a hendiadys, a composite designation of Israel’s national essence”

2 Chr 33:3 and he returned and he built
NET, 1466 n. 10

2 Chr 33:6 medium and wizard
Blenkinsopp, “Deuteronomy,” 189, “functioned as a kind of hendiadys”;
Melamed, “Two,” 176;
Language, 350

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2706 See note to Jer 19:8.
2707 Qatal + weqatal.
2708 2 impfc.
2709 See note to Gen 24:26.
2710 See note to Gen 24:26.
2711 2 infc.
2712 See note to Ezra 3:11.
2713 ‘These words of truth.’
2714 See note to 1 Kgs 18:10.
2715 2 impfc.
2716 See note to Gen 26:18.
2717 See note to Lev 19:31.
2 Chr 34:3
and the graven images and the molten images

2 Chr 34:4
and the graven images and the molten images

\(^{2720}\) See note to Deut 27:15.
\(^{2721}\) See note to Deut 27:15.
\(^{2722}\) See note to Deut 27:15.
\(^{2723}\) See note to Deut 27:15.
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Quintilian, Marcus Fabius


Servius, Maurus Honoratus


Virgil, Maro Publius


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