Chapter 3.
CONDENSATION

3.1 Introduction

While in the previous chapter we have looked at the tendency of the Isaiah translation to render a single Hebrew expression by two Greek ones, the present chapter will show that the reverse pattern also typifies the Greek Isaiah, that is, the rendering of two synonymous or identical Hebrew elements by only one in the translation. The frequent occurrence of this phenomenon in LXX Isaiah has been observed by, \textit{inter alia}, Ziegler, van der Kooij, and Goshen-Gottstein.\footnote{Ziegler, \textit{Untersuchungen}, 53, 56; van der Kooij, \textit{Textzeugen}, 70; \textit{HUB Isa}, xxxi. Goshen-Gottstein uses the term “condensed rendering.”} In the present study I will indicate this technique with the term \textit{condensation}. The same term has previously been used by Polak and Marquis in their \textit{Classified Index of the Minuses of the Septuagint}. These authors define condensation as “a deliberate omission of apparently redundant words by the translator and/or the Hebrew scribe.”\footnote{Polak and Marquis, \textit{Minuses of the Septuagint}, 1:29; see also 41.} Albeit in the Greek Isaiah most instances of the reduction of synonymous or identical elements seem to go back to the translator, there will also be some that find their origin in the Hebrew \textit{Vorlage} of the translation or have been made by a later editor of the Greek text.

The abundant examples of condensation that occur in LXX Isaiah will in the continuation of this chapter be divided into five groups:

a. The reduction of synonymous elements.
b. The reduction of identical elements.
c. The combination of two phrases or clauses into one.
d. The cancelling of \textit{paronomasia}.
e. Cases of distributive rendering.

3.2 The reduction of synonymous elements

3.2.1 The reduction of synonymous elements in coordination

The Greek Isaiah has many examples where the Hebrew offers two (or more) synonymous or closely related elements\footnote{“Synonymous” has been used here in a wide sense: It also includes words of the same semantical category, as for instance the names of “related” animals or body parts (see e.g. 1:11 and 29:13).} which are joined in coordination, whereas the translation offers only one. On such occasions it might be that the Greek has preserved the more original text, while the MT presents a double reading. However, as the reduction of synonymous elements seems to be characteristic of LXX Isaiah, most of such minuses may be considered to have been made by the translator himself.

When two synonymous, coordinated units in the source text have merely one corresponding unit in the translation, it is often difficult (and mostly senseless) to distinguish which one of the two has been “omitted” by the translator. In a very strict sense, one can even ask if it is...
a. The reduction of synonymous words or phrases in coordination

5:19  καὶ ἐλθάτω ἢ βουλῇ τοῦ ἀγίου λασαθλ
9:4(5)  καὶ θελήσουσιν εἰ ἐγενήθησαν πυρίκαυντοι.
10:25  ἔτι γὰρ μικρὸν καὶ παῦσεται ἢ ῥήγη
14:22  καὶ ἀπολῶ αὐτῶν ὄνουμα καὶ κατάλειμμα
   και σπέρμα
16:6  τὴν ὑπερηφάνιον ἔξηςκα.5
16:14  καὶ καταλειψθήσεται ὀλίγοστοι καὶ υὸκ ἐντίμοι.
17:1  καὶ ἔσται εἰς πτώσιν6
19:21  καὶ ποιήσουσι ψυκας καὶ εὐξύναται εἰχας
   τῷ κυρίῳ
22:15  Πορεύοσα εἰς τὸ πασσοφόριον πρὸς Σομναν
22:25  Κινήθηται ο ἀνθρωπός ὁ ἐστρεγερόμενος
   ἐν τόπῳ πιστῷ καὶ πεσεῖται
24:4:5  ἐμπέθησαν ή γῆ, καὶ ἐφάρμ. ή οἰκουμένη7
25:9  καὶ ἡγαλλιώμεθα ἐπὶ τῇ σωτηρίᾳ ἠμῶν.8
25:12  καὶ τὸ ύψος τῆς καταφυγῆς τοῦ τοιχοῦ σου
   τατεινύσας, καὶ καταβήσεται ἡ σῶς τοῦ ἐδάφους.9
26:17  καὶ ὡς ἡ ωδινουσα ἐγγυζετι τοῦ τεκετω
   καὶ ἐπὶ τῇ ὀδινι ωτής ἐκκαραζεν
29:17  οὐκετί μικρὸν καὶ μετατεθήσεται ὁ Λίβανος
33:9  ἐπένθησον ἢ γῆ, ἡ ἱσχυμή ὁ Λίβανος
34:6  ἐπαχύνθη ἀπὸ στέατος ἄρνων
   καὶ ἀπὸ στέατος τράγου καὶ κριων10
34:11  καὶ ἐπιβληθήσεται ἐπ᾽ αὐτὴν
   σπαρτιον γιαμετρίας ἐρήμου11

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4 Cf. 16:14 and 29:17.
5 The LXX translator has perhaps linked הֲבַרְתָּה ("his arrogance") to the Hif. of בָּרַך—"to make go by," and then rendered it by ἐξῆςκα (from ἐξαιροῦσα—"to take away"). Or else, he may have derived εξῆςκα from ἐξαιρούμενον or αὐτ不明白, of which the root is ἔρευνον—"to raise."  
6 Probably must has to be read as ἡ μύριννα or γῆ—"heap of ruins." This was perhaps also the reading of the translator, who then may have omitted the noun because of its closeness to ἑλεταθλ ("ruin"). Alternatively, the translator has discarded γῆ because he did not understand this obscure form (thus Ziegler, Untersuchungen, 52); cf. section 10.1.  
7 Cf. 33:9. 
8 Rahlf's reads καὶ ἡγαλλιώμεθα καὶ εὐφρανθείσαμεθα ἐπὶ τῇ καταφυγῆς ἀμῶν. The second verb seems however to be the outcome of a Hexaplaric correction in line with the MT. It is also offered by Theodotion.  
9 According to Talmon the MT displays a doublet caused by conflation (Talmon, "Double Readings," 177); cf. 26:5.  
10 For στέατος ἄρνων, cf. Isa 1:11 and Deut 32:14; see for a further discussion section 8.4.1.2a.
In many of the above examples, one can detect a third synonym, or a repetition of either of the two synonymous elements present in the same verse; see e.g. 16:6; 16:14; 19:21; 22:25; 24:4; 25:12; 32:17; 33:9; 34:6; 37:27; 41:17; 42:23; 44:17; 59:18. Apparently, the translator regarded more than two words or phrases with a similar content in the same verse as too much of the same thing.

By means of the omission of a synonym, the translator sometimes balanced a parallelism. That is, when the first of two parallel stichs presented a synonymous word pair, in the place where the second line offered merely one word, the translator occasionally deleted either of the two synonyms in the first line (or vice versa), so that the two stichs became equal again: see 19:21; 40:17; and 41:29.

b. The omission of elements from an enumeration

Also from sequences of synonymous or closely related words the translator has regularly left out one or more components:

1:11 σος πρεσβύτερος, καὶ ταύροι καὶ τράγους

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11 Some might find its equivalent in καὶ οὐκέκτησαν οἰκήσουσαν ἐν αὐτῇ (following on σπαρτίον γεωμετρίας κρήμου), which would derive from the Hebrew through the association of ἃν ἡ ἡμέρα (= ἐν αὐτῇ) and of ἵππος with θεός (= ὑποκένταυροι). Yet, more likely, the Greek clause forms a plus, and was inserted under the influence of 13:21–22 (see section 8.3.1).

12 LXX Isa renders ἔπειτα as though it were ἔπειτα—"they will dry out"; for the rendering of ἔπειτα by ἐξηράνθησαν, cf. 19:5,7.

13 It is also possible that γάρ was dropped through haplography due to the subsequent ἐπεὶ; see section 11.1.
c. Two parallel clauses are reduced to one

In the following verses one of two (or more) parallel or synonymous clauses is missing in the LXX:

1:4

τοὺς αὐτοὺς ἐγκατελίπατε τὸν κύριον
καὶ παραργίσατε τῷ ἄγιον τοῦ Ισραήλ.  

3:15–16

εἰμίρις ἡ φίλα τοῦ Δαβίδ
Τάδε λέγει κύριος

14:16

οἱ ἔδωκαν σήματα

16:10

καὶ ἐν τοῖς ἁμαρτήμασιν σοῦ οὐ μὴ εὐφρανθήσονται

21:5

ἐτοιμασοῦν τὴν τράπεζαν

22:2

εὐπλῆθεσθή χρίσονος

22:14–15

καὶ ἁμαρτήματα τοῦ Ἰσραήλ
Τάδε λέγει κύριος σαβαώθι.
23:18 δὲν ἀπεργάται

25:9 οὐκ οὖν ὁ θεὸς ἡμῶν, ἐφ' ὃ ἐλπίζομεν

26:5 ὅσα ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑπηλιστῇ πόλεις ὁχυρὰς καταβάλεις καὶ κατάξεις ἐκεῖν ἐδάφους

29:9 ἐκλύθητε καὶ ἐκστητε

31:3 καὶ κοπιάσουσιν οἱ βοηθοῦντες

34:3–4 νομικά καταβαίνομεν νομικά συναχθήσεται καὶ ἐλιγγηται οὐρανὸς ὡς βιβλίον καὶ τῷ βραχίονι αὐτοῦ συνάξει ἄρνησ

40:11 ὑποπτική ἤτοι

40:14 ἤ τὸς ἔδειξεν αὐτῷ κρίσιν:

41:26 οὐκ ἔστιν ὁ προλέγων?

41:29 οὐδὲν γὰρ οἱ ποιοῦντες ὑμᾶς

43:23 οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασας με, ἀλλὰ συνεβαίνεις ἐν πάσης κληρονομίᾳ

44:13 ἔστησεν αὐτὸ ἐν μέτρῳ καὶ ἐν κόλλῃ ἑρρύθησεν αὐτό, ἔτοιμαι νῆσας καὶ

44:15 καὶ προσκυνοῦσιν αὐτοῦσ.
CHAPTER THREE

In several of the examples mentioned the absence of a parallel clause in the translation might as well have occurred erroneously. The translator could have skipped over part of the text due to a similar beginning (homoeoarkton) or ending (homoeoteleuton) of two clauses. This is a possible explanation for the minuses in 14:23–24 (MT) represents it as ἡ γὰρ ἔργα αὐτῶν ἔργα ἀνοµίας.

21 According to Ziegler (Untersuchungen, 17) or ending (homoeoteleuton) of two clauses. This is a possible explanation for the minuses in 14:23–24 (MT) is a gloss that had not entered the Vorlage of LXX Isaiah. Another possibility is that Mol LXX was omitted mistakenly, due to its resemblance to the preceding διὰ τῆς ἐνδοξάσων τὸν ἀνείδος τοῖς ὑπεναντίοις. 21

22 Goshen-Gottstein (HUB Isa, 270–271) suggests that the similar words are shown between brackets). Haplography (the accidental skipping of one of two similar adjacent text elements) may have occurred in 22:14–15 and 65:18. For a further discussion, see chapter 11.

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Note that there are three places where the MT has two consecutive messenger formulae—both at the end of a section and at the beginning of the next one—while the LXX offers only one: in 3:15–16; 14:23–24; and 22:14–15.

3.2.2 The reduction of synonymous elements that are not joined in coordination

a. The reduction of synonymous words in a construct state conjunction

<table>
<thead>
<tr>
<th>Verse</th>
<th>MT</th>
<th>LXX</th>
</tr>
</thead>
<tbody>
<tr>
<td>13:4</td>
<td>γονήθη βασιλέως</td>
<td>φωνή βασιλέως</td>
</tr>
<tr>
<td>13:9</td>
<td>θυμόν καὶ ὄργης</td>
<td>ἠ πάθησαν εἰς φόβον</td>
</tr>
<tr>
<td>13:13</td>
<td>τῇ ἡμέρᾳ, ἢ ἄν ἐπέλθη ἢ θυμός αὐτῶν.</td>
<td>καὶ εἰσῆλθον εἰς ὑπόστασιν τοῦ δρόμου</td>
</tr>
<tr>
<td>13:19</td>
<td>ή καλεῖται ἕνδοξος ὑπὸ βασιλέως Χαλδαίων</td>
<td>τὸ ἀνθός τὸ ἐκπεσον ἐκ τῆς δόξης</td>
</tr>
</tbody>
</table>
| 20:4  | ἀνακεκαλυμμένος τῇ αἰσχύνῃ Αιγύπτου. |  καὶ έσται Βαβυλών,  
| 21:4  |  
| 24:4  |  
| 28:1  | τὸν μέρος τὴν καλεῖσθαι |  καὶ εἴσηλθον εἰς ὑπόστασιν μέρους τοῦ δρόμου |
| 37:24 | αὐτοὶ μερός καὶ ὑπὲρ ἱερῶν |  

b. Other examples of the reduction of synonymous elements that are not joined in coordination

<table>
<thead>
<tr>
<th>Verse</th>
<th>MT</th>
<th>LXX</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:4</td>
<td>ὧτε ἐκπληγεῖ φύσιν τῶν ὑπὸν τῶν ὑιῶν</td>
<td>ὡς ἐκπληγεῖ κύριος τῶν ὑπὸν τῶν ὑιῶν</td>
</tr>
<tr>
<td>4:19</td>
<td>καὶ τῶν ψυχής Βαβυλῶν καὶ τῶν μητέρων</td>
<td></td>
</tr>
<tr>
<td>10:26</td>
<td>καὶ έπερευρεὶ ο θεὸς ἐπὶ αὐτῶν</td>
<td></td>
</tr>
</tbody>
</table>
| 13:19 | καὶ έσται Βαβυλών,  
| 15:1  |  
| 15:6  | καὶ έσται Βαβυλών,  
| 23:17 | καὶ εἴσηλθον εἰς ὑπόστασιν τάς βασιλείας |  

24 ὧτε may have been omitted so as to make the clause in which it appears more parallel to the preceding one: φωνή θεῶν πολὺν... // φωνή βασιλέως καὶ ἑκατομμυρίων.  
25 The reverse has happened in Isa 9:18(19), where τῷ βασιλείῳ is rendered θυμόν ὀργής.  
26 The translator may have read μῦνας as though it were μύους, and considered this synonymous to μῦσα ("my desire").  
27 1QIsa reads מַאֲלָה מִרְחֵם.  
28 Probably the LXX translator did not think וְיָשָׁב to be a form of וְיָשָׁב ("end," "top") but of וְיָשָׁב ("end," "border," "entirety"), and consequently translated the noun by μέρους ("region"). He may then have connected וְיָשָׁב as a genitive attribute to וְיָשָׁב: "the height of the region of the wood," while he left out וַעֲבֵר ("his plantation"), perhaps in view of its closeness in meaning to וָשָׁב.  
29 Maybe וָשָׁב was deleted in order to assimilate 10:26a to the final line of v.24: πληγήν γάρ ἐγώ ἐπάγω ἐπὶ τὸν σώματος.  
30 In the MT this text comprises three small clauses: καὶ ἔσται Μαδιαίῳ καὶ έσται Βαβυλών καὶ έσται Μωαβίᾳ. The translator, however, seems to have regarded מַעֲלָה as the beginning of a new sentence and as the subject of וְיָשָׁב, reading מַעֲלָה as מַעֲלָה—"green" (rather than as the masoretic מַעֲלָה—"verdure"); he may have perceived מַעֲלָה as an apposition to מַעֲלָה, and hence as governed by מַעֲלָה too ("Because the grass is dried, withered. The herb is not green"). He may then have omitted מַעֲלָה with the aim of condensing his text.
More examples can be found in section 3.6 below.

3.3 The reduction of (nearly) identical elements

3.3.1 The reduction of (nearly) identical elements in coordination

When in the Hebrew text a word, phrase or clause is repeated literally in such a way that the repeated elements follow upon each other directly—a figure called *geminatio*—, the Greek translation often lacks such a repetition, but offers a single representation of the specific element instead. This might in some cases be due to an unintentional omission by the translator (or a Hebrew scribe), resulting from haplography or *parablepsis* (see e.g. 21:7; 24:16; and 39:1 below, and cf. chapter 11). Yet, in most instances the translator has probably removed cases of *geminatio* deliberately, namely for stylistic reasons, since this kind of repetition may have been “overdone” in his eyes. For a further discussion, see section 7.7.

31 The translator perhaps thought זָמַם הָיוֹת מַעָזֵר rather than constituting a separate one.

32 One of the final two occurrences of Θλύνετε Θλύνετε Θλύνετε Θλύνετε has probably generated προσδέχεσθε, through a link with ἐπί—“to hope,” “to wait on.”

33 1Q15σα” likewise mentions the divine name only once: cf. section 12.3.1.2. For the supposed addition of τὸ σωτηρίον, see section 10.3.2.
Also compare the following cases where a nearly identical adjacent phrase or clause is removed in the translation:

19:7

21:7

22:14–15

Also of two (nearly) identical words, phrases or clauses that in the Hebrew occur in close proximity to each other yet not in coordination, often one is lacking in the translation:

62:6–7

3.3.2 The reduction of (nearly) identical elements that are not joined in coordination

Also of two (nearly) identical words, phrases or clauses that in the Hebrew occur in close proximity to each other yet not in coordination, often one is lacking in LXX Isaiah. The origin of such minuses will usually be deliberate condensation, or, in some cases an aberratio oculi of the translator or the scribe of his Vorlage. In the examples below, omission on account of parablepsis may have taken place in 41:13–14 (אֶלֶף הַדֶּרֶךְ הֲכַלֵּבָּה) and 62:4 (אֲדוֹן בַּעֲבֹד/הֲלַעֲבֹד בּוּלָּה), while the minuses in 24:21; 26:6; and 38:8 could have been caused by haplography.36

10:21

14:18

15:8

21:3

24:21

καὶ ἔσται τὸ καταλεῖθθεν τοῦ ἱακώβ ἐπί τοῦ ἱακώβ οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται ἕπι τοῦ ἱακώβ οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται οὐκ ἔσται ο网首页

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καὶ ἔσται τὸ καταλεῖθθεν τοῦ ἱακώβ ἐπί τοῦ ἱακώβ ο网首页
CHAPTER THREE

έγενον γάρ πάση πόλει ταπεινή βοήθησε καὶ τοῖς ἀθυμησασι διὰ ένδειαν σκέπην ἢ γάρ δρόσος ἢ παρὰ σοῦ ἱσμα αὐτῶς ἐστὶν 
καὶ πατήσουσιν αυτὰς πόδες πραέων καὶ ταπεινῶν.  

ἡ γὰρ δρόσος ἢ παρὰ σοῦ ἱσμα αὐτῶς ἐστὶν 
εγώ ἐμβαλόν τις τοις θεμέλια Σιων λίθου πολυτελῆ ἐκλεκτῶν ἀκρογονισσίων ἐντιμον ἐκθέμεν γάρ Ἀριηλ. 
καὶ ἔσται αὐτής ἢ ἰαχύς καὶ τὸ πλοῦτος ἐμοί. 
καὶ τὸ φῶς τοῦ ήλίου ἔσται ἐπταπλάσιουν ἐν τῇ ἡμέρᾳ, ὅταν ἰάσοται κύριος

γὰρ βουλὴ τῶν πονηρῶν ἀνομα βουλευέται
Οὐ μὴ εἰσέλθη εἰς τὴν πόλιν ταύτην 
οὐδὲ μὴ βάλῃ ἐπ’ αὐτὴν βέλος...

καὶ ἀνέβη ὁ ἡλίος τοὺς δέκα ἀναβασθεῖσας,
οὔς κατέβη ἢ σκιὰ.

καὶ εἶπεν Εζεκίας πρὸς Ησαιαν
Λαγάθος ὁ λόγος κυρίου, ὃν ἐλάλησε· γενέσθω δι’ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου.  

Μὴ φοβοῦ, ἱακὼβ, ὀλιγοστὸς Ἰσραήλ.

εγὼ ἐβοήθησα σοι

καὶ θήσον ποταμοῦς εἰς νῆσους καὶ ἔλθῃ ξηρανῷ.  
ιδοὺ οὕτω πορρωθῶν ἔρχονται,  
οὕτωι ἀπὸ βορρᾶ καὶ οὕτωι ἀπὸ βαλάσσης  

διὰ τούτο γνώσεται ὁ λαὸς μου τὸ δόνομα μου ἐν τῇ ἡμέρᾳ έκείνῃ  
καθότι δόμοσα αὐτῷ ἐν τῷ χρόνῳ έκείνῳ ἡ γῆ μὴ θυμωθήσεσθαι ἐτί σοι  
καὶ οὐκ ἐξετε ἀργύριον, βαδίσαντες

40 According to Coste the first γάρ was read as though it were γ Redistributions rendered by πόλει, while the second was translated by Βο른 (Coste, “Le texte grec d’Isaïe XXV, 1–5,” 41–42).
41 Εν Αίγυπτῳ is also absent in Qlsa; see section 12.3.1.2.
42 In the Greek version of the parallel text 2 Kgs (4 Kgdms) 20:19 a rendering of the second verse fails as well.
43 Cf. 62:11 below.
44 κλῆς may have been omitted because its function in the Hebrew is unclear. Cf. IQsa 40
45 According to Ziegler (Untersuchungen, 50) the minus in the LXX is due to an “Abirrung” of the translator from the first to the second. This would also explain the absence of a translation of ἐν τῷ χρόνῳ. However, this supposition is made improbable by the fact that they are identical, which is also located in between the two verb forms, did receive a rendering in the LXX (e. i.e. by τῇ γῇ). The words τοῦ χρόνου έκείνῳ could echo ב additionally, associated with ר and its connotation of the passing of time, cf. 16:2 / ἀπειτε δέ, Αρνοῦ. The alternative is that μέρος is a minus and τοῦ χρόνου έκείνῳ a plus.
Three times an introductory δή ("and it will come to pass that") is left out in the Greek, probably in view of the occurrence of another form of δή in the next clause expressing the main thought. Note that in LXX Isaiah the rendering of this main verb in all three cases is located in the place where δή is found in the Hebrew, namely at the head of the sentence.

For more examples of the reduction of identical elements, see sections 3.5 and 3.6 below.

### 3.4 Two phrases or clauses are combined into one

In the next instances the translator seems to have collapsed two (often parallel) phrases or clauses, composing one new phrase or clause out of them.

#### 3.4.1 Two phrases are combined into one

<table>
<thead>
<tr>
<th>Original</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:3</td>
<td>καὶ θαυμαστὸν σύμβουλον 50</td>
</tr>
<tr>
<td>7:3</td>
<td>πρὸς τὴν κολυμβήθραν τῆς ἁνω</td>
</tr>
</tbody>
</table>

---

46 1Q1sa' has ἀγοραστεῖ καὶ πιέτε ἀνευ ἄργυριον; cf. section 12.3.1.2.
47 Cf. 49:12.
48 The δή however did receive a rendering.
49 1Q1sa' reads καὶ ἔσται ἀντί ὁμοίας ἕδειας κοινορτός; cf. section 12.3.1.2.
50 For θαυμαστὸς as a rendering of מָצָא, cf. e.g. Deut 28:50. For θαυμαστὸς σύμβουλος, cf. Isa 9:5(6) καὶ σοφὸν ἄρχιτέκτονα καὶ συνετὸν ἄρχοντα. The condensation in 3:3 may have had as an (extra) underlying motive that in this way the phrase, just as the following two, is composed of a name of a profession together with a specification of it; this has resulted in a sequence of three identically constructed phrases (tricolon): καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἄρχιτέκτονα καὶ συνετὸν ἄρχοντα.
3.4.2 Two clauses are combined into one

At times, two clauses have in the translation been joined together into one clause through the omission of overlapping elements:

5:30

και ἵδιον σκότος σκληροῦν ἐν τῇ ἀπορίᾳ αὐτῶν.

και ιδου ακότος σκληρον εν τη απορια αυτων.

7:22

καὶ ἔσται ἀπὸ τοῦ πλείστου ποιεῖν γάλα βούτυρον καὶ μέλι φάγεται πάσος ὁ καταλειφθείσι

και έσται απο του πλειστου ποιει γαλα βουτυρον και μελι φαγεται πασος ο καταλειφθεις έτι της γης.

10:15

ὁσαύτως έαν τις ἄρη βάβδον ή εὐλογ.

οσαυτως έαν τις άρη βαβδον ή ευλογ.

15:8

εἰς τὴν ἀνάγκην ἀνεξαρτήτως μοι.

εις την αναγκην ανεξαρτητως μοι.

22:10

καὶ ὁτι καθελοσαν τοὺς οἴκους ἱερουσαλήμ εἰς ὀχύρωμα τοῦ τείχους τῆς πόλει.

και οτι καθελοσαν τους οικους ιερουσαλημ εις ωχυρωμα του τειχους της πολει.

23:13

πέττωκεν.

πεττωκεν.

24:11

πέτασαι πάσα εὐφροσύνη τῆς γῆς.

πετασαι πασα ευφροσυνη της γης.

26:9

ἡ βούτυρος καὶ τοιοῦτος ὁ ὀρθριζεὶ τὸ πνεῦμα μου πρὸς σέ, ὁ θεὸς.

ἡ βουτυρος και ταιοτος ο ορθριζει το pneuma mou prois se, o theos.
For the contraction of two clauses into one through the omission of the verb phrase of either of the two, see section 3.6.2c below.

58 The rendering by ἱπδᾶνου suggests that ἥρημα was read as ἥρημον. ὑὰ ἥρημα is a plus.
59 ἀνουμός may be the outcome of a linking of θυσία with ὑπήρχε ("to destroy"). ἑνὴ μόνα may be represented by ὡς ὁ δὲ τά μόνα ὑπήρχε.
3.5 The cancelling of paronomasia

Paronomasia is a typically Hebrew construction, in which a noun stems from the same root as the verb that refers to it (e.g., תְּלֹל יָשְׁבַּה in Gen 37:5). When paronomasia occurs in the Hebrew text of Isaiah, the LXX frequently renders only one of the two derivations, most commonly the verb. This happens especially in the following situations:

a. When a verb in a relative clause comes from the same root as the noun to which it refers

In four cases LXX Isaiah has omitted the relativum together with the verb:

<table>
<thead>
<tr>
<th>Passage</th>
<th>Hebrew</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:16</td>
<td>לֹא שֵׂרֵד נָעַר יָשְׂרָאֵל</td>
<td>τῷ καταλειφθέντι μου λάθο ἐν Αἰγύπτῳ</td>
</tr>
<tr>
<td>28:4</td>
<td>αὐτὸς οἳ διὰ τῆς χαρᾶς ὑμῶν</td>
<td>ὁ δέδομον αὐτὸ</td>
</tr>
<tr>
<td>30:23</td>
<td>ἀπὸ τῶν καταλειφθέντων καὶ τῶν καταλειφθέντων</td>
<td>τῷ σπέρματι τῆς γῆς σου</td>
</tr>
<tr>
<td>38:7</td>
<td>ἀπὸ τῆς δοξῆς τῆς ἀρχῆς</td>
<td>τὸ ῥῆμα τοῦτο</td>
</tr>
</tbody>
</table>

In three other cases the noun is missing:

<table>
<thead>
<tr>
<th>Passage</th>
<th>Hebrew</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:9</td>
<td>καὶ γεννήθη ἡ γυνὴ τοῦ αἵματος</td>
<td>δὲν τρόπον ἐγκατέληπτος ο(BuildContext1) Αμορραίοι καὶ ο(BuildContext1) Εύαίοι ἀπὸ προσώπου τῶν ιερατῶν Ἰουδαίων</td>
</tr>
<tr>
<td>19:16</td>
<td>μὴ γίνηται διὰ τοῦ ἄνθρωπος</td>
<td>ἀπὸ προσώπου τῆς χειρὸς κυρίου σαβαὼμ, ἂν αὐτὸς ἔπιβαλει αὐτοῖς.</td>
</tr>
<tr>
<td>36:4</td>
<td>μὴ ἐκβάλεται τὸ ἔθνος</td>
<td>Τί πεποιθῶς εἰ;</td>
</tr>
</tbody>
</table>

Also compare 25:7, where a passive participle, stemming from the same root as the noun to which it is attached, is not represented in LXX Isaiah:

<table>
<thead>
<tr>
<th>Greek</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>η γάρ βουλή αὐτῆς ἐπὶ πάντα τὰ ἔθνη.</td>
<td>ὁμοφωνὴν τοῦ ἐπὶ πάντα τὰ ἔθνη</td>
</tr>
</tbody>
</table>

b. When a comparative sentence the verb is resumed by a cognate noun (“He runs like the running of a horse”)

In such situations the noun in the comparison has occasionally been deleted in the LXX:

<table>
<thead>
<tr>
<th>Passage</th>
<th>Hebrew</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:14</td>
<td>καὶ ὡς καταλειφθεῖσα ὡς</td>
<td>καὶ ὡς καταλειφθεῖσα ὡς</td>
</tr>
<tr>
<td>10:16</td>
<td>καὶ ὡς παῖσαν καὶ ῥεῖσαι</td>
<td>καὶ ὡς καταλειφθεῖσα ῥεῖσαι</td>
</tr>
<tr>
<td>17:12</td>
<td>καὶ ὡς εὐθὺς ἅπας πάντα τὰ ἔθνη.</td>
<td>καὶ νῦν ἐπὶ παῖσαν παῖσαν</td>
</tr>
</tbody>
</table>

---

60 Lett §79f. Another form of paronomasia occurs when the infinitive absolute is combined with a finite verb form of the same root (qatal qataliti). See for LXX Isaiah minuses related to that construction, section 9.6a.

61 The translation may also have been influenced by 11:15 ἀμβροσία ἐπὶ τὸν ποσιμόν πνεύματι βασιλείας; see van der Kooij, “The Old Greek of Isaiah 19:16-25,” 131–132.
c. When an object follows a verb from the same root

Five times an object from the same root as the verb by which it is governed, is absent in LXX Isaiah:

7:6  תֹּמוּלָ וַתְּהֻאָה אֶת בִּרְכִּמֵּאל ָנָבִיָּ חוֹאָב ָנָבֵיָּ חוֹאֵל ָנָבִיָּ חוֹאֵל ָנָבִיָּ חֹוֲאָל
καὶ βασιλεύομεν αὐτῆς τὸν νῦν Ταβεηλ  

10:1  יְהוָה תְּחַקֶּס תָּחַקֶּס  
οὐαὶ τοῖς γράφοντι ποιηρίαν  

24:3  יְהוָה בֵּרְאֵיהֶרָה הָעָה  
τὸ γὰρ στόμα κυρίου ἔλαλησε ταύτα.  

24:22  אַפָּס יָפָס אָסָר אוּבָר  
καὶ συνάξουσι καὶ ἀποκλείσουσιν εἰς ὀχῦραμα  

30:2  לְוַת בְּכֶם פָּרְתָה  
τοῦ βοηθηθήναι ύπὸ Φαραώ

On another five occasions the verb has not been rendered:

10:6  לְשֵׁלֶל שֻלֶל לַבָּה בּ  
ποιῆσαι σκῦλα καὶ προνομὴν  

24:22  תְּשֵׁלֶל עִלֵּמָסָה  
καὶ εἰς δεσμωτήριον  

30:1  לָמָּכָה לָמָּכָה לָמָּכָה לָמָּכָה  
καὶ συνθῆκας οὐ δία τοῦ πνεύματός μου

32:19  טַשָּלָה טַשָּלָה טַשָּלָה טַשָּלָה  
ὡς οἱ ἐν τῇ πεδινῇ.  

57:7  נָמַסְמָל נָמַסְמָל נָמַסְמָל נָמַסְמָל  
κάκεὶ ἀνεβίβασας θυσίας.

d. When a subject governs a verb from the same root

In the following instance of paronomasia the subject does not have a counterpart in the Greek:

16:10  יִי בִּכְבָּס לָקַּרְדֵּךְ מַדְרֵךְ  
καὶ οὐ μὴ πατήσουσι οἶνον εἰς τὰ ὑπολήματα

Nevertheless, in a number of other places where a Hebrew noun appears in combination with a verb from a cognate root, the noun and verb have in LXX Isaiah both received a translation, either by two Greek forms of the same derivation (see e.g. 14:26; 16:13; 17:10; 19:17,21; 21:7; and 32:1), or by two unrelated forms (see e.g. 10:6; 37:22; and 39:8).

3.6 Distributive rendering

When faced with two consecutive, parallel phrases or clauses, the translator has regularly left out one word or a group of words from either of the two, the function of which was then adopted by the corresponding word(s) in the other one. This way of translating has by some been called “distributive rendering.” It may have been motivated by the translator’s wish to formulate his text in a more compact and terse way than the Hebrew text did. Words that have been omitted on account of distributive rendering are sometimes exactly identical with their counterparts in the parallel phrase or clause, but more often they are synonymous.

3.6.1 Distributive rendering in parallel phrases

62 Cf. section 3.6.2c.
63 A translation of πατήσουσι may also have been left out under the influence of the related text Jer 48:33, see section 8.4.3.1.
64 Tov, Computerized Data Base, 59.
A particular word that in the Hebrew is repeated in a parallel, coordinate phrase, has in the translation sometimes been removed the second time, so that the word in the first phrase counts for both phrases.

a. Distributive rendering of the possessive pronoun

Where the Hebrew contains two coordinate phrases, both composed of a noun with an attached suffix, the translator has now and then rendered the suffix only once, by way of one possessive pronoun applying to both nouns. In doing this, he has adjusted his text to match the stylistically correct Koinē usage, as in Greek (contrary to Hebrew) possessive pronouns are commonly not repeated in coordinate items.65

b. Distributive rendering of a substantive noun

While the Hebrew shows two coordinate phrases containing a synonymous or identical noun, each followed by an attribute, the translation occasionally omits the noun of the second phrase, having both attributes modify the first noun:

c. Distributive rendering of the preposition

As mentioned previously, a preposition that governs more than one phrase is usually not repeated in secular Koinē. Repetition of the preposition is a typical feature of Biblical Greek,

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reflecting the Hebrew language. In LXX Isaiah one can find various examples in which the repetition of a preposition has been deleted:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:4 בְּרוּחַ בָּחוּר</td>
<td>ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως</td>
</tr>
<tr>
<td>4:6 מְשַׁמֵּר</td>
<td>ἀπὸ σκληρότητος καὶ ὠστοῦ</td>
</tr>
<tr>
<td>8:18 אֱלָחוֹת הַלּוֹフリー</td>
<td>εἰς σημεῖα καὶ τέρατα</td>
</tr>
<tr>
<td>9:8(9) בְּמַגְדִּילל לָבֶּב</td>
<td>ἐφ᾽ ὑβρεῖ καὶ ὑψηλῇ καρδίᾳ</td>
</tr>
<tr>
<td>11:11 בַּמַּשְׁרָה מֵעָנָיו</td>
<td>ἀπὸ τῶν Ασσυρίων καὶ ἀπὸ Αἰγύπτου</td>
</tr>
<tr>
<td></td>
<td>καὶ Βαβυλωνίας καὶ Αἰθιοπίας καὶ ἀπὸ Αἰλαμίτων</td>
</tr>
<tr>
<td></td>
<td>καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἔξ ἀραβίας</td>
</tr>
<tr>
<td>14:2 ἀναφέρεται</td>
<td>εἰς δούλους καὶ δούλας</td>
</tr>
<tr>
<td>18:2 Αἰλίντι μεσίτι ἀνέπνευσεν</td>
<td>πρὸς ἔθνος μετέωρον καὶ ἔξονοι λαὸν καὶ χαλεπόν</td>
</tr>
<tr>
<td>29:6 πρὸς μηνυτῆν</td>
<td>μετὰ βροντῆς καὶ σεισμοῦ</td>
</tr>
<tr>
<td>30:5 λαβήθη πρὸς τήν</td>
<td>εἰς αἰσχῦνην καὶ ὄνειδος</td>
</tr>
<tr>
<td>30:6 πρὸς καὶ καὶ...</td>
<td>ἐπὶ ὄνομαν</td>
</tr>
<tr>
<td></td>
<td>καὶ καμιῆλων</td>
</tr>
<tr>
<td>30:32 ἄνθρωπος καὶ κατάρασ</td>
<td>μετὰ αὐλῶν καὶ κιβάρας</td>
</tr>
<tr>
<td>36:9 ἄνθρωπος καὶ καταρά</td>
<td>εἰς ἵππον καὶ αναβάτην</td>
</tr>
<tr>
<td>55:1 καὶ καὶ καὶ...</td>
<td>άνευ ἀργυρίου καὶ τιμῆς</td>
</tr>
</tbody>
</table>

3.6.2 Distributive rendering in parallel clauses

Distributive rendering in parallel clauses entails that the translator has left out a specific syntactic unit (i.e. a subject, object, verb phrase, or adverbial) from one clause, the function of which was then taken over by the parallel unit in the preceding or following clause. The two expressions may be either identical or synonymous to each other, or they may consist of a noun and a pronoun (e.g. an object suffix) referring to the same entity. This way of rendering often results in the two clauses in the Hebrew being in the translation condensed into one.

a. Distributive rendering of the subject

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:13 בְּנִי יְהֹוָה</td>
<td>καὶ πλήθος ἐγενήθη νεκρῶν διὰ λιμῶν</td>
</tr>
<tr>
<td>תֵּחָנָה</td>
<td>καὶ διώκον ὤνατος.</td>
</tr>
<tr>
<td>23:8 ἐμπορίατ τῶν ἑβραίων,</td>
<td>οἶ ἐμποροὶ αὐτῆς ἐνδοξοί,</td>
</tr>
<tr>
<td>κομιτήτης</td>
<td>ἀρχοντες τῆς γῆς.</td>
</tr>
<tr>
<td>24:19–20 τὰ χεῖρα τῶν ἀνδρῶν</td>
<td>ταραχῇ ταραχθῆσεται ἡ γῆ,</td>
</tr>
<tr>
<td>γραφέντων</td>
<td>καὶ ἀπορία ἀπορηθῆσεται ἡ γῆ</td>
</tr>
<tr>
<td>καὶ καὶ καὶ...</td>
<td>ἐκλίνετο</td>
</tr>
<tr>
<td>καὶ καὶ καὶ...</td>
<td>καὶ σεισθῆσεται ὡς ὀπωροφοῦλακιον ἡ γῆ</td>
</tr>
</tbody>
</table>

66 See section 2.9.2.
67 Whether καὶ πλήθος renders τὸ κρίσεω (which occurs in the equivalent place) or τὸ λιμῶν (the content of which it shares) is dubious. It seems as if the translator has regarded the two nouns as synonyms and hence omitted one; cf. section 1.3.2d.
68 The renderings of υἱὸς (ἡ υἱὸς) and κομιτήτης (ἡ κομιτήτης) are transposed in the LXX. Cf. for this minus IQIsa, which reads υἱὸς (ἡ υἱὸς) see section 12.3.1.2.)
29:5 καὶ ἐσται ὡς κοὐνιοτός ἀπὸ τροχοῦ ὁ πλούτος τῶν ἀσβεστῶν καὶ ἡ χρυσὰς φερόμενος
32:11 ἐκστατεῖτο, ὧν πεποιθήτε, οἱ πεποιθήτει
34:7 καὶ μεθυσθῆται ἡ γῆ ἀπὸ τοῦ αἵματος καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπληθῆται.
34:13 καὶ άναφυείς εἰς τὰς πόλεις αὐτῶν ἀκάνθων ξύλα καὶ εἰς τὰ ὀχυρώματα αὐτῆς
36:16 καὶ φάγεσθε ἐκαστὸς τὴν ἄμπελον αὐτοῦ καὶ τὰς συκᾶς
37:14 καὶ ἔλαβεν Εξεκιας τὸ βιβλίον … καὶ ήνιοιζεν αὐτῷ ἐναντίον κυρίου60
54:15 καὶ προσῆλυτοι προσελεύσονται σοι δι’ ἐμοῦ ἱδοὺ καὶ ἔπι σε καταφεύξονται.70

b. Distributive rendering of the object71
10:14 καὶ τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρί ὡς νοοσιάν
14:2 καὶ λήψονται αὐτοῖς ἔθνη καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν, καὶ κατακληρονομήσουσι72
26:14 διὰ τοῦτο ἐπίγγαγες καὶ ἀπώλεσας καὶ ἤρας πάντως ἀραίον σοι.
29:19 καὶ ἀγαλλιάσονται πτωχοὶ διὰ κύριον ἐν εὐφροσύνη καὶ οἱ ἀπηλπισμένοι τῶν ἀνθρώπων ἐμπληθῆσονται εὐφροσύνης.
30:6 οἱ ἐσφερὰν ἐπ’ ὄνων καὶ καμὴλῶν τὸν πλούτον αὐτῶν
30:10 καὶ ἄναγγέλλετε ἡμῖν ἐτέραν πλανασίων

60 In 1QIsaα κατά τικότεν is likewise missing in the second line, but has been complemented by a later hand: μεθύστει, cf. section 12.3.1.2.
61 LXX Isaiah has interpreted ῥῆ in the sense of “to dwell” rather than as “to attack,” in which latter sense it is used in the MT. For the translation of ῥῆ by καταφεύγω, cf. Jer 37(44):13,14 and 38(45):19 where the same Hebrew root is rendered φευγω. For a discussion on this verse, see also section 8.4.1.2b.
71 Under “object” I include direct, indirect, adverbial and prepositional objects.
72 For an analysis of this translation, see section 8.3.1.
CONCLUSIONS

31:9 ἀπαυγάζω μὴ βεβήλωθεν καὶ οἰκείους ἐν λευκοῖς.

34:17 καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλῆρους, καὶ ἥχει αὐτοῦ διεμέρισε βούκευσαι.

34:17 τῷ λαῷ οὗτοι ἔριπεν, εἰς τὸν αἰῶνα χρόνου κληρονομήσετε, εἰς γενεάς γενεῶν ἀναπαύσονται ἐπ` αὐτῆς.

37:26 οὐ ταῦτα ἣκουσας πάλαι, ἀ ἐγὼ ἐποίησα; εξ ἄρχαιων ἤμερῶν συνέταξα.

40:22 τοῦ οὐρανοῦ καὶ διατείνας ὡς σκηνήν κατοικεῖν.

41:20 ὅτι χεὶρ κυρίου ἐποίησε ταῦτα πάντα καὶ ὁ ἁγίος τοῦ Ισραήλ κατεδείξειν.

43:7 ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτὸν καὶ ἐπλάσα καὶ ἐποίησα αὐτόν.

43:25 ἐγὼ εἰμὶ ἐγὼ εἰμὶ ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μηθήσομαι.

44:17 καὶ προσκυνεῖ αὐτῷ καὶ προσέχεται.

47:6 ἀστέτων ἡμῶν, ὑπερασπάσατο εἰς τὴν χεῖρά σου, οὐ δὲ οὐκ ἔδωκας αὐτοῖς ἐλεοῦ.

49:26 ὅτι ἐγὼ ὁ ρυσάμενος σε καὶ ἀντιλαμβανόμενος ἰαχύσος λακωβ.

55:7 ἡ ἐπιστραφῶν ἐπὶ κύριον, καὶ ἐλεηθῆσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἀμαρτίας ὑμῶν.

59:16 καὶ ἡμῶν ἀνακαλέσει τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο.

61:9 καὶ γνωσθῆσεται ἐν τοῖς ἔθνεσι τὸ σπέρμα αὐτῶν καὶ τὰ ἐκγόνα αὐτῶν.

c. Distributive rendering of the verb phrase

9:2(3) καὶ εὐφρανθησονται ἐνώπιον σου ὡς οἱ εὐφρανώμενοι ἐν ἁμήτῳ καὶ οὐ τρόπου οἱ διαρούμενοι σκῦλα.

10:6 ποιήσαι σκῦλα καὶ προνομήν.
CHAPTER THREE

16:4  ὅτι ἡρῆ ἡ συμμαχία σου,
καὶ ὁ ἄρχων ἀπώλετο
ὁ καταπατῶν ἐπὶ τῆς γῆς.

17:10  διὰ τούτῳ φυτεύσεις φυτεύμα ἀπιστον
καὶ σπέρμα ἀπιστον.

22:19  καὶ ἀφαιρεθηκε ἐκ τῆς οἰκουμείας σου
καὶ ἐκ τῆς στασεώς σου.

24:5  διότι παρέβησαν τὸν νόμον
καὶ ἕλλαξαν τὰ προστάγματα,
διαβήκην αἰώνιον.

24:22  καὶ συνάξουσι καὶ ἀποκλείσουσι εἰς ὅχυρωμα
καὶ εἰς δεσμοτήριον; 73

28:25  τότε σπειρεῖ μικρὸν μελανθιον
καὶ κύμινον. 74

29:9  καὶ κραπαλήσατε οὐκ ἀπὸ οικερα
οὔδε ἀπὸ οἶνου.

29:16  καὶ ἔρει τὸ πλάσμα τῷ πλάσαντι
ἀπὸ τὸν τοιχῆ τῷ ποιήσαντι
καὶ ἔρει τοίς βιβλίον.

30:1  ἐποίησατε βουλήν οὐ δι’ ἐμοῦ
καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου

30:8  τὸν ἄλλον ἐπὶ πυξίου ταύτα
καὶ εἰς βιβλίον

31:1  οἱ ἐφ’ ἵπποις πεποίθοτες
καὶ ἐφ’ ἄρμασιν. 75

34:11  καὶ κατοικήσουσι εἰς αὐτή ὅρνεα καὶ ἕχινοι
καὶ ζῇ καὶ κόρακες. 76

35:3  ἵσχυσε, χεῖρες ἀνειμέναι
καὶ γόνατα παραλελυμένα.

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73 Distributive rendering is involved if the translator read or interpreted as ἀρετής and translated this form by ἀποκλείσουσι; ἀρετής would then be a minus. Alternatively, ἀρετής is a minus, μεταρρυθμίζεσθαι being reproduced by καὶ ἀποκλείσουσι, and ἀρετής / εἰς ὅχυρωμα having been moved to a position behind ὅτι / καὶ ἀποκλείσουσι. In 1QIsa is missing: ὃς ἀρετής δὲς τίμη. Seeligmann thinks that ἀρετής is a corrupted variant gloss of ἀρετής, which in its original form read ἀρετής (Seeligmann, Septuagint Version, 63).

74 καὶ εἰς βιβλίον: πλάσαντι µικρὸν µελανθιον (Seeligmann) (Seeligmann, Septuagint Version, 63).

75 Possibly a rendering of μεταρρυθμίζεσθαι was avoided for stylistic reasons: through its omission the verse line has become more parallel to the next one, in which a verb fails as well: καὶ ἐφ’ ἄρμασιν, ἐξετιν γὰρ πολλὰ // καὶ ἐφ’ ἵπποις, πλάσαντι µικρὸν µελανθιον: cf. section 7.5.1a.

76 Maybe καὶ κατοικήσουσι εἰς αὐτή should be seen as a rendering of ἀρετής rather than of ἀρετής, although it is found in the same place as the latter (see section 3.7 below).
The verb form was left out on account of condensation.

is most likely an addition; see sections 8.3 and 8.4.4.2.  
κατακραυγήσαι γήν καὶ ἀνθρωπὸν ἐπὶ ἀυτής  
ουκ εἰς κενὸν ἐποίησαν ἀυτὴν

καὶ πορεύονται πρὸς σὲ δεδομένους ὑπὲρ τὰ σπέρματα αὐτοῦ καὶ ἐξελέωσται καὶ ὁ κρίσις μου εἰς φῶς ἔννοιαν.

καὶ καταιχείσθαι ἀκοδήτας ἔψευσαν σὲ τὸ πλοῖτος θαλάσσης καὶ ἐν καὶ λαζῶν.

καὶ πορεύονται πρὸς σὲ δεδομένους νεώτεροι ταπεινωσόντος σὲ καὶ παραχθούσων σὲ.

καὶ ἐν τοῖς μνήμασι καὶ ἐν τοῖς σπηλαίοις κοιμῶνται διʼ ἐνυπνία

The verb form יָרָה (“he has enclosed”) has perhaps been read as לָל = “all” and rendered καὶ πᾶσαν.

may have been read as נִבְרָע—a Hif. of מָנָה: “I have reached.”

ἀπὸ καρδίας is most likely an addition; see sections 8.3 and 8.4.4.2.

Rather than having been omitted, מִי may have been reproduced by תַּיָּה, the second word of the succeeding clause; the Hebrew form could have been read as מִי or have been conceived as an adverbially used verb; cf. Jer 49:19 (30:13) (cf. HUB Isa. 233).

Also from לְהִתָּה was left out on account of condensation.


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d. The parallel clause merely mentions the adjective, omitting the noun to which it refers

In a few places two parallel Hebrew clauses both contain a noun phrase pertaining to the same entity, and being composed of a noun plus an attribute (in the case of 17:6 only the second noun phrase contains an attribute), while in the translation the second clause offers solely the (substantivated) attribute, without the noun:

17:6 

καὶ καταλείφθη ἐν αὐτῇ καλάμη ἵ ὡς ἔλαιας

dύο ἢ τρεῖς ἐπ’ ἄκρου μετεώρου

37:30

ἀνάλημα κατατείχον γεγένης

35:1

δύο δύο δύο δύο

τρεῖς τρεῖς τρεῖς τρεῖς


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dύο ἢ τρεῖς ἐπ’ ἄκρου μετεώρου

37:30

ἀνάλημα κατατείχον γεγένης

54:1

ὁτι πολλὰ τὰ τέκνα τῆς ἐρήμου

μᾶλλον ἢ τῆς ἔχουσης τοῦ ἄνδρα

3.7 A single Greek rendering represents two Hebrew expressions, reflecting the location of the one and the syntactical function or content of the other

In several of the examples of condensation which have been discussed in this chapter, one can discern that the two Hebrew expressions which in the translation have been reduced to one, are reflected each by another aspect of the single Greek rendering. Usually the Greek phrase agrees with the first Hebrew expression as regards its place in the sentence, while it forms a syntactical equivalent or gives a semantically more adequate rendering of the second (or vice versa). A related phenomenon we have already noticed when considering double translations in LXX Isaiah. Quite a number of these appeared to represent two different aspects of one Hebrew expression. What we concluded on these instances of double translation, may also apply to cases of condensation; it may well be that the translator has used such a specific way of translating as a strategy in order to “authorise” his quantitative divergence from the Hebrew.

For examples, see the following verses:

- 5:13 (see section 3.6.2a): καὶ πληθὸς occurs in the same place as וֹבּוֹדֶּרֶד but shares its meaning with מַמְמִטָּה.
- 10:14 (see 3.6.2b): τὴν οἰκουμένην ὀλὴν is in content similar to הבוֹרֵר, yet its syntactical function accords with that of הַלֹּא עָנָה יִהְיֶּה.
- 15:8 (see 3.3.2): The sentence position of καὶ ὀλοκληρώσε τύτης is equivalent to that of the first הַלֹּא עָנָה יִהְיֶּה, whereas syntactically seen—as the subject of the predicate ἐχεῖς τοῦ φρέατος τοῦ Ἀτλαντικὸν, the Greek phrase is a counterpart to the second הַלֹּא עָנָה יִהְיֶּה.
- 17:9 (see 3.5a): While from a grammatical point of view ἐγκατέλειπτον matches ὑπάρχει, its location corresponds to that of יִשָּׂרָאֵל.
- 24:22 (see 3.6.2c): καὶ ἀποσκέυασον occupies the position in the sentence of ἀσίρι, but carries the meaning of νῦν.
- 26:19 (see 3.3.2): δρόσος ὢ παρὰ σοῦ is a literal translation of שָׁלֹם, but appears at the beginning of the sentence just as does שָׁלֹם.
- 34:11 (see 3.6.2c): the content of κατοικήσουν ἐν σύντοι, but its location to that of ירושה.
- 58:11 (see 3.3.2): δῶρ is located where in the Hebrew מים is found, although in conformity with the earlier appearing בַּעָרִיֵּךְ (directly preceding you = πάντες οἱ υἱοί σου) and is in accordance with that verb a past tense; still, in the respect that it is governed by the subject “(all) your sons” and is not followed by a prepositional phrase “to you,” it is nearer to עבש.

3.8 Conclusion

The Greek translation of Isaiah has a substantial number of cases in which one out of two (or more) synonymous or identical elements is absent in the translation. In some of these, the origin of the minus may lie in a different Vorlage: the LXX might have preserved the original text, whereas the MT displays a double reading, caused, for instance, by conflation. This could especially be true in places where the Hebrew offers two synonymous, coordinate units. Yet, such a scenario is less probable in the many cases where the condensation forms part of an entire reformulation of the Hebrew text. On such occasions one must be cautious about perceiving the Greek text as the more original one.

Moreover, since the lack of representation of identical or synonymous expressions is so widespread in LXX Isaiah, one is led to assume that most of these minuses are omissions by the translator himself, who was apt to remove overlapping elements from his text. His application of condensation was probably mainly motivated by stylistic considerations: the abundant use of repetitive words may have seemed inelegant in his eyes. This could have some bearing on the fact that in Greek rhetoric it was considered a “sin” against good style to repeat too much in a text or to write in a redundant, pleonastic way. Narratio brevis, in contrast, was regarded as one of the three main virtues of a text. Another reason for condensation may have been that the translator sometimes could not think of a proper Greek synonym, although this argument may sell short his dexterous command of the Greek language. Finally, the absence of an identical or synonymous expression will now and then have been caused by an unintentional omission of the translator due to parablepsis or haplography. This topic will be discussed further in chapter 11 on translation mistakes.

A remarkable aspect that should be noted, is that a tendency to condensation can also be found in the Great Isaiah Scroll of Qumran. Kutscher mentions fourteen places in 1QIsa where a repeated word or clause has been elided. Of these, five accord with minuses in LXX Isaiah. Those shared minuses do not automatically point in the direction of a common Hebrew Vorlage underlying 1QIsa and LXX Isaiah, but are rather the outcome of the

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83 Kutscher mentions 6:2,3; 7:2; 26:3,5,6; 35:8; 37:18,29; 38:11; 48:19; 55:1; 57:19; and 62:10. This only includes the repetition of (nearly) identical elements, not synonymous ones; see E. Y. Kutscher, The Language and Linguistic Background of the Isaiah Scroll (1QIsa') (rev. and enl. ed.; STDJ 6; Leiden: Brill, 1974), 554.
84 26:3–4,6; 38:11; 55:1; and 62:10. Other cases of condensation in which the two versions accord—not mentioned by Kutscher—can be found in 3:24; 14:18; 24:4 (before the correction); 24:22(7); 37:14 (before the correction); and 52:6. For a more extensive discussion, see section 12.3.1.
employment of a similar technique by the scribe of the Scroll and the LXX translator. We will continue on this subject in chapter 12.