Chapter 4.

EXPLICITATION

4.1 Introduction

A phenomenon that can be encountered in translations throughout the centuries, is the making explicit of information that the source text contains only in an implicit way. This technique has in translation studies been labelled as “explicitation.”\(^1\) The Septuagint of Isaiah displays such a tendency too. Many of its pluses can be classified as “explicitating” additions. By way of explicitation, the translator may primarily have attempted to make the now and then somewhat cryptic text of Isaiah more understandable for his public. Yet, the clarification of the text was probably not his only motive for applying this technique. Another reason may have been the possibility that it can influence the cohesion of the text: By supplying details referring to something mentioned earlier in the text (e.g. demonstrative pronouns), he could extend the internal links within a textual unit, and thus make his discourse more cohesive. However, explicitation can also diminish the internal reference within a text, for instance when a pronominal subject (“he went home”) is replaced by a nominal one (“the man went home”). Such a subject change can be used as a marker of discontinuity and of the beginning of a new textual unit.\(^2\)

Explicitation of textual elements is as a rule accomplished with the help of information the text itself provides, sometimes because this information has been offered before, but at other times because the text strongly suggests something without using words for it. Especially in the latter case, the line between explicitation and exegesis can be very thin, that is, the translator may have inserted something that in his view is inherent in the text, but which in fact was never meant to be insinuated by the actual author. Such interpretative additions may have occurred quite frequently in the translation of Isaiah, ambiguous and open to different explanations as the Hebrew text often is. For this reason explicitation always remains, to some degree, a form of interpretation.\(^3\)

\(^1\) The term was first introduced in a glossary of translation techniques by Vinay and Darbelnet (J.-P. Vinay and J. Darbelnet, *Stylistique comparée du français et de l’anglais. Méthode de traduction* [Bibliothèque de stylistique comparée 1; Paris: Didier, 1958], 9). These scholars define “explicitation” as “Procédé qui consiste à introduire dans LA [target language] des précisions qui restent implicites dans LD [source language], mais qui se dégagent du contexte ou de la situation.” The first systematic study that appeared on explicitation was accomplished by Shoshana Blum-Kulka; see Shoshana Blum-Kulka, “Shifts of Cohesion and Coherence in Translation,” in *Interlingual and Intercultural Communication. Discourse and Cognition in Translation and Second Language Acquisition Studies* (ed. Juliane House and Shoshana Blum-Kulka; Tübingen: Gunter Narr, 1986), 18–21. See also Kinga Klaudy, “Explicitation,” *Routledge Encyclopedia of Translation Studies* (ed. Mona Baker; New York: Routledge, 1998), 80–84. In Septuagint studies the technique has been described by e.g. van der Louw (see “Transformations,” 70–71). He defines an explicitation as “a transformation whereby elements that are linguistically implicit in the source text are made explicit in the target text; or whereby an SL element, the intended meaning of which is considered unknown or unusual for the target audience, is rendered with a description or paraphrase of its meaning” (“Transformations,” 70).


\(^3\) See e.g. Isa 1:3, where the translator twice seems to have added a pronoun με for explicitation: ἑαυτῷ δὲ με ὑπενεκ, καὶ ὁ λαὸς με οὖ συνήκεν. These additions suggest that he has interpreted
This is why I do not agree with Jan de Waard when he posits that one should not speak about “additions” if information is already implied by the source text and merely made explicit by the translator, but only if the text provides new information:

So we should no longer speak of “interpretative additions” in translation when we mean to say that implicit source information has been made explicit.

In such a case nothing has been added to the source text. Only when we have to do with the making explicit of information which is not implicit in the source … we can talk of additions …

This principle of de Waard is in my opinion not feasible, because—as already stated—it is not always so evident whether an extra element in the translation is presupposed by the source text, or that it truly offers new information. This quite often depends on the way in which the text was interpreted by the translator, as well as by ourselves. Besides, in those instances in which it is clear that something is embodied in the Hebrew and has only been made explicit by the translator, it may be that no new information has been added, but there could still have been an addition of words in a quantitative sense. On these grounds, one is justified, in my view, in speaking of “explicitating additions” of the author, even if it may be safer to speak of explicitating “pluses.”

In conformance with what has been said above, the continuation of this chapter, which will discuss the pluses of the Greek Isaiah that may have arisen from the translator’s wish to make his text more explicit, will use the term “explicitation” in a wide sense, which means that it sometimes involves an element of exegesis.

The explicitating pluses of LXX Isaiah have been classified under the following headings:

- Explicitation by the addition of an attribute.
- The addition of πᾶς, ὅλος and ὅμα.
- Explicitation of the subject.
- Explicitation through the addition of an object.
- Explicitation through the addition of a verb phrase.
- The addition of a pleonastic noun.
- Explicitation without the occurrence of a plus.

4.2 Explicitation through the addition of an attribute

In LXX Isaiah explicitation most frequently takes place by way of the addition of an attribute. This attribute may consist of a substantive noun or pronoun in the genitive, or sometimes of an adjective, demonstrative, or apposition.

\[\text{πέρι} \text{ according to its transitive meaning, i.e. “to know someone,” even though πέρι could just as well have been meant in its intransitive sense here: “to have knowledge,” “to have insight.”}\]

\[\text{Jan de Waard, “Translation Techniques Used by the Greek Translators of Ruth,” Bib 54 (1973): 515.}\]

\[\text{This is not always true, since it may also be that an “implicit” word (e.g. an independent personal pronoun) is replaced by a more explicit one (e.g. a noun), in which case one cannot speak about an addition or a plus.}\]
4.2.1 The addition of a substantive noun or pronoun in the genitive

A major part of LXX Isaiah’s explicating pluses is formed by substantive nouns or pronouns in the genitive case. This genitive identifies the owner, source, subject or object of the phrase to which it has been added.

a. The addition of a pronoun in the genitive

A pronoun in the genitive can be found more than sixty times as a plus in LXX Isaiah:

1:13 τὰς νομιμίας ὑμῶν καὶ τὰ σάββατα
καὶ ἡμέραν μεγάλην ὡς ἁνέχομαι;
1:16 τὸν πουριδῶν ὑμῶν
1:29 διότι κατασκηνούσανται ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ
αὐτοὶ ἕβουλοντο, καὶ ἔπισκυνθησαν ἐπὶ τοῖς κήποις
αὐτῶν, καὶ ἐπεθύμησαν;
1:31 τὸν πουριδῶν ὑμῶν ὡς καλάμη στιππύου ἁ
καὶ ἐσται ἡ ἴσχυς αὐτῶν
3:7 Οὐκ ἔσομαι σοι ἀρχηγός;
3:14 Ὑμεῖς δε τὶ ἐνεπιρήσατε τὸν ἄμπελωνα μου
5:22 οὐάι οἱ ἴσχυντες ὑμῶν οἱ τῶν οἴνον πίνουτες
5:27 οὐδὲ οἱ τῶν ὀφυός αὐτῶν
9:6(7) τὰς ἀρχὴς αὐτῶν, τὴν ἐποίησιν αὐτῶν
καὶ τῆς εἰρήνης αὐτῶν οὐκ ἔστιν ὁ ρίον
12:2 διότι ἡ δόξα μου καὶ η ἁυνείς μου κύριος
13:18 καὶ τὰ τέκνα ὑμῶν ὡς μὴ ἐλεήσουσιν
13:22 καὶ νοσοποιήσουσιν εἰχοῦν ἐν τοῖς οἴκοις αὐτῶν
15:6 καὶ ο χόρτος αὐτῆς ἐκλείψει καὶ οὐκ ὄρνουται τὰ δένδρα αὐτῶν
17:8 οὐδὲ τὰ βδελύγματα αὐτῶν, τῇ ἡμέρᾳ ἐκείνη ἔσονται αἱ πόλεις σοι
καὶ ἐπερωτήσουσι τοὺς θεοὺς αὐτῶν καὶ τὰ ἀγάλματα αὐτῶν
19:3 διὸς Λαδήλαλμος
Αλαστρίτης
19:11 ἡ βουλὴ αὐτῶν μορφανθήσεται
22:7 οἱ δὲ ἱππεῖς ἐμφαράσσουσι τὰς πύλες σου
καὶ σωτηρίου ὑμῶν θῆσαι τείχος καὶ περίτειχος
26:1 ηλιπόσαμεν ἐπὶ τῷ ὄνοματί σου καὶ ἐπὶ τῇ μυείᾳ, ἢ ἐπιθυμεῖ ἡ ημῶν.
26:8–9 καὶ ἀπειληθῆσαι ἢ οἰκουμένῃ τοῦ καρποῦ αὐτῶν.
27:6 καὶ ὁ ποιμὴν αὐτῶν
27:9 καὶ ο μὴ μείνῃ τὰ δένδρα αὐτῶν, καὶ τὰ εἴδωλα αὐτῶν ἐκκεκομεμένα

6 IQIsa has ἁνέχομαι.
7 The translator may have wanted to harmonise this clause to ἀρχηγός ἡμῶν γενοῦ in v.6, to which ὡς ἁνέχομαι σοι ἀρχηγός in v.7 forms a reaction.
8 For ἡ ἄμπελων, cf. LXX Is 5:1,3,4,5,6.
9 LXX Isa may have taken the yod in τῇ as a suffix to τῆμα. IQIsa gives ἁνέχομαι ὡς καλάμη στιππύου; see section 12.3.1.1.
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28:16 ἐντιθεῖν γε τὰς θεμελίας αὐτῆς

28:17 τοῦτο γέγονεν καὶ οἱ ἄρτοι τοῦ γενήματος τῆς γῆς σου

30:23 ὅταν ημεῖς ἀδικήσαμεν

30:24 οἱ ταύταις ὑμῶν καὶ οἱ βόες

33:8 ἔφημεν μελητῆς

34:7 ὑπεράξη τοῖς μαθησίσιν

37:22 ἐξελεφόσφαλλεν καὶ ἔπρεπεν τίνα ὑψώσεις τὴν φωνὴν σου;

40:20 ἐπέμενεν τὸς παρθένον ἐφέμεραν καὶ ὅπως στήσεις αὐτὸν εἰκόνα καὶ ἵνα μὴ σαλευθῇ;

43:28 ἔγινεν ὁ διὰ αὐτοῦ ῥαῖνς καὶ ἔμισαν οἱ ἀρχόντες τὰ ἁγία μου.

44:20 ὅταν ἤρθαν ἐν τῶν δίοικοις μου και τὸν οἰκόν τοῦ ἁγίου μου θεμελιώσω.

45:23 ὡς ἄγω ἡμῖν οὐκ ἀποστραφήσονται

49:16 ἦν τοῦ Χριστοῦ λαὸς μου, ὡς ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν.

51:7 ὅταν πάντων τῶν τέκνων σου, ὃν ἔτεκες ...

51:18 οὐδὲ ἀπὸ πάντων τῶν νόμων σου, ὃν ὑψώσας.

52:7 ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου

53:3 ἐνίοτε ἄνθρωποι ὑπερασπίζονται

53:12 καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη.

54:10 οὐδὲ οἱ βουνοὶ σοῦ μετακινηθήσονται

56:6 καὶ πάντας τοὺς φυλασσομένους σας αὐτῶν μου

57:4 καὶ ἐπὶ τίνα ἡμῶν ὑποίκατε τὸ στόμα ὑμῶν;

58:12 καὶ οὐκοδομηθήσονται σου αἱ ἐρημοὶ αἰώνιοι

59:2 καὶ διὰ τὰς ἀμαρτίας ὑμῶν ἀπέστρεψε

59:13 καὶ ἐμελετήσαμεν ἀπὸ καρδίας ὑμῶν λόγους ἀδίκους;

59:14 καὶ καλέσει σε τὸ νομιμά σου τὸ καίνιν

60:10 καὶ ὀδοποιήσατε τὸ λαόν σου

64:8(9) καὶ μὴ ἐν καρδίᾳ μην ἐστι ἀμαρτίαν ἡμῶν.

10 For other occurrences of τὰ ἁγία μου, see section 8.4.6.

11 Cf. 43:28 above. 1QIsa has ἡ τὸ στήριξιν, it is unclear whether the suspended yod belongs to διὰ στήριξιν; cf. section 12.3.1.1.

12 Possibly in harmonisation with λαός μου in v.4 and v.16.

13 For τὰ τέκνα σου, cf. LXX Isa 14:21; 39:7; 54:13; and 60:4,9; the phrase appears in the immediate context of οἱ οἰοί σου also in 54:13 and 60:4.

14 The translator has apparently understood ἀπὸ καρδίας ὑμῶν as “for the transgressions” — rather than as ἐνίοτε — “and for the transgressors.”

15 μου may have been added in harmonisation with v.4 (cf. 51:7 above).
Notice that a possessive pronoun is added nine times to a designation of idols, namely in 1:29 (2x); 17:8(2x); 19:3(2x); 27:9(2x); and 40:20. After karbía a pronoun appears as a plus in four places: 44:20; 59:13 and 65:14,17.

In several of the above instances the insertion of a pronoun may additionally (or primarily) have been motivated by the translator’s intention to make a clause more parallel to a preceding or following one, or to harmonise it with an expression in its immediate surrounding: See 1:13; 3:7; 30:24; 37:23; 51:7; 56:6; and 58:3.\(^{19}\)

Sometimes the “addition” of a genitive pronoun is not a matter of explicitation but a side-effect of a variant translation. See for example:

- 3:13 και στήσει εἰς κρίσιν τῶν λαῶν αὐτοῦ
- 16:4 ὅτι ἤρθη ἢ συμμαχία σου
- 33:3 διὰ φωνῆν τοῦ φόβου σου ἐξέστησαν λαοί

For the repetition of possessive pronouns in coordinate items, see section 2.9.2.

**b. The addition of a substantive noun in the genitive**

Genitive nouns that in LXX Isaiah have been appended to other nouns are often pleonastic: the information they offer is already implied by the words that govern them, or sometimes by the immediate context.\(^{20}\) Here too the translator’s inclination to level parallel clauses or to assimilate a phrase or clause to another one close at hand may account for some of the explicating additions. This could apply to 14:26,31; 17:13; and 49:13 below.

- 1:31 νησίων ὡς καλάμη στυπτέου
- 1:31 νησίων ὡς σπινθήρεις πυρός
- 3:16 καὶ τῇ πορείᾳ τῶν ποδῶν
- 5:18 καὶ ὡς ζυγοῦ ἤ μαντι δαµάλεως\(^{21}\)
- 5:28 καὶ τῷ θυμῷ τῶν ἀρμάτων αὐτῶν\(^{22}\)
- 5:29 καὶ τῷ θυμῷ τῶν τεμελίων τοῦ θεοῦ\(^{23}\)
- 9:18(19) καὶ τῷ θυμῷ ὕπατος κυρίου\(^{24}\)
- 13:5 καὶ τῇ ἀρματῇ τοῦ θεοῦ

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19. Cf. sections 7.5.1 and 8.2.
20. Cf. Ziegler, Untersuchungen, 58–59. Among the examples of “pleonastische Zusätze” or “sonstige verdeutlichende Wiedergaben” that he offers, Ziegler also includes some nouns that are—to my opinion—added for other reasons, e.g. for reasons of style; he mentions for instance 14:8 מִשְׁרֵבָה / τα ἕλξα του Λιβάνου, where του Λιβάνου in my view has rather been added in parallelism to έκέφρασε του Λιβάνου in the following stich.
21. Cf. Job 39:10 ἢ μάνιν χαλάκους. The LXX translator has read πλὴν (which the MT vocalises πλὴν—“cart”—and supplied the noun χαλάκους under the influence of the context. Cf. HUB Isa, 19.
22. Cf. 66:15 ἢ ἀρματα τοῦ θεοῦ / ὡς καταγίς τα ἀρμάτα αὑτοῦ.
23. The insertion of ὅπταρ is probably in assimilation to the Hebrew expressions כֵּשֶׁת, כֵּשֶׁת, and כֵּשֶׁת, which appear approx. forty times in the MT; in Isa, see 7:4; and 13:9,13 (cf. section 8.4.6).
4.2.2 The addition of an adjective

Also of the few adjectives that appear as pluses in LXX Isaiah, most are pleonastic in the context in which they are embedded. This makes it sometimes hard to distinguish whether they can be considered as real “pluses,” or whether they are just part of a descriptive translation of a Hebrew lexeme:

<table>
<thead>
<tr>
<th>Hebrew/Greek</th>
<th>LXX Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:23</td>
<td>οὖν καὶ θεριστρα κατάκλιτα</td>
</tr>
<tr>
<td>5:30</td>
<td>ὡς θεοῦ τῆς θαλάσσης κυμαίνοντας</td>
</tr>
<tr>
<td>7:20</td>
<td>καὶ πατάζει κύριος τοὺς ἁγιούς της μεγάλα</td>
</tr>
<tr>
<td>18:5</td>
<td>τὰ βοτρύδια τὰ μικρά</td>
</tr>
<tr>
<td>19:22</td>
<td>καὶ πατάζει κύριος τοὺς ἁγιούς της μεγάλα</td>
</tr>
<tr>
<td>28:25</td>
<td>τὸ πάντας</td>
</tr>
<tr>
<td>30:10</td>
<td>καὶ ἀναγγέλλετε ἡμῖν ἑπάρπαν πλάνησιν</td>
</tr>
<tr>
<td>30:19</td>
<td>μελλέτες</td>
</tr>
<tr>
<td>30:23</td>
<td>τὸ πᾶν πιονάκα καὶ εὐρύχωρον</td>
</tr>
<tr>
<td>34:13</td>
<td>καὶ εξετάζετε εἰς τὰς πόλεις αὐτῶν ἀκάνθινα ξύλα</td>
</tr>
<tr>
<td>43:10</td>
<td>εἰμι προσεθέν μου οὐκ ἐγένετο ἄλλος θεὸς</td>
</tr>
</tbody>
</table>

24 In all likelihood, the translator has borrowed θεμέλια from v.13. The construction τὰ θεμέλια τοῦ οὐρανοῦ also occurs in 2 Kgdms 22:8. Compare further τὰ θεμέλια τῆς γῆς in Lxx Isa 14:15; 24:18; and 40:21.
25 Cf. 9:18(19) above.
26 τῆς οἰκουμένης may reprise ἐπὶ τὴν οἰκουμένην ὅλην earlier in the same verse.
27 πόλεις has most likely been added under the influence of ἡ ή / πόλεις in v.31b.
28 has been read as οὐρά and translated λυμβόντων. ὄχυρον may have been supplied in parallelism to ὡς κοινωθέν τροχοῦ later in the verse. Cf. section 2.4a.
29 For ὦργη κυρίου, cf. 9:18(19) and 13:13 above, and cf. also θυμὸς κυρίου in 28:2; 30:33; 34:2; and 51:20.
30 Isa 40:21 offers ὦργη τὴν ἔφεσα κατά τὸν πίονα; see section 12.3.1.1.
32 τοῦ λαοῦ resumes τοῦ λαοῦ αὐτοῦ earlier in the same verse. Compare also 14:32 καὶ δι’ αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ.
33 Cf. Ziegler, Untersuchungen, 59.
34 Cf. section 2.5b.
36 ξύλα may have been added in order to compensate for the omission of κομματία ("nettles and thistles") in the clause which follows, or might be a rendering of (either of) those two nouns. Cf. section 3.6.2a.
The noun πέτρα ("rock"), when translating "אורים" ("rock") or "חצץ" ("flint"), is four times provided with the adjective στερεός ("solid"): 38

4.2.3 The addition of a demonstrative adjective

Sporadically a demonstrative adjective is inserted. It indicates the object or part of speech to which the text refers, and thus strengthens the textual coherence:

After ὁ λαὸς an additional demonstrative can be encountered twice:

4.2.4 The addition of an apposition

a. The addition of a divine title

The Isaiah translator with regularity seems to have extended the divine name by supplementing ὁ θεὸς to κύριος and vice versa:

In chapters 41–45 he shows a special preference for denoting God with κύριος ὁ θεὸς. 39

Where in the Hebrew just נאתי appears, the LXX has ὁ θεὸς added sixteen times. 40 This has

37 Cf. Isa 26:13; 45:21,22; and Exod 8:6.
38 For the possible influence of Deut 32:13 on these pluses, see section 8.4.1.2a; for a stylistic explanation, see section 7.3.2.2a.
particularly often happened in the expressions ἐγὼ κύριος ὁ θεός and (οὗτος) λέγει κύριος ὁ θεός. 

Also the divine epithet σαβαώθ appears now and then as a plus in the Greek Isaiah. The translation has five instances where this noun follows the name of God while the equivalent בַּאֹדָם is absent from the MT. This is mostly in verses where the Hebrew provides a divine epithet nearby (as regards the cases below, compare 5:24; 22:14,15; 23:9; and 45:13). Probably the translator has added σαβαώθ on these occasions from the perspective of assimilation:

- 5:25 δίκαιος καὶ εὐμενεῖ ὅργῃ κύριος σαβαώθ 
- 7:7 καὶ ἐν καρδίᾳ κύριος σαβαώθ 
- 22:17 κύριος σαβαώθ ἐκβάλει καὶ ἐκτρίψει ἄνδρα 
- 23:11 θεὸς τῶν ἀλάντων κύριος σαβαώθ 
- 45:14 ὁ θεὸς τῆς πόλεως Ζεβεβερίον καὶ Οὐτῶς λέγει κύριος σαβαώθ

b. The addition of an apposition to geographical names

On six occasions a defining apposition is supplied to a geographical name:

- 7:8 ἡ βασιλεία Εφραιμ 
- 10:28 εἰς τὴν πόλιν Ἀγγαί 
- 29:17 ὁ θεὸς τὸ ὄρος τὸ Χερμελ 
- 29:17 καὶ τὸ ὄρος τὸ Χερμελ 
- 36:19 ὁ θεὸς τῆς πόλεως Ζεβεβερίον 

The literal retroversion of κύριος ὁ θεός—that is ἐν καρδίᾳ κύριος σαβαώθ (without an attribute or suffix following)—does not occur in the book of Isaiah. The closest Hebrew counterpart to κύριος ὁ θεός in MT Isa is יִהְיֶרֶךְ in 42:5.

Besides κύριος ὁ θεός a mere ὁ θεός frequently renders הים in these chapters; this happens fourteen times.

A similar Hebrew expression can be found in 41:13 and 43:3: ὁ θεός ὑδάτιν ἐν ἐλατίδι (even though the suffix is not in line with the Greek).

For the closest Hebrew parallel, cf. 42:5 ὁ θεός τοῦ ἄνθρωπος / οὗτος λέγει κύριος ὁ θεός.

On τὸν ἅγιον being an apposition to the divine name (rather than a genitive), see Joüon §131o.
4.3 The addition of πᾶς, ὅλος and ἀμα

Approximately forty times the words πᾶς, ὅλος and ἀμα turn up in LXX Isaiah where there is no counterpart in the MT. These words generally do not change the content of the sentence in which they are inserted, but have a purely intensifying function.

πᾶς

πᾶς occurs as a plus especially often where in the Hebrew לְכָּל is found in a nearby—usually consecutive—phrase or clause. Among the examples presented below this applies to 2:17 (see לְכָּל in v.12–16); 4:5; 19:7; 25:8; 29:7; 40:4,15,16 (see לְכָּל in v.17),26; 41:11; 46:10; 49:9,11; and 58:6:

2:17 καὶ ταπεινωθήσεται πᾶς ἄνθρωπος
23:18 οὐλουδούς καὶ ἄνθρωπος
4:5 καὶ ήξεί, καὶ ἔσται πᾶς τοῦ ὀρόου Σιών
4:8 καὶ πάντα τὰ περικύκλῳ αὐτῆς σκέψει νεφέλη ἡμέρας
4:10 καὶ πᾶσας τὰς χώρας λήψομαι.
10:10 χερσάρα τις παλαιόν καὶ σκοτεινόν
14:12 ὁ ἄποστελλόμενος πρὸς πάντα τὰ ἔθνη.45
19:7 καὶ τὸ ἄχι τὸ χρώματὸς πᾶν τὸ κύκλῳ τοῦ ποταμοῦ
καὶ πᾶν τὸ σπείρομενον διὰ τοῦ ποταμοῦ
23:18 ἔλεγχον οἱ πολῖς
πᾶσα ἡ ἐμπορία αὐτῆς
25:4 έγένετο γὰρ πᾶς πόλει ταπεινὴ βοηθός
25:8 καὶ πάλιν ἀφείλεν ὁ θεός
πᾶν δάκρυον ἀπὸ παντὸς προσώπου.46
25:17 διήλθη καὶ πάντες οἱ στρατευόμενοι ἐπὶ ἱεροσαλήμ
καὶ πάντες οἱ συνηγμένοι ἐπ’ αὐτὴν
29:7 λόμοι βουσάρες
πάντας δὲ τοὺς ἑλέγχοντας ἐν πύλαις πρόσκομμα
θήσουσι
29:21 καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν
40:4 καὶ σιασάρεν τίς τοις ὃς ὁ μὲν ὁ δὲ
καὶ πάντα τὰ τετράποδα ὦς οἵκανα ἐς ὦς ὦκάρπωσιν
41:11 καὶ ἀπολούνται πάντες οἱ ἀντιδικοὶ σου.49
41:20 οὐχὶ χερὶ σου ἐποίησε ταῦτα πάντα
Παρά μου ἡ βουλὴ στήσεται,
46:10 ὑπερτόξων

44 Cf. Ziegler, Untersuchungen, 58.
45 Cf. v.26 / ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης. For πάντα τὰ ἔθνη / τὰ ἔθνη πάντα, see also 2:2; 25:17, 29:7, 34:2; 40:15,17, 43:9; 52:10, 56:7; 61:11; and 66:18,20.
46 Note the fourfold alliteration of the π.
47 Cf. v.17 / καὶ πάντα τὰ ἔθνη ὡς οὐδὲν εἰσι; see also 14:12 and footnote above.
48 Cf. 41:20.
49 Qoṣa has ἐπὶ πάντα; see section 12.3.1.1.
50 Cf. 45:7 οὐ καὶ ἔγω κύριος ὁ θεὸς ὁ ποίων ταῦτα πάντα, and see section 8.4.6.
CHAPTER FOUR

Each time that ὁλος is a plus, it is joined to γῆ or οἰκουμένη:

9:18(19) διὰ τὴν θυμὸν ὀργῆς κυρίου συγκέκαυται ἢ γῆ ὁλη
13:9 λήμνα τὴν οἰκουμένην ὁλη ἔρημον
13:11 καί εἰποντο αὐταὶ τῇ οἰκουμένην ὡς κακάκα
14:17 πρὸς οἱ δηοντομένης στόχων καὶ ὡς δηον ἔρημον

Presumably ὁλος was added in assimilation to the fixed expression κρατάριλα, which recurs repeatedly throughout the book of Isaiah, particularly in passages dealing with God’s judgment of the world. The LXX renders this phrase οἰκουμένη ὁλη or πᾶσα ἢ γῆ. See 6:3; 10:14,23; 12:5; 13:5; 14:26; 25:8; 28:22; 37:11 (LXX); and 37:18 (LXX).

ἅμα

ἀμα—meaning “together” or “at the same time”—is usually prompted by τῷ or ἦν. Yet, about ten times it has no Hebrew match:

3:16 καὶ τὴν πορείὰ τῶν ποδῶν ἅμα σύρουσαι τοὺς χιτῶνας καὶ τοῖς ποδίσκσαι
4:11 μετὰ τὰ ἐσφυργματα, καὶ άκος ἅμα βοσκήσεσι,
5:14 οἰ δὲ καταλειψάντας ἐπὶ τῆς γῆς εὑφρανθήσονται ἅμα τῇ δόξη κυρίου.
54

53 For πάντες ὡς, cf. 18:3; 41:11; 50:9; 53:6; and 64:5(6).
52 Qf. ἀράω likewise has an extra „or“; see section 12.3.1.1.
51 Possibly πάντες is not a plus, but the result of a transposition of ἃλλα from the previous sentence to this one.
54 Cf. 52:8 and τῇ φωνῇ ἅμα ἐφφηστάντος; and 52:9 ῥήστατο εὐφρανθήσεται ἅμα τὰ ἐρήμα περιοχαλήμα.
55 ἅμα may represent ὡς, read as ἧν ὡς—“at once” (cf. Isa 66:8); see section 2.6.1b.
By definition every clause has a subject, so that in a strict sense one cannot speak of the “addition of a subject” to a clause. Yet, in so-called “null subject languages,” such as Greek and Hebrew, the subject does not always consist of an independent phrase, but can also be implied in the verb. When in the translation an implied subject is altered into an explicit one embodying a noun phrase, even if in a grammatical sense this is no addition, still in a quantitative sense it is. Such a transformation from an implicit to an explicit subject takes place quite often in the Greek Isaiah. Some examples of it have been offered by Ziegler. These and other cases will be presented in the paragraphs below.

4.4.1 The “addition” of a pronominal subject

One way in which implied subjects in the Hebrew have regularly been made explicit in LXX Isaiah is by the addition of an independent pronoun. This occurs especially often in the near presence of another such a pronoun, for instance with the purpose of focusing on a certain person by repeating strong reference to him, or, on the other hand, so as to accentuate the contrast between different groups.

14:8–21

In 14:8–21—verses which form part of the song about the king of Assur—Independent pronouns in the second person singular have been applied abundantly in the Greek. One can find seven instances of σου, five of σοι and an equal number of σύ. Of the latter, there are two that concern pluses:

14:8

.provider:14-8:0

14:20

.provider:14-20:0

Maybe the repeated use of these pronouns was meant to highlight the pretentious greatness and the arrogance of the king.

56 ἄμα may render כי.
57 Ziegler, Untersuchungen, 59–60.
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37:22–30
Also 37:22–30—the word of God about Sennacherib—displays a considerable number of independent pronouns in the second person singular addressed to the king of Assyria (nine times σοῦ; twice σε; twice σοι and once σῦ), and, additionally, twice a first person singular ἐγώ coming from the mouth of Sennacherib himself. Two of the subject pronouns are pluses:

37:24 σὺ γὰρ ἐπίσα
37:26 οὐ ταῦτα ἤκουσας πάλαι, ἢ ἐγώ ἐποίησα;

Verses 28 and 29 play on the contrast between pronouns in the first person singular—referring to God—and in the second person singular—directed at the king. In this way the text adds force to the impression that these two persons are being played off against each other. The Greek has adopted this special usage of independent pronouns and even added an extra one:

37:28–29 ήσασθεν οἳ ἡμεῖς καὶ τὴν ἀνάπαυσιν σου καὶ τὴν ἔξοδον σου
και τὴν εἰσοδὸν σου ἐγώ ἐπίσταμαι;

42:16–17
The addition of αὐτοὶ δὲ in 42:17 sharpens the paradox between God favouring “the blind ones” (mentioned in v.16), and the bad behaviour of the blind themselves:

43:25–26
In 43:26 σὺ may have been interpolated in order to intensify the contrast between God (ἐγώ), who will not remember the sins of his people, and the people of Israel themselves (σὺ), who ought to remember their own sins:

45:4
God’s gracious dealings with his people are once again put in opposition to Israel’s own obstinacy in 45:4:
In chapters 41–66 (in particular 41–49) of the Hebrew text of Isaiah the independent pronouns appear more than ninety times in divine speech. The Greek translation renders these pronouns generally by ἐγώ and sometimes by εἰμί. Besides, the translator seems to have added ἐγώ repeatedly: 58

41:17 ἐγώ κύριος ὁ θεός, ἐγώ ἐπακουόμαι
41:25 ἐγώ δὲ ἤγειρα τὸν ἀπὸ βορρᾶ
44:3 μή ἐγώ ἔρχομαι ἐπὶ τὸν ἐλαττωμένον
45:4 ἐγώ καλέσω σε τῷ οὐνόματί σου
45:7 ἐγώ εἰμι ἐγώ εἰμι κύριος λαλῶν δικαιοσύνην
45:12 πάσι τοῖς ἄστροις ἐνετειλάμην.
45:19 ἐγώ εἰμι ἐγώ εἰμι κύριος λαλῶν δικαιοσύνην
46:4 ἐγώ εἰμι ἐγώ εἰμι ἐγώ εἰμι ἐγώ εἰμι ἐγώ εἰμι
47:6 ἐγώ ἐδωκα εἰς τὴν χειρά σου
48:4 γινώσκω εὔκολο ἐγώ οτι σκληρός εἰ
48:6 ἐγώ ἐν τῷ ἀληθεία ἐγώ ἐξέλεξάμην
58:6 ἐγώ παραδώσω υμᾶς εἰς μάχαιραν

Also the following verses illustrate the possible addition of independent subject pronouns:

1:29 διότι αἰσχυνθήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν,
3:14 ἐγώ νομίζω κατηκόρον ἂν

58 For another case where ἐγώ has been used for God in these LXX chapters while is missing in the Hebrew, see 47:10 ἐγώ εἰμι, καὶ οὐκ ἐστιν ἐτέρα.
59 Cf. ἐγώ in 45:2,3,5,6,7 (2x, one of which is a plus),8,12 (3x, one of which is a plus),13,18,19 (2x, one of which is a plus),21, and 22. In sum, ἐγώ occurs sixteen times in LXX Isa 45, four of which are pluses.
4.4.2 The “addition” of a nominal subject

In some other cases where in the Hebrew the subject is only represented in the grammatical person and number of the verb, the translator has made the subject explicit by way of the addition of (a noun phrase governed by) a substantive noun in the nominative. In general, this noun (phrase) derives from the immediate context. Its purpose is usually just to clarify the text, but sometimes it changes the reference to the person implied by the verb (see e.g. 24:14, where the MT suggests the subject of υἱοί to be “the people,” whereas LXX Isaiah has turned it into οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς; cf. also 53:3).

2:6  εἰς τὴν κομήν  ὁτι ἐνεπλήσθη ὡς τὸ ἀπ’ ἀρχῆς ἐσχάρα αὐτῶν;

3:14  οὐ μὴ ἐμείνῃ ἡ βουλὴ αὐτῆς;

3:4(4)  τὴν γὰρ βάρδου τῶν ἀπαιτούστων διεσέβασε κύριος;

6:1(1)  καὶ ἐσταύρωσεν οἱ καταλειπθέντες ὡς δορκάδιον φεύγουν;

13:14  καὶ ἐστοιχεῖα αὐτοῦ κύριος άνθρωπον, ὃς ὥσπερ αὐτοὺς καὶ ἀποστελεῖ αὐτοῖς κύριος ἀνθρωπος, ὅς καὶ ἀσχολήσεται ηττηθέντες οἱ Αἰγύπτιοι;

19:20  δίδινιν καὶ ἐστοιχεῖα αὐτοῦ κύριος ἀνθρωπος, ὅς καὶ ἀσχολήσεται ηττηθέντες οἱ Αἰγύπτιοι;

25:14  ὁ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανύσανται ἀμα;

30:17  διὰ διὰ φωνῆς πέντε φεύξονται πολλοί;

37:8  καὶ ἐκουσεν βασιλεὺς Ασσυρίων;

38:8  καὶ ἐστησε ὁ υἱὸς τούτῳ ἀναβαθμοῦς, οὗς κατέβη ἡ ὁμία.

39:4  και εἰπεν Ησαιας Τί εἶδοσαν εν τῷ οἴκῳ σου;

42:25  καὶ οὐκ ἔγνωσαν ἐκατόστος αὐτῶν;

48:11  οἱ δὲ καταλειφθέντες ὑπὲρ τοῦ αὐτοῦ·

49:15  οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανύσανται ἀμα;

53:3  καὶ ἐκέβριεν τὰ σώματα τούτα γυνή;

60 For κύριος αὐτός / αὐτοῦς κύριος, cf. 7:14; 8:13; and 63:9.

61 The presence of αὐτοῖ could also be the outcome of a different Vorlage: Cf. IQIsa 99 καθαρίζωσαν τοὺς στόματα παντὸς (see section 12.3.1.1).

62 Cf. ἡ χώρα αὐτῶν in v.7.

63 Cf. βουλή ποιήσαν in v.5.

64 For the addition of κύριος, cf. 8:10; 14:26; and 19:20. Cf. also 33:22.

65 Cf. οἱ καταλειπθέντες in v.12.

66 In all probability the translator has added οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς under the influence of καὶ καταλειφθένταν αὐθανασίας ὁλίγοι in v.6. Elsewhere in LXX Isa participle forms of καταλείπτω do not appear in LXX Isa 4:2; 6:12; 7:22; 10:19,20,21; 13:12,14; 21:10; 28:5; 37:4,31,32; and 62:4. The presence of αὐτοῖ could also be the outcome of a different Vorlage: Cf. IQIsa 99 καθαρίζωσαν τοὺς στόματα παντὸς (see section 12.3.1.1).

67 For the addition of κύριος, cf. 8:10; 14:26; and 19:20. Cf. also 33:22.

68 The translator has conceived ἔνας as an object rather than as a subject, supplying γυνή to serve as a subject instead.
Occasionally, the explicitation of the subject is related to a variant reading, for instance as a consequence of the translator’s rendition of (what he conceived to be) a passive verb by an active one (see 1:22; 8:10; 14:26; and 19:5 below):

1:22  οἱ κάττηλοι σου μίσχουσι τὸν οἶνον ὑδατι.  
8:10  καὶ ἦν ἀν διασκεδάσει κύριος 
14:26  αὐτὴ ἡ βουλή, ἤν βεβούλευται κύριος 
19:5  καὶ πίνουται οἱ Αἰγύπτιοι ὑδρὸ τὸ παρὰ θάλασσαν 
22:14  καὶ ἀνακαλυμμένα ταῦτα ἐστὶν ἐν τοῖς ὠόι κυρίου

Finally, the LXX often repeats a subject where the Hebrew uses it in a *distributive* way. For instances of this phenomenon, see section 2.9.3.

### 4.5 Explicitation through the addition of an object

*Objects* have been added in the Isaiah translation more often than subjects. This includes direct, indirect, and prepositional objects.

#### 4.5.1 The addition of a pronominal object

In the majority of cases the extra object takes the form of a pronoun or a pronoun phrase (i.e. a phrase the head of which is a pronoun):

1:3  יִשְׂרָאֵל לָא לָיְדָע,  
1:15  וַעֲמֵי לָא הָבְנָן  
1:20  וַתַּרְעָסְךָ פָּסָם  
5:6  וַעֲלָה שֶׁרַי וַתָּעַת  
5:9  בַּעַל חוֹד צְבָאוֹת  
8:10  וְאָכַל אֵלָה  
8:14  וְיהִי הַמְדִיק  
10:3  וְלַא לְאוֹלֵאָה מַרְרָכָה בָּחָה  
11:15  וַאֲרֵרָךְ בָּנֵלָם  
12:2  וְנִתְנָה לְאָנָה לְשׁוֹת  
13:20  וּלָא לְאָנָה עֵדֶר הַדְּרוֹר  
22:11  וַמִּקְחָה עִשָּׂה בֵּית 

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69 Cf. section 2.5b.  
70 The translator has likely regarded נָשָׂא as a Nif. of נָשָׂא—”water shall be drunk,” albeit the form is actually a Nif. of נשא—”to be dried up.”  
71 Ίσταται seems to have been interpreted by the LXX translator in a passive sense—”it has been revealed (in the ears of the Lord …)”—rather than in a reflexive sense—”he has revealed himself (in my ears …).”  
72 Cf. Ziegler, Untersuchungen, 59.  
73 Cf. 24:3 and 58:14, and see section 8.3.1.  
74 1QIsa6 seems to support the LXX: מְדִיקָא; cf. section 12.3.1.1.  
75 1QIsa6 has has מַעְבָּד אֶל הַנֶּפֶשׁ; see section 12.3.1.1.
CHAPTER FOUR

22:16 — καὶ ἑποίησας oμητήρ αὐτοῦ ἐν ὑπηλῷ μνημείον

23:18 — οὐκ αὐτοῖς συναχθήσεται

26:19 — γὰρ δρόσος ἢ παρὰ σοῦ Ιάμα αὐτοῖς ἐστιν

29:13:11 — καὶ ἀποστρέφατε ημᾶς ἀπὸ τῆς ὀδοῦ ταύτης,

30:19 — Ταύτης γὰρ δοῦν τὸν τρίβον τοῦτον

30:20 — καὶ οὐκέτι μὴ ἐγγίσσοισι σοὶ οἱ πλανώμενοι σεاصείς

30:31 — τῇ πληγῇ, ἢ ἀν πατάξῃ αὐτοὺς.

30:32 — καὶ έσται αὐτῶι κυκλοθεν, οθὲν ἦν αὐτῶ ἐν τῷ

31:2 — ἐγένετο ἐπ’ αὐτοῖς κακά

31:3 — ο ὁ δὲ κύριος ἐπάχει τὴν χειρά αὐτοῦ ἐπ’ αὐτοὺς

33:8 — καὶ ἦ πρῶς τοῦτος διαθήκη αἴρεται

33:8 — καὶ οὐ µὴ λογίσησθε αὐτοὺς ἀνθρώπους.

33:21 — τόπος ὑμῶν ἐσται, ποταμοί

33:24 — αἱρέσεις πλατεῖς καὶ εὐρύχωροι

33:25 — καὶ άνρεύσεις ὑπόστασις, καὶ ἐμπύρντοις,

34:16 — σὰρν αἰών ὦ

35:9 — ἀλλὰ πορέαρσον αὐτῷ λελυτρωμένοι.

36:12 — καὶ εἶπε Παυσακῆς πρὸς αὐτοὺς

38:20 — καὶ οὐ παύσομαι εὐλογῶν σε ὑπὸ ψαλτηρίου

41:4 — τίς ἐνήργησε καὶ ἑποίησε ταύτα.

41:28 — οὐ µὴ ἀποκριθώσων µοι.

42:1 — ἰσραηλ ὁ ἐκλεκτὸς µου, προσεδέξατο αὐτόν ἢ ψυχὴ µου

42:22 — καὶ εὖ οἴκοι ἅµα, ὁποὺ ἐκρύψαν αὐτῶν

42:25 — καὶ ἐπίτιγγας ἐπ’ αὐτοὺς ὧριγήν τὴν µυξῆν αὐτοῦ,

44:12 — κατάσχυαν αὐτοὺς πόλεμος

44:13 — στήσαι αὐτὸ ἐν οἴκῳ.

44:15 — καὶ καύεστες ἐπεφαινὰν αρτοὺς ἐπ’ αὐτῶν

45:21 — τότε ἀνηγγέλη ὑμῖν

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76 LXX Isa reflects a reading as ἐρήμων instead of ἐκκλησία. See the parallel text 4 Kgdms 18:27 shows this plus in the “Hezekiah-chapters” — Isa 36–39 — an object is supplied to verbs of speaking in 37:4; 38:20; and 38:21 as well; a subject is added to such a verb in 39:4.

77 The translator appears to have understood the infinitive absolute ἐν as an imperative.

78 ἐκ τοῦ — is rendered as though it were ἔκ τοῦ.

79 Also the parallel text 4 Kgdms 18:27 shows this plus in the “Hezekiah-chapters” — Isa 36–39 — an object is supplied to verbs of speaking in 37:4; 38:20; and 38:21 as well; a subject is added to such a verb in 39:4.

80 The translator may have considered διαθήκη αἴρεται — “stringed instrument” — as a 9th sg. followed by an inf. abs.: ζάνναν — “I will surely sing.” See section 8.4.6.

81 Cf. 9:6(7)=37:32, 41:20; and 45:7.21, and see section 8.4.6.

82 In the Mt διερρέους τε — is most likely an asyndetic relative clause modifying τοῦτον διερρέους (see section 9.2). Perhaps the translator has regarded διερρέους as an asyndetic relative clause with ὑπὸ τοῦτον as its antecedent (see section 9.2) and read the verb as a Hif. form: “where they have hidden” (the Mt has a Hof. ἰπέτηθη: “they are hidden in prisons”).

83 LXX Isa translates ἐφη — “force” — as though it were a verb form ἐφή — “it was strong.”

84 ἦσθι στήσας καὶ καύοντες — a Hif. infinitive of ἐφή, meaning “to put down.” Maybe the translator thought it better to fit into the context than a Qal ἐφαντά — “to stay.”
Cf. section 2.6.2a.

Parallel to Cf. 47:9,11,13.

Cf. 19:12 and 41:22,23.

The object suffixes in LXX seem to have read may have been perceived as rd masc. sg. verb, reflecting .

καθότι ωμοσα αὐτῷ καὶ ἔπεσεν πρὸς πρόσωπόν µου π' αὐτῷ. 

καὶ πᾶσαν τριβόν εἰς βόσκημα αὕτωις.

τούτοις δὲ τὶς ἐξέθρεψεν µοι. 

καὶ θήσω πᾶν ὄρος εἰς ὅδον 

καὶ πᾶσαν τριβόν εἰς βόσκημα αὕτωις.

τούτοις δὲ µοι ποῦ ἦσαν;

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ; 

καὶ πᾶσαν τριβόν εἰς βόσκημα αὕτωις.

τούτοις δὲ µοι ποῦ ἦσαν;

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ; 

καὶ πᾶσαν τριβόν εἰς βόσκημα αuptools.

τούτοίς δὲ µοι ποῦ ἦσαν; 

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ; 

καὶ πᾶσαν τριβόν εἰς βόσκημα αuptools.

τούτοίς δὲ µοι ποῦ ἦσαν;

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ; 

καὶ πᾶσαν τριβόν εἰς βόσκημα αuptools.

τούτοίς δὲ µοι ποῦ ἦσαν;

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ; 

καὶ πᾶσαν τριβόν εἰς βόσκημα αuptools.

τούτοίς δὲ µοι ποῦ ἦσαν;

ἐβηκε µοι πρὸς 

ἀντιστήτω µοι ἁμα. 

ὁµηρος κοιλήθηται διὸν τρόπων γὰρ ἐβουλεύσατο τοῦ ἄραι σὲ 

δι' ἦλθος διὰ παντὸς τὸ ὅνοµα µου 

ματια µικρὰ;
To certain verbs an object seems to have been added on a more regular basis:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Example Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπικαλέω</td>
<td>καὶ ἐὰν πληθύνῃ τὴν δέησιν, οὐκ εἰσακούσομαι ύμων.</td>
</tr>
<tr>
<td>ἐπικαλέομαι</td>
<td>καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου</td>
</tr>
<tr>
<td>προσκυνέω</td>
<td>καὶ προσκυνοῦσιν αὐτοὺς.</td>
</tr>
<tr>
<td>ωφελέω</td>
<td>πρὸς θεόν ὁ οὐκ ωφελήσει αὐτοὺς εἰς βοήθειαν</td>
</tr>
</tbody>
</table>

97 While the MT interprets and the Hebrew text as complex sentences in which are asyndetic relative clauses with as their subject the bridegroom, and respectively the bride (“as a bridegroom, who decks himself with a garland, and as a bride, who adorns herself with her jewels”), the LXX considers them as simple sentences with as their subject God (“he has put on me a garland as on a bridegroom, and adorned me with ornaments like a bride”), parallel to the preceding clause ἔνθεσε γάρ με ἐν τῷ σατραπεῖῳ καὶ χιτὸν ἐφφυσάσθης.

98 Qaída equally displays an indirect object: as the first word of the next sentence.
44:9 οἱ ποιοῦντες τὰ καταθηματα ἀυτῶν, 

οἱ πράκτορες ὑμῶν καλαμώνται ὑμᾶς

4.5.2 The addition of a nominal object

A minor part of the extra objects involves a substantive noun or a noun phrase. Most commonly it is formed of words that appear in the surrounding, or that are parallel to expressions in a neighbouring clause (see 6:2; 22:9; 29:15; 37:4; 39:4; and 43:26 below):

1:14 λαβῇς λάβῃς

ουκέτι ἀνήσῳ τὰς ἀμαρτίας ὑμῶν.

5:13 διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον

μαθήματα μαθήματα

τὸ πρόσωπον τοῦ θυμοῦ τοῦ θλίβοντός σε

22:9 καὶ ὅτι ἀπέστρεψαν τὸ ὑπερ τῆς ἀρχαίας

κολυμβήθρας εἰς τὴν πόλιν

καὶ καταργεῖται τῆς μεγάλης

καὶ θραύσει

28:2 κως ὑδατος πολύ πλήθος σύρουν κῆρος

συναγάγετε γενήματα ενιαυτόν ἐπ’ ἐνιαυτόν.

See also: 1:15; 3:12; 5:6; 13:20; 19:20(2x); 22:16; 23:18; 30:6,11,19; 34:16; 35:9; 43:1; 44:12,13; 49:21; 50:4,8; 55:3,5(2x); 57:11,17(2x); 61:10(2x); 65:1; and 66:4. For a more detailed discussion, cf. sections 7.5.1 and 8.2.

In a considerable number of the examples given above the object pronoun is added in parallelism to an adjacent clause, or in assimilation to a similar sentence close at hand. See e.g. 29:13:

29:13 Έγγιζεν μοι ὁ λαὸς ὅταν

τοῖς χεῖλεσιν αὐτῶν τιμῶι ῥε. 

ἐξασθείνεται αὐτῶν, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.

See also: 1:15; 3:12; 5:6; 13:20; 19:20(2x); 22:16; 23:18; 30:6,11,19; 34:16; 35:9; 43:1; 44:12,13; 49:21; 50:4,8; 55:3,5(2x); 57:11,17(2x); 61:10(2x); 65:1; and 66:4. For a more detailed discussion, cf. sections 7.5.1 and 8.2.
CHAPTER FOUR

4.6 Explicitation through the addition of a verb phrase

4.6.1 The Hebrew text supposes a form of “to be”

In classical Greek the third person singular form of εἶναι—i.e. ἐστὶν—is often left out as a copula. Other forms of εἶναι are usually present, however. In Biblical Hebrew nominal clauses even more often lack a copula, although sometimes, in order to link the subject to the predicate, a form of היה, the expressions ש or פא, or an independent pronoun in the third

For the LXX repetition of objects that the MT uses in a distributive way, see section 2.9.4.

105 LXX Isa renders ש or פא as if it were מכם. For the combination of γενήμα with συνάγω, cf. Exod 23:10; Lev 25:20; and Jer 8:13; for the combination with ἐναντίον ἐπ’ ἐναντίον, cf. Deut 14:22. See also section 8.4.1.2b.
106 Cf. v.15b ἐναντίον / οἵ ἐν κυρίῳ θουλήν ποιοῦντες, and see also 30:1.
107 For other occurrences of the common expression περιζώσασθε σάκκους, see section 8.4.6.
108 κύριος ὁ θεός appears three times in 37:4. Cf. also Jer 42(LXX 49):2 (see section 8.4.3.3).
109 Added in analogy to v.2b, and repeating ἐν τῷ οἴκῳ σου / ἐν τῷ οἴκῳ σου earlier in v.4; in LXX Isa 39 these words turn up no fewer than eight times. See section 8.2.2.4.
110 τό θεόν may be based on דָּשַׁא, read as דָּשַׁא, τό σωτήριον could have been added parallel to η δόξα κυρίου in the preceding line. For similar expressions, cf. Isa 38:11 (τό σωτήριον is a plus here too) and 52:10, and cf. section 10.3.2.
111 Cf. τάς ἀνομίας σου at the beginning of the same verse.
112 Cf. section 8.4.4.2.
113 For ἀφήμι in combination with ἀμαρτία, see Isa 22:14 and 33:24, and beyond Isaiah in Gen 50:17; Exod 32:32; Lev 4:20; 5:6; 19:22; Num 14:19; Job 42:10; and Ps 24:18; 31:5.
114 In assimilation to the fixed phrase διῆλθεν, see section 8.4.6.
115 Probably ἐκ τοῦ στόματος σου renders μετά, read in a associative way as μετά, see section 8.4.4.2.
116 The addition may be influenced by v.11 “who set a table for Gad and fill cups of mixed wine for Meni” (Gad and Meni being the names of Babylonian gods). For the possible influence of Deut 32:16–17, see section 8.4.1.2a.
117 BDR §127–128.
person (e.g. מם) are employed. When the Hebrew implies a form of “to be” without displaying such a linking element, the Isaiah translation occasionally supplies a finite verb form. This sometimes consists of an inflection ofPIO, but also of other, more informative verbs.

a. The addition of a form of εἰμί or γίνομαι

5:7 כ ירמיהו בצאתה o γὰρ ἀμπελῶν κυρίου σαβαοθ

5:13 ביהו ל.DialogInterfaceו καὶ πλήθος εὐενίθη νεκρῶν διὰ λιμῶν

5:28 גוות צדיקות שונם καὶ οὖν τὰ βέλη δεξία ἐστὶ

6:13 קדוש חבירי καὶ ἐτι ἐπτ’ αὐτῆς ἐστὶ τὸ ἐπιδέκατον

7:18 לְדַבְרֵי אֶשֶר בַּיָם אֲשֶׁר

7:20 טובל נחל דולק אשור o ἐστὶ πέραν τοῦ ποταμοῦ βασιλέως Ασσυρίων

8:12 של שאריאמר תעון זה αὐτὸς πάν γὰρ, ο ἦν εἰπή ὁ λαὸς οὐτος, ὁ σκληρὸν ἐστὶ.

8:13 בַּיָם מִרְבַּמָּם καὶ αὐτὸς ἐστιν οὐ φόβος.

8:18 בלת אילופתימ בשראלו καὶ ἐστιν εἰς σημεῖα καὶ τέρατα ἐν τῷ οἶκῳ Ισραήλ καὶ ἐστιν τὸ καταλειφθὲν τοῦ ἱακὼβ ἐπὶ θεὸν ἱσχύσατα. 119

10:21 שאר יなくて אלλά καὶ ἐστιν σημεῖα καὶ τέρατα

119:20 τῷ Ἀγαθοτίῳ καὶ Αἰθίοπιν.

18:4 כבש של בת בית צפי

18:7 האボード ποταμού τῆς χώρας αὐτοῦ

19:11 מִלְחָם שרי עת

20:3 מִלְחָם חם שְׁאו

23:7 חתות עלייהם

26:7 ראש לחומרי

26:19 י קלאה בת תלך

27:9 בחבל קמר

30:14 בַּיָם יִשְׁמַע נבלי

30:18 יִשְׁמַע נבלי

31:1 י רבר

33:18 אֲדַר פַּר אֵשׁ נָח הון

33:21 מַקָּמִים יִירֵם

118 Let §66g.

119 The Hebrew sentence reads in its entirety: שאר יなくて שאר יなくて אלמליא ובש; the translator has perhaps omitted שאר יてきて for the sake of condensation. This left him with שאר י Peripheral, which he may have considered a nominal clause.

120 The translator has likely taken הבת צוחק שאר יرتبط בל תבת כפר to be an independent nominal clause (“like clear heat in sunshine, like a cloud of dew in the heat of harvest it is”), and on those grounds added a form of “to be,” even though in the MT it comprehends two adverbial phrases modifying ἐγενέτο (“I will quietly look from my dwelling like clear heat in sunshine, like a cloud of dew in the heat of harvest”).

121 The translator may have read דא (“part”) instead of דא.

122 Whereas the MT vocalises ἐγενέτο as a verb (ἐγενέτο—“and it will break”), the LXX has probably read the form as εἰσελθεῖν—“and her breach.”
b. The addition of a verb replacing “to be”

In a few places a verb other than εἰμί or γίνομαι is utilised where the Hebrew supposes a form of “to be”:

3:24 καὶ ἔσται ἀντὶ σοφίας κοινορτός, καὶ αὐτὸ τὸ κόσμου τῆς κεφαλῆς τοῦ χρυσίου καὶ αὐτὸ τὸ κίνημα τοῦ μεσοπορφύρου περιζώσῃ σάκκου.

5:9 ἢκούσθη γὰρ εἰς τὰ ὡτα κυρίου σαβαὼθ ταῦτα·

6:5 ὂτι ἀνθρωπος ὄν καὶ ἀκάθαρτα χείλη ἔχουν ἐν μέσῳ λαοῦ ἀκάθαρτα χείλη ἔχοντος ἐγώ οἶκῳ

6:6 καὶ ἐν τῇ χειρὶ εἶχεν ἀνθρακα

7:18 ὁ κυρίεις μέρους ποταμοῦ Αἰγύπτου

9:20(21) ὅτι ἂμα πολιορκήσουσι τὸν ίουδαν.

28:4 πρὶν ὦ εἰς τὴν χειρὰ αὐτοῦ λαβεῖν θελήσει αὐτὸ καταπιεῖν.

123IQIs reads: ἐκάθισεν οὗτος ἐπὶ τοῦ δομοπαρθήνα. see section 12.3.1.1.

124 LXX Isa may have interpreted τὸ τῆς ζωῆς τῆς κεφαλῆς τοῦ χρυσίου as “(it is) in the ears of the Lord of Hosts,” rather than as “to my ears (has spoken) the Lord of Hosts” (cf. 22:14). According to Wildberger (Jesaja, 1:176–177) ἢκούσθη reflects ἀκούστη, which would be a corruption of ἀκούστη—he has sworn.” The latter would, in his opinion, be the original reading, since what follows is an oath formula (… ἀκούστη).

125 The translator has altered the LXX, thus subtly changing the content of the text.
4.6.2 The addition of an infinitive

In the next seven verses an infinitive is supplied in the LXX, giving more information on the content of the finite verb form to which it is appended:

3:6 διὰ τοῦ πνεύματος καταλειψθήσονται

16:12 καὶ εἰσελέυστε εἰς τὰ χειροποίητα αὐτῆς

29:11 Τὸν οὐκ ἐρωτάναι ὡμένον, καὶ οὐ μὴ δύνηται εξελέσθαι αὐτόν.

38:14 ἔξελθον γάρ μου οἱ ὀρθαλμοὶ τοῦ βλέπειν εἰς τὸ ύψος τοῦ σώματος πρὸς τὸν κύριον

53:3 καὶ εἰδὼς φέρειν μαλακίαν

53:4 καὶ ἡμεῖς ἐλογισάμεθα αὐτῶν εἶναι ἐν πόνῳ

56:10 οὐκ ἐγνωσαν ὄρους αὐτοῦ

4.6.3 The addition of a form of λέγω to introduce direct speech

In order to introduce direct speech, the LXX translator has from time to time added a finite or participle form of λέγω. He can be assumed to have done this principally because he thought the transition of indirect to direct speech or the change of speaker too abrupt in the Hebrew (see 3:6; 22:15; 30:16; 39:6; 45:14; and 58:3 below). In other places a finite form of λέγω serves to identify the speaker, who would otherwise have remained ambiguous (cf. 49:1,15 and 58:6). Furthermore, the addition of a verb of speech is sometimes related to a change in the content of the Hebrew text made by the translator (cf. 8:17; 10:9; 21:8; and 49:1). In 30:16 and 48:5, finally, a verb phrase has been added for the sake of parallelism:

3:6 λέγων ἤμιτόν ἔχεις

8:17 Καὶ ἔρει Μεσσίλη τοῦ θεοῦ

10:9 Καὶ ἔρει Οὐκ ἐλαβόν τὴν χώραν τὴν ἑπάνω Βαβυλῶνος καὶ Χαλανή

11:16 ὁ ἄνθρωπος, καὶ οἱ ἄνθρωποι ἑαυτῶν τὰς χεῖρας

21:8 Καὶ εἶπεν Ἡστίν διὰ παιδιός ἡμέρας

22:15-16 Καὶ εἶπον αὐτῷ, Τί οὐ δοῦ

30:16 Καὶ εἶπα ταῦτα ἐπὶ κούφος αὐτοῦ εἰσέλθατα

39:6 Σώμα τίς ἐξιστά, καὶ οὐκ ἕτοιμος γένεσθαι

45:14 Καὶ ἔρωσον Οὐκ ἔστι θεὸς πλῆθος οὐδὲ

48:5 Καὶ μὴ εἴπης ὅτι Τά γυλιττά καὶ τὰ χοιράτα ἐνεστελλάτω μοι.

49:1 διὰ χρόνου πολλοῦ στηρίζεται, λέγει κύριος.
4.7 The addition of a pleonastic noun

A peculiar detail of the translation style of LXX Isaiah is that Hebrew nouns—usually substantivated adjectives—are regularly represented by a semantically related adjective (or an adjectively used participle) plus an explicating, pleonastic noun.\(^{131}\) Although, strictly speaking, these nouns cannot be qualified as “pluses”—as they actually form part of a translation at phrase level—these cases are still noteworthy enough to mention here:

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1:7 ὦποῦ ἀνθρώπων ἀλλοτρίων
3:9 θυμιάματα θυμίαμα
7:5 κύριος
13:8 εὐθυμίαν θυμίαμα
14:6 παρασκευὴν
14:13 ήπι τὰ ὀρθὰ τὰ ὑψηλὰ τὰ πρὸς βορρᾶν
14:20 ἔτι τοῦ αἰῶνα χρόνου
18:7 απὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνου
25:1 θαυμαστὰ πράγματα
28:22 μετανοήσαντες συντετελεσμένα καὶ συντετμημένα πράγματα
32:6 πάντας ψυχὰς τὰς δυσκόσας
33:15 εὐθείαν ὀδὸν
34:10 γιὰς πόρρωθεν
34:17 γιὰς πόρρωθεν
43:6 εἰς τὸν αἰῶνα χρόνου
54:5 αγίος θεὸς Ισραήλ

Relatively often the “added” substantive noun consists of ἀνθρώπος:

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8:2 μάρτυρας ... πιστοῖς ἀνθρώποισι
8:16(15) ἀνθρώποι ἐν ἀσφαλείᾳ ὄντες\(^{134}\)
19:4 ἀνθρώπων κυρίων σκληρῶν
19:20 ἀνθρώπων ὥς σωσίᾳ αὐτοῖς
25:4 ἀπὸ ἀνθρώπων ποιητῶν\(^{135}\)
25:4 ἀνθρώπων ἀδικουμένων
25:5 ἀνθρώπων οἰλιγόνυχοι
25:5 ἀνθρώπων ἀσεβῶν

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\(^{132}\) For ὄνταν [βουλεύομαι] βουλήν, see section 8.4.6.

\(^{133}\) Perhaps in assimilation to Isa 26:7 and 45:13.

\(^{134}\) The translator has probably understood ἔφυγε (imp. ἔφυγεν—”to tie up”) as ἔφυγε—”rock,” and saw this as a metaphor for security (cf. Fischer, In welcher Schrift, 23; van der Kooij, “Isaiah in the Septuagint,” 526–527).

\(^{135}\) In 25:4.5 ἄριστον (”heavy rain”) and ἄριστον (”strangers”) may have been read as or linked to ἄριστον—”arrogant ones,” although it is also possible that the translator arrived at the “evil people” and “faint-hearted people” through an association with “strangers.”
4.8 Explicitation without the occurrence of a plus

Explicitation can be achieved not alone by means of an addition, but also by replacing words, especially by substituting a pronoun for a noun. A few of the many examples that can be discovered in the Isaiah translation are presented here:

1:31 καὶ κατακαυθήσονται οἱ ἄνοιμοι καὶ οἱ ἁμαρτωλοὶ άμα
5:6 καὶ ἀνήσον τόν ἀμπελώνα µου
14:23 καὶ θῆσον τὴν Βαβυλωνίαν ἔρηµον
29:7 καὶ πάντες οἱ στρατευόµενοι εἰπτε Ισραηλήµ
30:12 καὶ πεποιθῶς ἐγένου εἰς τῷ λόγῳ τούτῳ
35:2 καὶ ο λάος µου ὀψεται τήν δόξαν κυρίου
40:6 καὶ πάσα δόξα ἀνθρώπων ἀνθισθενείς
51:6 οἱ δὲ κατοικούντες τὴν γῆν ὡσπερ ταῦτα ἀποθαυνοῦνται
60:4 καὶ πάντα συνηγµένα τά τέκνα σου

4.9 Conclusion

LXX Isaiah offers a large number of pluses that function to make the text more explicit. After having catalogued and analysed these, one can distinguish several tendencies:

- Explicitating pluses very frequently seem to have been adopted from or influenced by the surrounding context. They are often similar to or parallel to elements in a neighbouring clause, or they assimilate a clause to a related one nearby. This illustrates the translator’s inclination to harmonise his text and to level parallelisms. These tendencies will be investigated further in chapters 7 and 8.

- Especially widespread is the (supposed) addition of pronouns in the genitive, and of the words πᾶς, ὅλος and άµα, and besides, the insertion of objects, particularly in the form of pronouns. Also noteworthy is the frequent supply of a verb where the Hebrew supposes a form of “to be,” as well as the many cases in which a pleonastic noun has been added.

By reason of their large number and the specific patterns that can be discerned among them, it seems safe to suppose that most of the explicitating pluses in LXX Isaiah are additions by the translator himself rather than being caused by a different Hebrew Vorlage. By inserting explicitating details, the translator may have wished to:

136IQIsa\' has ἡμετερὶς ἐπαύγασα κεφα."
- Clarify or specify his text, or give more information to the reader, for instance through the supply of pronouns in the genitive, making evident to which entity something refers, or by identifying a subject or an object.
- Make his text more coherent by extending internal links and references, e.g. by means of the addition of demonstratives or genitive pronouns. Sometimes the reverse may have been intended: the replacement of an implied subject by a noun, for instance, weakens the link to the earlier mention of this subject, and hence may mark the beginning of a new section.
- Intensify his text, adding force to a certain idea or expression, for example by providing pleonastic nouns or adjectives, or words such as πᾶς, ὅλος and ὁμα. Furthermore, also the interpolation of independent pronouns where the Hebrew includes the subject in the verb, may have served to intensify the text; it especially seems to have been applied with the purpose of sharpening the contrasts.