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CHAPTER 4 - ISA 26:1-6: A COMPARISON

26:1

MT:	ביום ההוא יושר השיר־הזה בארץ יהודה עיר עז־לנו ישועה ישית חומות וחל
Trans.:	“In that day this song will be sung in the land of Judah: o our fortified city, he will set walls and rampart as salvation.”
LXX:	τῇ ἡμέρᾳ ἐκείνῃ ἄσονται τὸ ᾄσμα τοῦτο ἐπὶ γῆς Ἰουδα λέγοντες ἰδοὺ πόλις ὀχυρά καὶ σωτήριον ἡμῶν θήσει τεῖχος καὶ περίτειχος
NETS:	“On that day they will sing this song on the land of Ioudas, saying: Look, a strong city, and he will make our salvation its wall and outer wall.”
LXX.D.:	“An jenem Tag werden sie dieses Lied im Lande Juda singen: ‘ <i>Siehe</i> , eine befestigte Stadt, <i>und</i> als unser Heil wird er Mauer und Ringmauer aufrichten.”

The phrase τῇ ἡμέρᾳ ἐκείνῃ ἄσονται τὸ ᾄσμα τοῦτο ἐπὶ γῆς Ἰουδα translates ביום ההוא יושר השיר־הזה בארץ יהודה. The only small difference is the active plural ἄσονται for the passive singular יושר.¹ The plural form ἄσονται is based on the immediate context (cf. לנו). The same is true for the addition of λέγοντες. The latter was introduced to make the transition to direct speech more explicit.²

¹ Whereas 1QIsa^a attests to the active singular ישיר, 4QIsa^c is in line with MT's יושר. As 1QIsa^b preserved only the two last consonants שר, it is possible that it too was in line with the passive reading in MT. Among the other witnesses, α' ἀσθήσεται, Syr ܝܫܝܪ (reconstructed), and Vulg. *cantabitur* support MT. Contrarily, Targ. ישבחון and Syr ܝܫܝܪ (Ms. 7a1) have verbs in the active voice. See discussion in van der Kooij, “The Text of Isaiah,” 144.

² cf. Ottley, *Isaiah*, 2:228, who rightly viewed λέγοντες as a “natural addition.” Ziegler, *Untersuchungen*, 58, entertained the possibility that in the case of LXX Isa 26:1 a form of לאמר could have already been introduced in the translator's *Vorlage*. However, all other ancient witnesses lack an attestation to לאמר. For a discussion of the addition of a form of λέγω to introduce direct speech in LXX Isa, cf. van der Vorm-Croughs, *The Old Greek of Isaiah*, 107-108.

The phrase ἰδοὺ πόλις ὀχυρά καὶ σωτήριον ἡμῶν stands for עיר עז-לנו ישועה. The interjection ἰδοὺ has no counterpart in MT. Liebmann argued the translator's *Vorlage* read עיר עז הנה.³ Van der Kooij, however, opined that the plus ἰδοὺ is not due to a different *Vorlage*.⁴ Besides, no other manuscript tradition attests to הנה. As it will be seen later, ἰδοὺ is the result of harmonization with Isa 33:20 (cf. part 2 below). In LXX Isa, עז is mostly translated with ἰσχύς “strength” and ἰσχυρός “strong” (cf. Isa 49:5; 51:9; 52:1; 62:8; 43:16). The translator's pick of ὀχυρός “firm, lasting” for עז is interesting because that equivalence occurs only here in LXX Isa, while being rare elsewhere.⁵ The reason for the translator's use of ὀχυρός will be discussed later. As for the plus καί, Liebmann thought the translator's *Vorlage* read וישועה.⁶ However, once again, it must be noted that no other textual witness attests to the conjunction “and.” It is more appropriate to view καί as reflecting the translator's perception that a new phrase started with לנו. This is the more likely as the translator joined the personal pronoun “our” with “salvation” (cf. σωτήριον ἡμῶν), while in MT לנו is best taken with what precedes it.⁷

Θήσει τεῖχος καὶ περίτειχος links with ישית חומות וחל. While the equivalence τίθημι/תש is common elsewhere in the LXX, Isa 26:1 is the only place where it occurs in LXX Isa. The verb תש appears five other times in LXX Isa, where it is variously translated (cf. Isa 5:6 [ἀνίημι];⁸ 15:9 [ἐπάγω]; 16:3 [not translated]; 22:7 [2x: ἐμφράσσω]⁹). A contextual study of the passages just cited will show that his understanding of the immediate context guided his lexical choices. The same applies for

³ cf. Liebmann, “Der Text,” 52.

⁴ van der Kooij, “The Cities of Isaiah 24-27,” 194; van der Kooij, “Interpretation of the Book of Isaiah,” 65.

⁵ cf. Prov 10:15; 18:11, 19. Note also κράτος and ἰσχυρός in α’ and σ’ respectively.

⁶ cf. Liebmann, “Der Text,” 52.

⁷ cf. van der Kooij, “The Cities of Isaiah 24-27,” 194; van der Kooij, “Interpretation of the Book of Isaiah,” 65; LXX.D.

⁸ For a discussion of LXX Isa 5:1-7, including helpful comments on ἀνίημι, cf. Ziegler, *Untersuchungen*, 179-180.

⁹ For a brief discussion of the sole occurrence of ἐμφράσσω in LXX Isa, cf. Ziegler, *Untersuchungen*, 116.

τίθημι in Isa 26:1 which, as it will be seen, fits in well within its context. The singular τεῖχος translates the plural חומות. Whereas 1QIsa^a, 4QIsa^c (חומותיה וחילה), and Targ. (שורהא) attest to a plural reading, Syr. (ܩܝܨܐ)¹⁰ and Vulg. (*murus*) preserve readings in the singular. Although certainty is impossible in this matter, it is more likely that LXX Isa's *Vorlage* contained a plural reading in the light of the evidence in 1QIsa^a/4QIsa^c. If this is correct, then is also likely that the translator used the singular τεῖχος because of the following singular ח. Finally, Isa 26:1 is the only place where περίτειχος translates ל[י]ח.¹¹ The translator's pick of περίτειχος betrays a concern for stylistics.

26:2

MT:	פתחו שערים ויבא גוי צדיק שמר אמנים
Trans.:	“Open the gates, and let a righteous people come, [a people] keeping faithfulness.”
LXX:	ἀνοίξατε πύλας εἰσελθάτω λαὸς φυλάσσω δικαιοσύνην καὶ φυλάσσω ἀλήθειαν
NETS:	“Open the gates; let a people enter that keeps rightousness and that keeps truth.”
LXX.D.:	“Öffnet die Tore, es soll einziehen das Volk, <i>das</i> Gerechtigkeit <i>wahrt und</i> das Wahrheit wahr.”

The Greek ἔθνος renders גוי in the majority of the cases in the LXX. Contrarily, the equivalence λαός/גוי occurs only 12x in the LXX of which five are in LXX Isa (cf. Isa 9:2; 26:2; 55:5; 58:2; 60:5).¹² As such,

¹⁰ Although there is no morphological difference between sing. and plural in masc. nouns in the emphatic state in Syr., ܩܝܨܐ is most likely sing. because it lacks a *seyame*, a common feature in manuscript 7al marking plural nouns.

¹¹ cf. Muraoka, *Two-Way Index*, 201. Syr. reads ܩܝܨܐ ܝܒܐ ܩܝܨܐ and Vulg. *murus et antemurale*. M. Sokoloff, *A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum* (Winona Lake, IN: Eisenbrauns, 2009), defined ܩܝܨܐ ܝܒܐ as a “small wall built up in front of a larger one.” Targ.'s translation with פורקן יתסם על שורהא ורחמין “salvation will be set on the walls and mercies” is highly interpretive.

¹² The other occurrences are: Josh 3:17; 4:1; Jer 9:8; 33:9; Ezek 20:41; 28:25; Zech 14:14. See also ἔθνος in α'.

it will be important to discuss later the translator's reason for using *λαός* here. *Φυλάσσω* is a double rendition of *שמר*. In LXX Isa, *δίκαιος* often translates the adjective *קדיק* (cf. Isa 3:10; 5:23; 29:21; 45:21; 53:11; 57:1[2x]; 60:21), whereas the noun *קדצ* is usually rendered with *δικαιοσύνη* (cf. e.g., Isa 1:21; 26:9). Contrarily, the use of *δικαιοσύνη* for *קדיק* occurs only six times in the LXX (cf. Ps 72:7; Prov 2:20; 11:21, 30; 20:7; Isa 26:2). As all the ancient witnesses attest to an adjective, it is very likely that the translator's *Vorlage* contained *קדיק* instead of *קדצ*.¹³ It seems that the translator decided to use the noun *δικαιοσύνη* as a parallelism with the noun *ἀλήθεια*. The same applies to his double use of *φυλάσσω*.¹⁴ It has been suggested that the expression *φυλάσσω δικαιοσύνην* for *קדיק וגי* was probably due to the rarity of the Hebrew construction.¹⁵ However, similar expressions occur elsewhere (cf. *גי וקדק* in Exo 19:6, quoted in 4Q504, V:10;¹⁶ and *קדיקים כלם ועמך* in Isa 60:21). The translator was more concerned with stylistics (cf. *φυλάσσω* + noun occurring three times in vv. 2-3). The plus *καί* is further evidence that the translator realized *שמר אמנים וגי קדיק* as two separate but parallel phrases: *φυλάσσω δικαιοσύνην* and *φυλάσσω ἀλήθειαν*. Finally, the noun *ἀλήθεια* normally paraphrases *אמא* in LXX Isa (cf. Isa 10:20; 16:5; 38:3; 42:3; 48:1; 59:14, 15). Isa 26:2 is the only occasion where *ἀλήθεια* stands for *אמא* in LXX Isa (cf. also Ps 12:2; 31:24). Its use in 26:2 is contextual in nature, cf. *ἀλήθεια* in 26:3.

26:3

MT:	יצר סמוך תצר שלום שלום כי בך בטוח
Trans.:	“the firm thought you will preserve peacefully because in you it is trusted.”
LXX:	ἀντιλαμβανόμενος ἀληθείας καὶ φυλάσσω εἰρήνην ὅτι ἐπὶ σοί

¹³ cf. Liebmann, “Der Text,” 53: “LXX wird kaum etwas Anderes als *קדיק* gelesen haben.” See also 1QIsa^a/4QIsa^c (*קדיק*), Targ. (הכז), Syr. (ܩܕܝܩ), and Vulg. (*iusta*).

¹⁴ cf. Ottley, *Isaiah*, 2:228; HUB.

¹⁵ cf. HUB.

¹⁶ In this dissertation, citations of Qumran documents follow the DSSR edition.

NETS:	“that lays hold of truth and that keeps peace, because in you.”
LXX.D.:	“ <i>das sich an Wahrheit hält und Frieden wahrh.</i> ’ Denn auf dich.”

The phrase ἀντιλαμβανόμενος ἀληθείας seems to stand in place of the difficult יצר סמוך. Ottley and Fischer argued that the translator saw the root נצר in יצר (cf. תצר).¹⁷ But the question arises as to why the translator did not pick φυλάσσω for יצר (√נצר) as he did for the following תצר. Contrarily, Liebmann linked ἀντιλαμβανόμενος with סמוך.¹⁸ His proposal is plausible because ἀντιλαμβάνομαι renders סמך in Isa 63:5 (cf. also Ps 3:6; 119:116). As for ἀληθείας, Liebmann suggested it translates יצר “inclination, striving,”¹⁹ arguing that the ideas of “Gebilde,” “Gedanke” in יצר equal with “correct disposition” in “prägnanten Sinne.”²⁰ Differently, Fischer viewed ἀλήθεια as an *ad sensum* translation of סמוך, namely, what is “established, supported” denotes what is “true.”²¹ Instead of the proposals above, it seems more probable that the expression ἀντιλαμβανόμενος ἀληθείας is the result of an interpretation of יצר סמוך. Although this phrase appears only here in the *Tanach*, its frequent occurrence in Qumran documents (cf. e.g., 1QS 4:5; 8:3) makes it likely that the translator of Isa was well acquainted with its meaning. For the translator, יצר סמוך “resolute disposition” meant “to take hold of the truth” (ἀντιλαμβανόμενος ἀληθείας). It parallels the translator’s interpretation of תצר שלום/שמר אמנים/גוי צדיק as φυλάσσω δικαιοσύνην/φυλάσσω ἀλήθειαν/καὶ φυλάσσω εἰρήνην respectively (cf. vv. 2-3). This suggests the translator took the expression יצר סמוך as parallel in thought to the preceding גוי צדיק שלום/שמר אמנים/גוי צדיק.²²

¹⁷ Ottley, *Isaiah*, 2:228; Fischer, *In Welcher Schrift*, 41.

¹⁸ Liebmann, “Der Text,” 54. In LXX Isa, ἀντιλαμβάνομαι translates קזק (Isa 41:9; 51:18; 64:6), תמך (Isa 42:1), סמך (Isa 26:3[?]; 63:5), סעד (Isa 9:6), גאל (Isa 49:26), and פגע (Isa 59:16).

¹⁹ For this definition, cf. HALOT, II: 429.

²⁰ Liebmann, “Der Text,” 54.

²¹ Fischer, *In Welcher Schrift*, 41.

²² The Syr. translator also interpreted the phrase יצר סמוך as to “keep the truth” (ܟܝܘܢܐ ܕܐܠܗܐ). Perhaps, the Greek translation influenced the Syriac translator. Even if this was the case, he must have thought the LXX interpretation was reasonable enough to be used for his translation. Among the

The phrase *καὶ φυλάσσων εἰρήνην* translates *שָׁלוֹם שָׁלוֹם*. Liebmann saw *שמר* behind *φυλάσσων*.²³ However, as *φυλάσσω* renders *נָצַר* in 60:21 (cf. also 2 Kings 17:9; 18:8; Prov 2:8; 4:13; 13:3, 6; 28:7), it seems better to see *φυλάσσω* translating *תָּצַר* in 26:3. The only difference is the translator's use of a participle for an imperfect verb in MT. The phrase *εἰρήνην ὅτι ἐπὶ σοὶ* renders *שָׁלוֹם כִּי בָךְ*. The double use of *שָׁלוֹם* is attested in 1QIsa^a/1QIsa^b, while 4QIsa^c is too fragmentary to tell.²⁴ Liebmann thought the translator's *Vorlage* contained only one *שָׁלוֹם* and read as follows: *כִּי בָךְ בָּטוּחַ סִמוּךְ יִצְרוּ שֹׁמֵר שָׁלוֹם כִּי*.²⁵ Contrarily, Ziegler opined that the translator himself dropped one *שָׁלוֹם*.²⁶ Because the double use of *שָׁלוֹם* is well attested in the Isa scrolls and other ancient versions, it seems that the translator dropped one *שָׁלוֹם* for the sake of condensation, as he often does.²⁷

Finally, the phrase *ὅτι ἐπὶ σοί* stands in place of *כִּי בָךְ בָּטוּחַ*. The word *בָּטוּחַ* is a minus LXX Isa 26:3. Whereas 1QIsa^a lacks *בָּטוּחַ*, the latter is attested in 1QIsa^b and fragmentarily in 4QIsa^c, where the last two consonants *חַ* were preserved. Among the ancient witness, *εβρ'* (*βασου*), *α'* (*πεποιθασι*), Targ. (*אתרחיצו*), and Vulg. (*speravimus*) attest to *בָּטוּחַ*.²⁸ It is unclear whether the Syr.'s *Vorlage* contained two forms of *בָּטוּחַ* at the end and beginning of vv. 3-4 or whether the translator condensed them

other versions, Targ. interpreted it as “with a perfect heart” (*בלבב שלים*), whereas the Vulg. read it as “the old wandering went away” (*vetus error abiit*).

²³ Liebmann, “Der Text,” 54.

²⁴ While Targ. (*שלמא*) and Vulg. (*pacem*) have also preserved *שָׁלוֹם* doubly, Syr. attests to only one occurrence of it with other minor departures: “you will keep peace for us” (*ܐܢܝܢܐ ܠܗܘܢ ܥܠܡܐ*).

²⁵ Liebmann, “Der Text,” 56.

²⁶ Ziegler, *Untersuchungen*, 53.

²⁷ cf. van der Vorm-Croughs, *The Old Greek of Isaiah*, 68 and discussion of “condensation” therein.

²⁸ For a discussion of the Vulg.'s use of first *speravimus* and second person plural *sperastis* verbs, cf. van der Kooij, *Textzeugen*, 310-311, who calls attention to the immediate context of Isa 26:1-8 to explain the Vulg.'s translation.

into ﻫﺘﻮﺡ.²⁹ The same applies to 1QIsa^a. The lack of בטוח in the latter raises the question whether the translator's *Vorlage* also lacked this term. Given the translator's tendency to condensate, it seems that he dropped one of the בטח words.

26:4

MT:	בטחו ביהוה עדי־עד כי ביה יהוה צור עולמים
Trans.:	“Trust in Yahweh forever because the Lord, Yahweh, is a rock forever.”
LXX:	ἤλπισαν κύριε ἕως τοῦ αἰῶνος ὁ θεὸς ὁ μέγας ὁ αἰώνιος
NETS:	“have they hoped, O Lord, forever - the great, everlasting God.”
LXX.D.:	“ <i>haben sie gehofft, Herr, bis auf ewige Zeiten, du großer, ewiger Gott.</i> ”

On the use of ἤλπισαν, Ottley pointed out that “the LXX. here show their fondness for ἐλπίζω.”³⁰ However, although the use of ἐλπίζω for בטח occurs often elsewhere in the LXX,³¹ in LXX Isa it translates בטח only here and in 30:12. Contrarily, the equivalence πείθω/בטח appears frequently in Isa (cf. 12:2; 31:1; 32:11, 17; 36:4, 5, 6[2x], 7, 9; 37:10; 42:17; 47:8; 50:10; 59:4). As such, the question must be asked as to why the translator decided to use ἐλπίζω here. A tentative answer will be provided later. ἤλπισαν shows the translator read בטחו as a past tense verb instead of an imperative as in MT. Finally, the vocative κύριε indicates ἤλπισαν must be read with the preceding ὅτι ἐπὶ σοί (v. 3).

The phrase κύριε ἕως τοῦ αἰῶνος translates ביהוה עדי־עד. The only difference is that the translator dropped the preposition ב to read יהוה as a vocative: κύριε. The phrase ἕως τοῦ αἰῶνος for עדי־עד in Isa 26:4 is found

²⁹ It is also interesting to note that Syr. and Vulg. used first person plural verbs in their rendition of v. 3: *speravimus* and ﻫﺘﻮﺡ both meaning “we hoped, trusted.”

³⁰ Ottley, *Isaiah*, 2:228.

³¹ cf. Ps 4:6; 9:11; 13:6; 21:8; 22:5, 6; 26:1; 27:3; 28:7; 31:7, 15; 32:10; 33:21; 37:3, 5; 40:4; 41:10; 44:7; 52:10; 55:24; 56:4, 5, 12; 62:9, 11; 78:22; 84:13; 86:2; 91:2; 115:9, 10, 11; 118:9; 119:42; 143:8; Judg 9:26; 20:36; 2 Kgs 18:5, 24; 1 Chr 5:20; Job 24:23; Jer 13:25; Hos 10:13; Mic 7:5.

only in Ps 132:12. Otherwise, τὸν αἰῶνα τοῦ αἰῶνος is more common (cf. Ps 83:18; 92:8), while εἰς αἰῶνα αἰῶνος is also attested (cf. Ps 132:14).³²

The phrase ὁ θεὸς ὁ μέγας ὁ αἰώνιος stands in place of כִּי בִיהּ יְהוָה צוֹר עוֹלָמִים. Against MT's double reference to the Lord (ביה יהוה), LXX has only once mention. BHK and BHS propose to delete the word ביה in MT based on the single use of θεός. However, θεός renders יה in LXX Isa 38:11, albeit this is the only place, besides 26:4, where this translation occurs. It is also used for יהוה several times in Isa.³³ Besides, with the exception of 4QIsa^c (cf. only one אַזְאָד) and perhaps the highly interpretive Targ. (דחילה יי במימר), 1QIsa^a (ביה יהוה), 4QIsa^b (ביה אַדְנִי), α' (εν τω κυρω κυριος), ο εβρ' (βαια αδωσαι), Syr. (ܘܕܘܟܘܢܐ ܕܥܠܡܝܢܐ), and Vulg. (*in Domino Deo*) attest to יהוה יה.³⁴ It is, thus, highly likely that the translator's *Vorlage* contained ביה יהוה. If this was the case, the translator used ὁ θεός as a one word translation for the two word phrase יהוה יה. Cf. also κύριος for יהוה יה in Isa 12:2.

The phrase ὁ μέγας ὁ αἰώνιος stands for צוֹר עוֹלָמִים. Μέγας occurs only here as a translation of צוֹר. Ottley argued that the LXX translators were not fond of the rock as a metaphor for God and that they usually omitted or paraphrased it.³⁵ However, there may be more to the translator's use of the expression ὁ θεὸς ὁ μέγας (cf. part 2 below). In LXX Isa, the expression ὁ θεὸς ὁ μέγας occurs only here. A similar phrase appears in LXX Isa 33:22: ὁ γὰρ θεός μου μέγας/יהוה אדיר. Outside Isa, the phrase in question appears a few times either as a translation of האל הגדל (cf. Deut 10:17; Jer 39:18, 19; Dan 9:4) or of the Aramaic אלה רב (cf. Dan 2:45. Cf. also Dan 4:37).

³² In LXX Isa 65:18, עדיי־עד is a minus.

³³ cf. Isa 4:2; 6:12; 7:17; 8:17, 18; 9:10; 10:20, 23, 26; 11:2, 3; 14:2, 3, 5, 27; 23:17; 24:21; 25:8, 10; 26:4; 27:1; 30:9, 18, 30; 31:1; 33:5; 36:15, 18, 20; 37:20, 22; 38:20; 39:6; 40:27, 28, 31; 41:4, 14; 42:5, 12, 19, 24; 43:11, 14; 44:5, 6, 23; 45:11, 21; 49:13; 51:13; 54:13; 55:6; 58:8, 9, 11, 13; 61:9; 65:23.

³⁴ cf. van der Kooij, "Isaiah 24-27: Text-Critical Notes," 14. Van der Kooij further pointed out to inscription B. of H. Bet Layy near Lakish for an extra-biblical attestation of יהוה יה.

³⁵ Ottley, *Isaiah*, 2:228. See also C. T. Fritsch, "The Concept of God," 163. For paraphrases of צוֹר, cf. Isa 17:10; 30:29; 44:8; Ps 18:2; 31:3; 41:2; 62:2, 6; Hab 1:12; Deut 31:9; 32:2, 5, 15, 18, 30, 31, 37.

26:5

MT:	כי השח יִשְׁבִי מְרוֹם קְרִיָה נִשְׁגְּבָה יִשְׁפִּילְנָה יִשְׁפִּילָה עַד־אֶרֶץ יִגִּיעַנָה עַד־עַפְרָ:
Trans.:	“because he shattered the inhabitants of the high, the high city he brought it low, he brought it low to the ground, he made it touch the dust.”
LXX:	ὃς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς πόλεις ὀχυρὰς καταβαλεῖς καὶ κατὰξεις ἕως ἐδάφους
NETS:	“you who have humbled and brought down those who dwell in lofty places; you will cast down strong cities and bring them down to the ground.”
LXX.D.:	“ <i>der du</i> diejenigen erniedrigt und hinabgestoßen hast, die auf Höhen wohnen; befestigte Städte wirst du niederwerfen und bis zum Boden einebnen.”

The phrase ὃς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς stands in place of *כי השח יִשְׁבִי מְרוֹם*. Although the the relative pronoun ὃς occupies the place of the particle *כי*, it cannot be seen as a rendition of the latter. As such, it will be important to discuss later why the translator decided to introduce ὃς here.

It is not easy to pinpoint exactly how the translation relates to its *Vorlage* in this verse. *Ταπεινώσας/κατήγαγες* seem to be a double rendition of *השח* because of their position in front of *יִשְׁבִי מְרוֹם*.³⁶ While in LXX Isa, *ταπεινώ* renders *שחח* in Isa 2:11, 17; 5:15; 25:12, *κατάγω* never does so. Be it as it may, it is still important to note the translator's use of participle *ταπεινώσας* and second person *κατήγαγες* for MT's third person *השח*. The second person verbs in the Greek show the translator interpreted v. 5 as a continuation of the direct speech in v. 4.³⁷ The use of *ἐνοικέω* for *ישב* is interesting because the equivalence *ἐνοικέω/ישב* occurs less often in the LXX than *κατοικέω/ישב*. Whereas the former occurs only 23 times in the LXX, out of which 16 are found in LXX Isa (cf. e.g., Isa 24:1, 6, 17; 26:9, 18, 21), the latter occurs 22 times in LXX Isa alone

³⁶ cf. Liebmann, “Der Text,” 58.

³⁷ cf. Liebmann, “Der Text,” 57.

(cf. e.g., Isa 24:5, 6). As such, it will be important to discuss why the translator chose ἐνοικέω in the present context.

The phrase ἐν ὑψηλοῖς renders מרום (for ὑψηλοῖς = מרום, cf. 24:4). For more on the equivalence ὑψηλός/מרום, cf. comments to Isa 24:4 above in part 1. The preposition ἐν was added because the translator took מרום as a designation of place (adverb of place) (cp. ישבי ארץ = οἱ ἐνοικοῦντες ἐν τῇ γῆ in 24:6). The meaning the translator tried to convey was “the ones who dwell in the high places” and, as such, he was led to use the preposition ἐν followed by ὑψηλοῖς as a masculine/neuter adjective.

The phrase πόλεις ὄχυράς καταβαλεῖς stands for קריה נשגבה ישפילנה. Whereas MT reads in the singular קריה נשגבה, LXX Isa has the plural πόλεις ὄχυράς (cf. also plural “cities” in 24:12;³⁸ 25:2: קריה נשגבה/πόλεις ὄχυράς). The translator’s choice of ὄχυρός for קריה נשגבה is also interesting. In LXX Isa, ὑψόω usually renders נגב (cf. Isa 2:11, 17; 12:4 [נשגב/ὑψώθη]), whereas ὄχυρός/נגב occurs only in 26:5; 30:13 (πόλεως ὄχυρᾶς/נשגבה). It will thus be important to discuss why the translator picked ὄχυρός here. Finally, besides here, καταβάλλω never stands for שפל. The latter is usually translated in LXX Isa with ταπεινῶω (cf. 2:9, 12; 5:15; 10:33; 13:11; 25:11; 29:4; 40:4; 57:9). Καταβάλλω seems to be the result of free rendering in the light of the context with some concern for stylistics, cf. κατήγαγες/καταβαλεῖς/κατάξεις.³⁹ Finally, note the use of second person καταβαλεῖς for third person ישפילנה.

The Hebrew עד־ארץ ישפילה is a minus in the LXX just as ארץ is a minus in 25:12.⁴⁰ The reason is that the translator found עד־ארץ redundant in face of the similar עפר immediately following (cf. e.g.

³⁸ cf. Liebmann, “Der Text,” 58.

³⁹ cf. Ottley, *Isaiah*, 2:229, who also points to LXX Isa 63:3, 6.

⁴⁰ cf. Liebmann, “Der Text,” 58. Among the ancient witnesses, while Targ. (ירמינה/ימאכניה) and Vulg. (*humiliabit/humiliabit*) are aligned with MT, IQIsa^a (ישפילנה) and Syr. (ܒܢܝܢܐ ܠܐܘܪܝܢܐ ܕܥܝܪܐܢܐ) attest to only one שפל. Given LXX Isa’s bent to condensation, it seems more likely that the translator himself dropped ישפילה. Otherwise, his *Vorlage* may have contained only one שפל.

his translation of 24:4).⁴¹ Contrarily, the conjunction “and” in *καὶ κατὰξεις ἕως ἐδάφους* is a plus in the LXX and *κατὰξεις ἕως ἐδάφους* renders *יגיענה עד-עפר*. *Καὶ κατὰξεις ἕως ἐδάφους* is better taken as a translation of *יגיענה עד-עפר* with *καί* as a plus. While there is no example for the equivalence *ἔδαφος/אָרץ* in the LXX, *עפר* is translated with *ἔδαφος* in LXX Isa 25:12; 29:4. As such, the phrase *ישפילה עד-ארץ* has no formal equivalent in the Greek and should be seen as a minus.⁴² The choice of *ἔδαφος* calls attention because in LXX Isa *עפר* is also rendered with *χοῦς* (cf. Isa 49:23; 52:2). These examples suggest the translator had a choice between *ἔδαφος* and *χοῦς*. Why did he decide to use *ἔδαφος*? The answer will be entertained later but for now, cf. Isa 25:12: *לארץ הגיע עד-עפר/καταβήσεται ἕως τοῦ ἐδάφους*.⁴³

The translator omitted the pronominal suffixes attached to *גוע/שפל*.⁴⁴ The reason is that their use is unnecessary in Greek. It is possible to say in Hebrew “the fortified city, he will bring *it* low;” but a literal rendering would cause an awkward Greek. As the phrase “fortified city” functions as the direct object of the verb *κατάγω*, the pronominal suffixes became unnecessary.

26:6

MT:	תרמסנה רגל רגלי עני פעמי דלים
Trans.:	“feet will trample it, the feet of the poor, the sole of the feet of the powerless.”
LXX:	<i>καὶ πατήσουσιν αὐτὰς πόδες πραέων καὶ ταπεινῶν</i>
NETS:	“and the feet of the gentle and humble will trample them.”
LXX.D.:	“und es werden auf sie treten Füße von Sanftmütigen und Niedrigen.”

⁴¹ cf. Ziegler, *Untersuchungen*, 51. For a discussion of LXX Isa’s tendency to drop parallel or synonymous clauses, including a reference to Isa 26:5, cf. van der Vorm-Crouchs, *The Old Greek of Isaiah*, 65. While she viewed *יגיענה עד-עפר* as a minus, I prefer to see *ישפילה עד-ארץ* as the dropped clause in the LXX.

⁴² cf. Liebmann, “Der Text,” 58.

⁴³ cf. also *θ’ εως χωματος*.

⁴⁴ cf. Liebmann, “Der Text,” 58.

While the conjunction *καί* is a plus in the LXX, the verb *πατήσουσιν* renders תרמסנה (cf. Isa 1:12). Elsewhere in LXX Isa, the cognate *καταπατέω* is the most usual translation of רמס (cf. Isa 16:4; 28:3 [ברגלים/τοῖς ποσὶν καταπατηθήσεται]; 41:25). The pronoun *αὐτάς* renders the pronominal suffix attached to תרמסנה. The plural *πόδες* translates the plural רגלי, whereas the singular *רגל* is a minus in the LXX, perhaps due to dittography.⁴⁵ The plural *πραέων* stands for the singular עני only here in LXX Isa (cf. also Job 24:4; Zep 3:12; Zec 9:9). Liebmann argued that the translator took עני in a collective sense because the plural *πραέων* could also have been influenced by the plural דלים.⁴⁶ *Καί* is once again a plus in the LXX and *ταπεινῶν* renders דלים as it does in 11:4; 25:4 (cf. also Zep 3:12). The Hebrew פּעֻמִי is a minus in the LXX and certainly the result of a deliberate omission by the translator for condensation purposes.⁴⁷

Both LXX and 1QIsa^a attest to the plural *πραέων/עניים* and both preserve only רגלי.⁴⁸ This raises the question whether the translator's *Vorlage* contained the plural *עניים* and only רגלי. Liebmann thought that רגל was not in the LXX *Vorlage*.⁴⁹ It is not possible to know whether the LXX *Vorlage* contained רגל or not. However, it seems more likely that the LXX translator dropped רגל in view of his translation style, which tends to drop synonyms or parallel clauses (cf. vv. 3-5 above).⁵⁰

⁴⁵ cf. Ziegler, *Untersuchungen*, 53, 54.

⁴⁶ Liebmann, "Der Text," 59.

⁴⁷ cf. HUB; van der Vorm-Croughs, *The Old Greek of Isaiah*, 70.

⁴⁸ Syr. is in line with 1QIsa^a and LXX, whereas Targ. and Vulg. are aligned with MT.

⁴⁹ Liebmann, "Der Text," 59; also Ziegler, *Untersuchungen*, 54.

⁵⁰ cf. HUB.