CHAPTER TWELVE

THE IMPACT OF THE SEPTUAGINT TRANSLATION OF THE TORAH ON THE TRANSLATION OF THE OTHER BOOKS

According to ancient evidence as well as modern descriptions, the translation of the Torah preceded that of the later books. As might be expected, this translation had an impact on the translations of the other biblical books which were made subsequently.¹

From the outset it was only natural that the Greek Torah would influence the translation of the subsequent books. The reading of the Torah in the synagogue started at an early date,² and although there is no sound evidence for the liturgical use of the Greek Torah nor of the later Greek books,³ the Torah must also have been widely known in Greek. In the following discussion, evidence is presented in support of the following four points:

1. The vocabulary of the Greek Torah was continued in the translation of the later books.
2. The Greek Torah served as a lexicon for the later translators who often turned to that translation when encountering difficult Hebrew words.
3. Quotations from and allusions to passages in the Torah in the later books were often phrased in Greek in a manner identical with the translation of the Torah.
4. The contents of the Greek Torah often influenced the wording of later translations on an exegetical level.

² I. Elbogen, Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung (3d ed.; Frankfurt 1931) 155ff. (see also the updated Hebrew translation of this book [Tel Aviv 1972]).
³ Pace H.St.J. Thackeray, The Septuagint and Jewish Worship (Schweich Lectures 1920; London 1921).
1. **Vocabulary**

The translators of the Torah created a translation vocabulary of Hebrew-Greek equivalents, the foundations of which were probably laid in the generations which preceded that translation. The nature of this vocabulary must be the subject of future research, but it is safe to say that one of its main characteristics is the lack of variation, a lack caused by the translators' frequent use of fixed equivalents.

When investigating agreements between the vocabulary of the Greek Torah and that of the later books, obvious agreements such as הנשא - γνωστής, שאר - διαθέτωσις, יש - πλούς and ערד - βάτραχος, are disregarded. The analysis concentrates on agreements which are idiosyncratic, and illustrates how the translation vocabulary of the Torah was continued in the translations of the other units. In the comparison of the vocabulary of the books of the LXX the following points are taken into consideration:

1. The degree of dependence of the later books on the vocabulary of the Torah cannot be expressed in absolute statistical terms because each book was rendered by a different translator. Nevertheless, on the basis of pilot investigations one can describe the vocabulary of certain books as more 'Pentateuchal' than other books. For example, Gerleman, Chronicles (see n. 1) described the vocabulary of Chronicles as more 'Pentateuchal' than that of the parallel translations of Samuel-Kings. See further n. 9.

2. All books (or sometimes sections of books) were rendered by different individuals and necessarily differed in character and translation vocabulary, although all translators adhered to some extent to the vocabulary of the Torah. One is therefore justified in investigating the influence of this vocabulary on that of the later translations.

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5 For a partial study, see Daniel, *Recherches*.

6 These differences justify our neglecting differences between the individual translations. Little can be learned from disagreements in vocabulary between different translators (even in whole verses or sections which are identical in the Hebrew Bible) except for the lack of cooperation among the translators and their failure to consult other translation units. For a different approach, see C. Egl, "Zur Kritik der Septuaginta. Sind die Hermeneuten des Pentateuch und des Buches Josua identisch?" *ZWT* 5 (1862) 76–96, 287–321; A. Kaminka, *Studien*, 17 (see n. 1 above).

7 See the article quoted in n. 4 and further Tov, "Dimensions."