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Renderings of Idiomatic Topographical Terms in the Septuagint

Roe Dror

Abstract: The present article surveys and discusses the various ways in which topographical idioms were translated in the Septuagint. From examination of 19 biblical terms' renderings, it can be argued that the Septuagint's translators accurately distinguished idioms and terms that can be idiomatically transferred unchanged into Greek from others that cannot, and treated them accordingly. The paper focuses on the different translation techniques applied, their frequency throughout the LXX canon and comparison of the LXX's renderings to original Greek texts.

Keywords: Septuagint, LXX, translation technique, translators, geography, topographical, anthropomorphic, idioms, terms, calques

Idioms are central to the study of translation technique, since they allow an appreciation of the translator's work when faced with a challenge. The unique character of the LXX is manifested in the desire to reflect not only the overall meaning of the text but also literal aspects such as the individual words that comprise the text, their order, the various constituents within them, and even their etymology – an aim to which every translator adheres to a different degree.¹ These ambitions are most difficult to fulfill when it comes to idioms, whose meanings are more than the sum of their parts. Therefore, translating them inevitably involves some concessions.

In this study, I intend to investigate the translation of idioms in the LXX, specifically those pertaining to geography. The main advantage of this choice of subject matter is the wide range of standard topographical terms that can be traced throughout the Bible. Many of these terms occur multiple times. Such a survey will allow us to examine the work of different translators dealing with similar cases.

By 'topographical term', I refer here to any word or pair of words used to describe topography, landscape, or any geographical object or concept, and employed in a manner that differs from their original meaning. In descriptions of geography and topography particularly, the Hebrew language employs parts of the human body in order to describe physical objects that resemble them in their appearance, that is, anthropomorphic terms² (and in some cases animal body parts, i.e., zoomorphic terms).

¹ On different aspects of literalism in the LXX, see: Tov (2015), 18-31, and Barr (1979), 20-49.

² Aharony's (1962) terminology, p. 743. On the use of bodily organs in geographical description, see Skara and Brozovic-Roncevic (2005). Specifically in the Bible, see Spanier (2007) and Elitzur (2000). Expressions and idioms that include bodily organs are also common in the Bible in general. This phenomenon is referred to elsewhere as "anatomical idiom" (Thomas [2014]), or simply bodily organs as a means of expression. A handful of studies have investigated the rendering of this kind of idiom in the Septuagint: Sollamo's

Consider, for instance: "ראש ההר" (top of the mountain), "שפת הים / נהל" (coastline; riverbank) and "כַּנְפוֹת הָאָרֶץ" (corners of the earth). There is also a case of an adjectival phrase: "רָחֵב יָדַיִם" (wide, expansive). These terms are metaphors that over time were incorporated into the language.³

Other terms, such as "מְבוֹא הַשֶּׁמֶשׁ" ('entrance of the sun', i.e., sunset, and therefore indicating the direction of the sunset, the west), feature metaphors that have no connection to bodily organs. In addition, we can find terms that have no metaphoric origin, yet are unitary and inherent in the language. For instance, when a biblical author uses the term "עֵבֶר הַנָּהָר" (the territory that is across or beyond the river; i.e., the east bank of the Jordan River), he never needs to specify whether the west or the east bank is under discussion, nor what river he is talking about.

All these types of terms are relevant to the present study. The only terms I have excluded are those that appear only once⁴ or those that I am not certain whether they can be classified as geographical.⁵ With these exceptions, I have included all the terms of which I am aware that fit the above-mentioned definition.

But first, a few words about the possible types of translation techniques that can be applied to such idioms. A modern translator facing this situation would look for the normal way of expressing the same idea in the target language. For example, when translating the Hebrew term "ראש ההר" into English, the translator will probably choose a common phrase such as 'top of the mountain', 'summit', or 'peak'; i.e., the translator will either replace 'ראש' with any word or group of words that communicates the right meaning or omit it completely. His choice is therefore made irrespectively of the Hebrew metaphor; he will not attempt to preserve this metaphor in the English text, since modern translators strive, first and foremost, to convey meaning, and the metaphor used in the original term does not usually contribute to comprehension of the translated text.

Another option is to loan the term into the target language by translating each of its components independently. This technique is commonly referred to as a loaning translation or a calque.⁶ A rendering of this type for "ראש ההר" would be 'head of the mountain'. In applying this method, the translator preserves the metaphor but compromises idiomatic writing. Calques are normally used in modern translation only

(1979) 'semi-prepositions' research surveyed, as its name suggests, anthropomorphic phrases that act as prepositions: "בעיני", "מפני", "לפני", and the like. Thomas (2014) studied the translators' treatment of body parts related to emotional expressions: "זרה", "נפלו פניו", "זרה", "אפר", etc. See notes 9 and 12 below. Another short but significant paper by Joosten (2010) discusses general considerations concerning the translation technique of idioms.

³ Skara and Brozouic-Roncevic (2005), pp. 415-418.

⁴ צלע ההר (2Rg. 16:13); עֵקֶב (Is. 40:4), probably from "עֵקֶב".

⁵ עֲרוֹת הָאָרֶץ (Gen. 42:9, 12) probably does not refer to some kind of topography, but rather to unfortified or undefended areas of the kingdom.

⁶ The term 'calque' is sometimes used in a narrow sense to refer only to cases where a new term is introduced into the language. However, in the LXX, this process serves more as an ad hoc solution than an attempt to enrich the Greek language. I therefore refer to calques in the broader sense of a translation technique, namely the translation of a compound or phrase word by word. This term is preferable to "literal translation," which can indicate several different techniques. See above, note 1.

when the target language lacks a suitable counterpart for the term. A translation as ‘head of the mountain’ is thus considered bad English, since the language already possess its own common idioms for the top part of a mountain.

However, calques in the Septuagint tell a different story. Many of the Septuagint translators had a tendency to use stereotype renderings (i.e. a standard equivalent in Greek that appears consistently in rendering of its Hebrew counterpart), even in cases where they do not really fit the sense of the Hebrew idioms. The result has inevitably been a multiplicity of calques. Nonetheless, only in extreme cases was the Hebrew word's polysemy completely ignored in a manner that left an absurd or unreadable translation. The willingness to accept such translations is often explained as a result of working considerations that differed from those accepted by modern translators.

First, the principles of modern translation assume that the translator is familiar with both the source language and authorial intent, and therefore can judge what information is important and necessary. The same was not true for the translators of the Bible. They faced a much greater dilemma when attempting to decide whether one or another component of the Hebrew text was dispensable. One must recall that even today, despite our access to modern dictionaries, grammars, and syntax guides, many passages in the biblical texts have resisted scholarly attempts at a definite explication. We can only speculate about the scale of the problem faced by the ancient translators. Moreover, due to the status of the Scriptures as holy – namely, the fear of incorrectly interpreting the divine will⁷ and especially the growing belief in literal divine inspiration of the Bible, to the extent that every single word (or even single letter) is significant – translators’ decisions took on an added weight and urgency.⁸ For these reasons, calques and even obscure translations were acceptable to Septuagint translators in cases where they would not be to the modern translator.

There are in fact various ways of combining these two translation techniques. For example, one can give a sense of the phrase’s global meaning while retaining the involved body part anyway, whether or not it makes sense. Joosten provides the excellent example of Judg. 14:3, כִּי הִיא יִשְׂרָהּהָהָּ רָעִינִי (for she pleases me), which is translated ὅτι ἡρεσεν ἐν ὀφθαλμοῖς μου (for she was pleasing in my eyes).⁹ This option is less relevant in our case, since there are almost no examples of it in this study.

⁷ I follow here Orlinsky’s interpretation (1975), 103-106. Such an approach assumes, as Orlinsky does, that interpreting the text incorrectly would be worse than coming up with an unintelligible result. Accordingly, the reader facing such a result was supposed to understand that the text was also ambiguous in Hebrew. Nonetheless, incorrect interpretations could lead the reader to a false comprehension of the divine will. See also a similar argument by Barr (1979), pp. 42-43.

⁸ See Brock (1972), pp. 16-27 and his notes. Brock provides this as an explanation for the Letter of Aristeas and the controversy over the original, third-century translation of the Pentateuch, which, in the eyes of its critics, wasn’t close enough to the original.

⁹ These hybrid renderings were treated by Joosten (2010) and Thomas (2014). Surprisingly, Thomas showed that more than 90% of the renderings in her research (see note 2) retained the body part found in the original verse (pp. 308-318, 327). This can happen either as a complete calque or a hybrid translation. Unfortunately, the study did not examine whether any of the renderings could be paralleled in non-translated Greek texts.

There is, however, another option that must not be neglected. Sometimes a phrase can be transferred untouched, or with minor modifications, from one language to another. Moreover, a translator might even actively search the target language for an idiom that is semantically close enough to its counterpart to retain both the general meaning and the inherent element one wishes to preserve from the original idiom.¹⁰ To use another example from the present study, in order to translate the Hebrew term פִּי הַמְעַרְהָה, we may simply use the English idiom ‘mouth of the cave’.

The natural linguistic distance between Hebrew and Greek makes the possibility of finding such counterparts relatively slight, and therefore this option is generally considered negligible in Septuagint studies.¹¹ Nevertheless, ignoring it entirely could easily lead to a distorted understanding of the translator’s work. Sollamo has already shown that many ostensible calques from Hebrew also appear in Koine Greek outside the Septuagint.¹² The data collected in the present study suggests a similar conclusion, as is apparent in the first eight examples below. It is thus crucial to distinguish calques from idioms that already exist in the language and can simply be matched with their Hebrew counterparts.¹³ This technique might accordingly be named ‘idiom matching’,¹⁴ if I may coin my own term.

The last possible technique is transliteration. In the LXX, a word is usually transliterated when it is obscure or when it is understood as a toponym. I expect similar translation choices for geographical terms. There are therefore four techniques we should expect to find when translation of geographic terms is concerned: 1) Idiomatic translation (including omission of redundant words); 2) Calque; 3) ‘Idiom matching’; 4) Transliteration.

With these considerations in mind, we can now survey the various renderings of every term. The following survey does not aim at characterizing in detail the translation

¹⁰ In anthropomorphic terms, this is usually the metaphor, but the same can be done with other elements, such as the sound of the word (a technique known as phono-semantic matching; see note 14), its root, or the number of components in a phrase.

¹¹ This is emphasized also by ancient sources, such as the prologue written by Ben Sira’s grandson stating: οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστί λεγόμενα καὶ ὅταν μεταχθῆ εἰς ἑτέραν γλῶσσαν· οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα, and Rabbi Jehuda’s statement: “המתרגם פסוק בצורתו הרי זה בדאי והמוסיף עליו הרי זה מחרף ומגדף” (*Kiddushin* 49a).

¹² Sollamo (1979), pp. 298-352. Sollamo’s findings present a mixed picture. While the majority of the semi-prepositions’ (see note 2) equivalents are idiomatic in Greek in their primary sense, they are also used as stereotype renderings in contexts to which they do not originally belong and in syntactic structures that are not common in Greek. In Sollamo’s words: they appended themselves a Hebraic figure as a result of their standard use as equivalents for Hebrew terms. When they are used in these irregular senses, they can be considered calques. See, for example, the different renderings for לַפְנֵי (pp. 13-67).

¹³ In this study, I searched for parallels to LXX’s rendering in Greek literature using the proximity search option in the TLG search engine. In addition, I used information from the LSJ dictionary and other relevant studies. The focus is on ancient literature, whether in Classical or Koine Greek. I do not expect to find a large number of geographical terms in the Papyri, since their content is usually confined to subjects as household, law, administration, etc.

¹⁴ Based on ‘phono-semantic matching’, a term coined by Zuckerman (2003), p. 8.

technique applied by every single translator, but rather at providing a comprehensive overview of the treatment given to geographical terms throughout the LXX. For the sake of clarity, I will present some of the terms in tables, showing the distribution of the different renderings of each term in each book in the LXX.¹⁵ I use these tables mainly to indicate the distribution and segmentation of the words and to provide the reader with an orientation concerning the appearance of particular renderings.¹⁶

1. ראש ההר / ראשי ההרים – top of the mountain (literally ‘head of the mountain’) – 26 times in the MT. The LXX offers examples of the first three options discussed above: ἄκρον, an idiomatic Greek term for the peak of a mountain; κεφαλή, a head; and κορυφή, meaning both.¹⁷ All these appear alongside ὄρος (mountain), the translation for “הר”. Unlike κορυφή, there is no example in Classical or Koine Greek for κεφαλή in reference to a mountaintop.¹⁸ Κεφαλή τοῦ ὄρου should therefore be taken as a calque of the Hebrew term. Table A shows that although all three variants already existed in the first two books of the Pentateuch, the main tendency in later books was toward κορυφή. This is significant considering that κεφαλή was the only rendering in *Genesis*¹⁹ (8:5).

Sub-terms are also translated similarly to κορυφή: “הַצֵּדֵי הַר” as κορυφὴν Ἀελαξυμένου (Num. 21:20, 23:14; Dtn. 3:27) and once κορυφὴν Φασγα (Deut. 34:1); “הַגְּבֻעָה שֶׁל הַבְּוֹנוֹת” as κορυφὴ τοῦ βουνοῦ (Ex. 17:9, 17:10) and in one case κεφαλὴ βουνοῦ (4Rg. 2:25); “הַצֵּדֵי הַר” as κορυφὴ ὄρέων (Num. 23:9).²⁰ Summing up the above, we find that κορυφή was chosen 24 or 25 times out of 34.

¹⁵ I follow the method used by Sollamo (1979). When a Book has more than one representation in Rahlfs’s edition (which I use as my source) I exhibit both. Therefore Jdg. A and B refer to the same book translated twice.

¹⁶ For this reason, tables are not given in cases where distribution is irrelevant – e.g. too few occurrences, all occurrences belonging to a small number of books, etc. References for the tables are provided at the end of the paper (pp. 28-29) for ease of reading.

¹⁷ Sometimes, it refers specifically to the top of the head – the scalp, or to the skull – but it also means head generally. One of Athena’s epithets, for example, is κορυφαγενής (‘head-born’). See LSJ s.v. κορυφή I; Beekes (2010), s.v. κορυφή (vol. 1, p. 757-8). In the LXX, we do not find ‘κορυφή’ having the meaning of a human head, but there would be no reason to expect this, since a human head is consistently rendered as κεφαλή.

¹⁸ LSJ s.v. Κεφαλή gives a few examples for metaphorical usages, but never in reference to a mountain. A proximity search in the TLG engine of κεφαλή and ὄρος also brings no results except for the LXX itself.

¹⁹ It is commonly accepted in Septuagint studies that later translators used the earlier Pentateuch translations as a lexical guide; see Tov (1999). In a more recent article, Tov (2014) seems convinced that *Genesis* was the first book of the Pentateuch to have been translated. He also considers the first ten chapters of the book to be an experimental stage for the rest of the Pentateuch.

²⁰ The *Vorlage* is most likely to have had “הרים” instead of “צרים”.

Table A – ראש הקר

	κορυφή	κεφαλή	ἄκρον	absence
Gen.		1		
Ex.	3		1	
Num.	3			
Dtn.	1			
Jos.	2			
Jdg. A	3	1		
Jdg. B	2	2		
1Rg.	1			
4Rg.	1			
MP	3			
Is.			2	1
Ez.	1			1
Ps.			1	

2. עֵבֶר הַנָּהָר / הַיָּם – the territory that is across or beyond the river or the sea – forty-nine times in the MT. The word “עֵבֶר” is translated in a number of different ways when it appears in other contexts (e.g., Ex 32.15, 36.26 [39:19]; 1Rg. 14:4), but this geographical term is consistently translated using the word *πέραν* + the object in the genitive case. This holds true for all the variations of the term: “עֵבֶר הַיַּרְדֵּן” (*πέραν τοῦ Ἰορδάνου*²¹), “עֵבֶר הַנָּהָר” (*πέραν τοῦ ποταμοῦ*²²), “עֵבֶר הַיָּם” (*πέραν τῆς θαλάσσης*²³), “עֵבֶר אֲרֻנוֹן” (*πέραν Ἀρνων*²⁴), and once “עֵבֶר הַעֲמֻקָּה” (*πέραν τῆς κοιλάδος* in 1Rg. 31:7). Such consistency is patently intentional. The benefit of applying this specific word as the equivalent for the Hebrew “עֵבֶר” is the preservation of the phrase’s structure and its number of components, since *πέραν* is idiomatically used with an article (although it is an adverb).²⁵ It could also be modified to fit perfectly in the place of its Hebrew counterpart when paired with prepositions, for example:

(Dtn. 30:13) וְלֹא־מֵעֵבֶר לָיָם הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחֵהָ לָנוּ

οὐδὲ *πέραν* τῆς θαλάσσης ἐστὶν λέγων τίς διαπεράσει ἡμῖν εἰς τὸ *πέραν* τῆς θαλάσσης καὶ λήμψεται ἡμῖν αὐτήν

²¹ For example, Jos. 24:2-3, 24:14-15. Two exceptions are: an absence (Jos 1.14), and *παρὰ τὸν Ἰορδάνην* (Jos 7.7), possibly an inner-Greek corruption because of the similarity between *παρὰ* and *πέραν*.

²² For example, Gen. 50:10-11; Dtn. 1:1, 1:5; excluding 2Esd 13.7, which is missing in the LXX.

²³ Dtn. 30.13; 2Chr. 20.2; Jer. 32.22[25.22].

²⁴ Num. 21.13; Jdg. 11.18.

²⁵ LSJ, s.v. *πέραν* A, 4

This formula is known even in Classical Greek. It can be paralleled, for example, with this passage in Xenophon's *Anabasis*:²⁶

καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. (Anab. 3.5.2)

Many herds of cattle were seized while being carried to the other side of the river.

3. רֵאֵף / לְחַג / הַיָּם תַּפְּשׁ – the rim of any body of water, hence: coastline; riverbank (literally ‘lip of sea / brook’) – twenty-five times in the MT. Table B shows that the dominant rendering is χεῖλος (lip) followed by τοῦ ποταμοῦ / τῆς θαλάσσης. Since χεῖλος is the standard rendering for “הַיָּם”, it gives at first glance the impression of a calque (as in other cases involving this word: Gen. 11:1, 11:6); however, this phrase actually exists in Greek, and is common among several authors, notably Herodotus:²⁷

χῶμα δὲ παρέχουσε παρ’ ἐκάτερον τοῦ ποταμοῦ τὸ χεῖλος ἄξιον θώματος μέγαθος καὶ ὕψος ὅσον τι ἐστί. (Hdt. 1.185)

She [Nitocris] raised mounds alongside each bank of the river, worthy of admiration for their height and size.

All the other renderings are idiomatic:

καὶ ἔθηκεν αὐτήν εἰς τὸ ἔλος παρὰ τὸν ποταμόν. רֵאֵף הַיָּם תַּפְּשׁ־לֵךְ הַיָּם עַל־הַיָּם (Ex. 2:3)

εἰς τὴν Αἰλαθ τὴν παραθαλασσίαν. הַיָּם תַּפְּשׁ־לֵךְ תּוֹלֵד־לֵךְ (2Chr. 8:17)

The use of the preposition παρὰ is repeated two more times (1Rg. 13:5; 3Rg. 5:9). Another solution is an omission of “הַיָּם” (as in Dan. 12:5). The rest of the verses might be the result of a different *Vorlage* (original-language version).²⁸

Table B - רֵאֵף / לְחַג / הַיָּם תַּפְּשׁ

	χεῖλος	παρὰ	other	absence
Gen.	3			
Ex.	2	1		
Dtn.	2			
Jos.	1		1	2
Jdg.	1			
1Rg.		1		

²⁶ See also other examples with a dative case: 4.3.11, 4.3.29.

²⁷ See also: Hdt. 1.180, 186, 191; 2.70. 94. The same term appears once with θάλασσα in Aesop fasc. 1, Fable 181, v. 2, p. 207.

²⁸ κατὰ πρόσωπον (Jos 13:16) is a clear example of this, since this formula consistently translates ‘עַל־פְּנֵי’. ὥσπερ ἡ ἄμμος τῆς θαλάσσης (Jos. 11:4) might be the translation for ‘תּוֹלֵד־הַיָּם’ and not for ‘עַל־תַּפְּשׁ־הַיָּם’ as in the Masoretic version. The two can easily be interchanged. This phenomenon of parallel versions was discussed by Talmon (2010).

3Rg.	2	1		
4Rg.	1			
2Chr.			2	
Ez.	3			
Dan.				2
Dan. θ	2			

4. פִּי הַמַּעְרָה / הַבְּרֵךְ – mouth of the cave/well – seven times in the MT. “פִּי” is always translated στόμα (mouth). This word appears four times with ‘רָצַף’ – τὸ στόμα τοῦ φρέατος (all in Gen. 29) – and once with “הַמַּעְרָה” – τὸ στόμα τοῦ σπηλαίου (Jos 10.18). In the other two cases, “פִּי” is omitted (Jos 10.22; 10.27). As in Hebrew and English, in Greek it is also possible to use στόμα in the sense of an entrance. A passage from Xenophon’s *Anabasis* implies its regular use with φρέαρ (well):

αἱ δ’ οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὡσπερ φρέατος, κάτω δ’ εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. (*Anab.* 4.5.25)

(Describing a village) ... The houses were underground, with an entrance (mouth) as that of a well, but below they were wide. There were entrances dug for the animals, but the people used to descend by ladder.

The use of the genitive form φρέατος (i.e., as a mouth of a well) makes it clear that the mention of the well should not be taken solely as a simile. It seems that a term similar to ‘the mouth of the house’ existed in relation to a well, perhaps even in daily use. This term also appears once in Aesop’s *Fables*.²⁹ Moreover, Aristotle provides us with an instance of στόμα with σπήλαιον (cave):

Ἔτι δὲ πολλοὶ τῶν ἰχθύων διατρίβουσιν ἐν σπηλαίοις, οὓς ἐπειδὴν βούλωνται προκαλέσασθαι εἰς τὴν θήραν οἱ ἀλιεῖς, τὸ στόμα τοῦ σπηλαίου περιλείφουσι ταριχηραῖς ὀσμαῖς, πρὸς ἃς ἐξέρχονται ταχέως. (Aristotle, *HA*, 534a, 16-19)

Besides, many of the fish dwell in caves. Whenever the fishermen want to bring them out for the fishing, they smear the **mouth of the cave** with pickled food smells, towards which they go out rapidly.

5. מִבְּרֵךְ הָאָרֶץ – center of the land (literally ‘the land’s navel’³⁰) – twice in the MT. Both are translated τῆς γῆς ὀμφαλός (*Jdg.* 9:37; *Ez.* 38:12), which corresponds well to the Hebrew. The ὀμφαλός is both the human navel and the middle point of the earth. Several places were glorified by this title, the most famous of them being Delphi.³¹
6. חֵבֶל – a rope; also a territory (since territories were measured by rope). In its geographical sense, this term appears sixteen times in the MT. The most common

²⁹ Aesop, fasc. 1, Fable 9, v. 2, p. 14.

³⁰ This term is the sole occurrence of ‘מִבְּרֵךְ’ in the Bible. However, the meaning is known from Late Hebrew: *Mishna*, *Shabbat* 18, 3; *Sotah* 9, 4. Also Aramaic: ‘מִבְּרֵךְ’.

³¹ Strabo 9.3.6.

rendering, ‘σχοίνισμα’, is an imitation of the Hebrew root derived from the Greek word for rope, σχοῖνος. Although the noun form ‘σχοίνισμα’ does not appear in any previous works, it is probably not an innovation of the LXX, since it is based on the Hellenistic term σχοιτισμός – measurement or allotment of land by rope (it appears itself once in Jos. 17:5). While etymology-based rendering is a common method in the LXX (often used to deal with obscure words), this one is notable because it is based not only on the root but also on a semantic similarity. This is significant when taking into account that the alternative translation, περίχωρος³² (surrounding-region), was abandoned completely after Deuteronomy.³³ ‘σχοίνισμα’ was probably considered so successful that it was adopted by all later translators and became the most common rendering for this term. Apart from those, there is one calque: σχοινίον (small rope; Ps. 15[16]:6). The changes in *Joshua* were probably caused by a corruption or a different *Vorlage*.³⁴

Table C – לָקַח

	περίχωρος	σχοίνισμα / σχοιτισμός	other	absence
Dtn.	3	1		
Jos. A		2	2	
Jos. B		3	1	
3Rg.		1		
1Chr.		1		
Ez.		1		
Zeph.		2		1
Ps.		1	1	

7. מִזְרֵחַ הַשֶּׁמֶשׁ – sunrise; sunrise direction – seventeen times in the MT. Always translated ἀνατολαὶ ἡλίου – a common Greek term with the same meaning.³⁵ The two terms are almost identical with regard to etymology (both קָרַח and ἀνατέλλω mean ‘rise’) and form. As such, they match each other naturally. The Greek term, however, frequently appears in the plural: ἀνατολαί. The LXX changes this accordingly. It also adds a preposition before the term in cases when the Hebrew lacks it (e.g., Dtn. 4:47; Jos. 1:15). These modifications indicate that the translator indeed thought about the Greek idiom and was not working mechanically.
8. מִבּוֹא הַשֶּׁמֶשׁ – sunset, sunset direction (opp. מִזְרֵחַ הַשֶּׁמֶשׁ), i.e., West (literally ‘the entrance of the sun’) – seven times in the MT. This term is derived from the idea that the sun enters the sea or beyond the horizon when it sets. It is translated using the parallel term in Greek, δυσαί ἡλίου (Dtn 11.30; Jos 1.4, 23.4; Zech 8.7; Ps. 112[113].3, 49[50].1) – also here in the plural, as is customary in Greek. The

³² Once τὰ περίχωρα (Dtn. 3:4) and twice τὴν περίχωρον (Dtn. 3:13-14).

³³ See note 19.

³⁴ κληρος (Jos. 19:9) is probably for ‘נחלה’. Λεβ (Jos. A 19:29) seems like some kind of corruption (‘לב’, ‘לה’?).

³⁵ See, for example, Hdt. 4.8, 7.70; Aristotle, *HA*, 602b 6-7.

singular *δυσμή* appears only once (Ps. 103[104]:19). Just like the previous term, both idioms are derived from the same etymology – both *δύω* and *אָבָה* mean ‘to enter’. Similarly, “שָׁבַח אֱלֹהֵינוּ” is translated using the verb *δύω* (e.g., Gen. 28:11).

In the remaining cases, none of the translators was able to find a Greek idiom that could be matched with the Hebrew one in the way that we have seen so far. We will now examine the solutions used by the translators in cases where idiom-matching was impossible.

9. *יָרֵךְ* / *הָרֵךְ* – feminine form of “*יָרֵךְ*” (thigh; also the extreme or inner parts of something). In the geographical context, it appears seventeen times in the MT. Three times (Jdg. 19:1, 19:8; 4Rg.19:23) we encounter a calque, *μηρός* (thigh), which is the standard translation in the LXX for a human thigh:

(Jdg. 19:1) *וַיְהִי אִישׁ לְוִי גֵר בְּיַרְכְּתֵי הַר־אֶפְרַיִם*

καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς ὄρους Εφραϊμ

While the Hebrew speaks about a Levite man who lived in the recess of Mount Ephraim, the translation literally says that he lived in the thighs of Mount Ephraim. However, as we can see in Table D, this kind of translation is rare. Not surprisingly, we find it in the Book of *Judges*, which is known to be a highly literal translation.³⁶ The term was in fact translated in various ways throughout the LXX, such that other books supply a number of good idiomatic translations:

(1Rg. 24:4) *וַיֵּשְׁבוּ בְּיַרְכְּתֵי הַמְּעָרָה יְשָׁבִים*

καὶ Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ ἐσώτερον τοῦ σπηλαίου ἐκάθηντο.

... and David and his men were sitting in the interior part of the cave.

(Jonah 1:5) *וַיֵּרֶד יוֹנָה בְּרֵד אֶל־יַרְכְּתֵי הַסְּפִינָה*

Ἰωνᾶς δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου

... and Jonah went down to the hold³⁷ of the ship.

(Ez. 32:23[22]) *קַבְרֹתֶיהָ בְּיַרְכְּתֵי־בֹר*

ἢ ταφὴ αὐτῶν ἐν βάθει βόθρου

*their*³⁸ grave in the depth of a pit.

³⁶ See note 55 below.

³⁷ This is the exact meaning of the term after Homer. See LSJ s.v. *κοῖλος* A, I. Since this example is not purely geographical, I do not count it in the table. Nonetheless, it is a good representative of the term and of free translation.

³⁸ From this point on, asterisks will be used to indicate where the Hebrew and Greek versions differ in some way.

זבולון לחוף ימים יִשְׁכֵּן ... וַיִּרְכָּתוּ עַל־צִידוֹן (Gen. 49:13)

Ζαβουλων παράλιος κατοικήσει ... και παρατενεῖ ἕως Σιδῶνος.

Zebulon will live by the sea ... and will extend³⁹ until Sidon.

ἔσχατος (farthest; extreme) is the most common translation when the word appears in the context of a faraway place. This is the case with “יִרְכָּתִי אֶרֶץ” (remote parts of the earth; Jer. 6:22, 32[25]:32, 38[31]:8), “יִרְכָּתִי צָפוֹן” (remote parts of the north; Ez 38:6, 38:15, 39:2), and “יִרְכָּתִי לְבָנוֹן” (Is. 37:24). All these are translated ἔσχατος τῆς γῆς, ἔσχατος βορρᾶ, etc. Another free rendering is θεμέλια (‘foundations’; Is. 14:15).

Table D – יִרְכָּה

	μηρός	ἔσχατος	other
Gen.			1
Jdg.	2		
1Rg.			1
4Rg.	1		
Ps.			1
Is.		1	2
Jer.		4	
Ez.		3	1

10. “בָּנוֹת, בָּנוֹת” – daughters, but in a geographical context suburbs, satellite towns, or villages – forty-seven times in the MT.⁴⁰ The renderings are κῶμαι (villages) twenty-seven times,⁴¹ θυγατέρες (daughters) fifteen times, and something else five times. The eight renderings as θυγατέρες in *Ezekiel* (16:46-55) are obvious choices, as this entire chapter (as well as many other prophecies) uses the metaphor of a woman for the city of Jerusalem. The neighboring cities are called her ‘sisters’ in this prophecy, and correspondingly the suburbs are called ‘daughters’. The same cannot be said about the *Judges* translation (in both A and B versions), where the context is completely geographic, describing the remaining Canaanite enclaves in each tribe’s territory (five times in Jdg. 1:27, and in a similar context 11:26). This translation must be understood as a calque. However, all the other cases are idiomatic: κῶμαι (village) is of course the most expected and common. We also

³⁹ Tzipor (2006), 606, suggests that the *Vorlage* of this passage was “וירחב עד צידון”, claiming that if the translator used a verb, then he probably saw a verb in the *Vorlage*. I do not find this explanation compelling, especially given that this term was translated freely almost everywhere else.

⁴⁰ I excluded five occurrences in 2Esdras 11, where the LXX misses all of them.

⁴¹ Fifteen, if one counts according to the *Judges* B manuscript.

find συγκυρούσας ('belongings'⁴²; Num. 21:25) and ὄριον (boundary; Jdg. B 11:26). Other cases are the result of a different *Vorlage*.⁴³

Table E – עֵינַי

	κῶμαι	θυγατέρες	other	absence
Num.	2		1	
Jos.	7			3
Jdg. A		7		
Jdg. B		5	2	
1Chr.	12			
2Chr.	6			
Jer.			1	
Ez.		8		

11. עֵינַי / עֵינַי / עֵינַי – an eye; also a spring (since it resembles a crying eye⁴⁴). As 'spring', it appears fifty-three times in the MT. In all these cases, it is translated πηγή (a spring) and never ὀφθαλμός (eye), which is the usual translation for a human eye. The option of transliteration also exists when עֵינַי occurs as a prefix for a toponym, although there is no standard way to transliterate it, e.g., "עֵינַיִר" : Εγγαδδῖ (1Rg. 24:1-2), Αἰνγαδδῖν (Ez. 47:10), Ηνγαδδῖ (Jos. B 15:62). The text is also inconsistent in choosing whether to translate or transliterate the term. τὴν γῆν (Jdg. A 7:1) is probably an inner-Greek corruption.⁴⁵

Table F – עֵינַי / עֵינַי / עֵינַי⁴⁶

	πηγή	transliteration	other	absence
Gen.	10			1
Ex.	1			
Num.	2			
Dtn.	1		1	
Jos.	7	6		2
Jdg. A	1		1	
Jdg. B	2			
1Rg.		4		

⁴² From συγκυρέω - 'belong to' or 'nearby' in Koine Greek. See Lee (1983), 80-81.

⁴³ Βωμοί (Jer. 30.18 [49.2]) is a translation for 'מִמְּוֹת' – switching 'נ' with 'מ'. Similarly, the three absences in Jos. 17:11.

⁴⁴ Elitzur (2000), 28.

⁴⁵ πηγήν → τηγήν → τὴν γῆν

⁴⁶ I exclude one verse that is missing in the LXX: 2Esd. 21:29.

2Rg.	1			
3Rg.	1			
1Chr.		1		
2Chr.	1	1		
2Esd.	1	2		1
Ps.		1		
Prv.	1			
Cant.		1		
Ez.		2		

12. עין הארץ – landscape, view (literally ‘eye of the earth’) – four times in the MT. Each time, it is translated ὄψις τῆς γῆς (view/sight of the earth; Ex. 10:5, 10:15; Num. 22:5, 22:11).
13. קַלַּעַ – the edge of a pointed stone or cliff (literally ‘stone’s tooth’) – three times in the MT. Twice in Samuel (in the same verse) it is translated ἀκρωτήριον πέτρας (1Rg 14.4) – the topmost part of a cliff – and once in Job ἐξοχή πέτρας (Job 39:28) – the ‘prominence’ or altitude of a cliff.
14. רחב/ת ידיים – wide, open (literally ‘with wide hands’); can be used for land, sea, a city, or any broad place – seven times in the MT. Here, any attempt to keep the hands (“ידיים”) in the sentence will surely lead to absurdity. Most translators indeed gave up here, and translated the phrase using a single word (Table G). πλατύς simply means wide or broad, and εὐρύχωρος, a compound of εὐρύς (wide) and χώρα (land or space), means ‘roomy’. Nevertheless, in the Book of Isaiah we see a strange and stubborn attempt to avoid such a gap, when twice two adjectives are given together as an equivalent to this term:

(Is. 22:18) אֶל-אֶרֶץ רַחֲבָת יְדֵי־שָׁמַיָּה תִּמּוֹת

εἰς χώραν μεγάλην καὶ ἀμέτρητον, καὶ ἐκεῖ ἀποθανῆ·

[He will throw you] to a **large and immense** land *and* there you will die.

The second time, both previous renderings come together: ‘πλατεῖς καὶ εὐρύχωροι’ (Is. 33:21).

Table G – ת/בַּרְתָּ נְיָמִים

	πλατύς	εὐρύχωρος	Other
Gen.	1		
Jdg. A		1	
Jdg. B	1		
1Chr.	1		
2Esd.	1		
Ps.		1	
Is.			2

15. ת/בַּרְתָּ נְיָמִים / ת/בַּרְתָּ הַיָּם – shore [‘of the sea’], seashore (this term comes as a pair in Hebrew) – seven times in the MT. This term is translated four times using a single word – twice as an adjective, παράλιος (‘by the sea’; Gen. 49:13) and παραθαλάσσιος (Jer. 29:7[47:7]), and twice as a noun, παραλία (seacoast; Dtn. 1:7; Ez. 25:16). The use of an adjective actually serves as a good idiomatic rendering in context:

(Gen. 49:13) ת/בַּרְתָּ לְהַיָּם נְיָמִים וְהָיָה לְהַיָּם ת/בַּרְתָּ

Zαβουλων παράλιος κατοικήσει, καὶ αὐτὸς παρ’ ὄρμον πλοίων

Zebulun by the sea will settle and himself he will be beside an anchorage of ships.

In three other cases, the Hebrew term was calqued using a pair of words:⁴⁷

(Jos. 9:1) ת/בַּרְתָּ הַיָּם ת/בַּרְתָּ הַיָּם

ἐν πάσῃ τῇ παραλία τῆς θαλάσσης τῆς μεγάλη

In all the seacoast of the big sea

(Jdg. 5:17) ת/בַּרְתָּ הַיָּם נְיָמִים

Ασηρ παρώκησεν παρ’ αἰγιαλὸν θαλασσῶν (Jdg. A)

Asher dwelled by the seacoast of the seas.

Ασηρ ἐκάθισεν παραλίαν θαλασσῶν (Jdg. B)

Asher settled the seacoast of the seas.

⁴⁷ I found no examples of a similar expression in Greek, i.e., an expression in which θαλάσσης serves as a modifier for παραλία or αἰγιαλόν. It should be noted that both words are by themselves derived from ἄλς – another word for sea in Greek; see Beekes (2010), s.v. αἰγιαλός (vol. 1, p. 31-32). The given translation in English is meant therefore to reflect the oddity in the Greek translation.

16. כֶּתֶף / כְּתֵף – shoulder; anything resembling a shoulder in its form⁴⁸; mountain slope – ten times in the MT in geographical context. This term appears once in Numbers (34.11) – “כְּתֵף יַם כְּנַרְת” and eight times in *Joshua* – “כְּתֵף הַיְבוּסִי” (15:8, 18:16), “כְּתֵף הַר־יְעָרִים” (15:10), “כְּתֵף עֶקְרוֹן” (15:11), and so on. The standard rendering of “כְּתֵף” in the LXX is ὤμος (shoulder), but when it appears in the geographical context the translation changes to νῶτον (back) in all but one case.⁴⁹ The translator’s intention was obviously not νῶτον in the sense of a body part, but rather the metaphoric use of the word for any wide surface, and particularly a ridge of a hill or rocks.⁵⁰ By shifting from shoulder to back, the translator probably meant to achieve an intelligible translation while retaining a body-part metaphor.
17. יָם / לִשׁוֹן יָם / לִשׁוֹן יָם – bay (literally, ‘sea-tongue’) – four times in the MT. It is translated three times as λοφιά τῆς θαλάσσης in *Joshua* (15.2; 15.5; 18.19). Since no other option makes sense in this context, λοφιά here probably has the same meaning as λόφος⁵¹ (nape), which in Greek serves as a metaphor for the crest of a hill or a ridge of mountains. Consequently, we can assume that the translator did not know the meaning of the term and interpreted it as a ridge near the sea.⁵² Despite the obscurity of the term, he avoids the calque option – γλῶσσα (the standard rendering for ‘tongue’ in the LXX). Instead, he chooses to replace it with a Greek metaphor describing the meaning he believes the term to have. In the fourth appearance (Is. 11:15), the translator skips ‘tongue’ and translates only ‘sea’ (θάλασσα). Finally, two terms are indeed calqued on a consistent basis:
18. כַּנְפוֹת הָאָרֶץ / כַּנְּף – corners of the earth (literally: ‘wings of the earth’) – five times in the MT (Job 37:3; 38:13; Is. 11:12, 24:16; Ez. 7:2). This term is translated identically on all occasions: πτέρυγες τῆς γῆς (wings of the earth). For example:
- (Ez. 7:2) פֹּה אָמַר אֲדֹנָי יְהוִה לְאֶדְמַת יִשְׂרָאֵל קֵץ בָּא הַקֵּץ עַל אַרְבַּע כַּנְפוֹת הָאָרֶץ (Ez. 7:2)
- τάδε λέγει κύριος τῆ γῆ τοῦ Ἰσραὴλ πέρασ ἦκει, τὸ πέρασ ἦκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς
- Thus said the Lord to the land of Israel: “the end has come, the end has come upon the four wings of the earth”
19. לִבַּב יָם / לֵב יָם / לֵב-יָם – the midst of the sea (literally: ‘the heart of the sea’) – ten appearances in the MT.⁵³ Eight (Prv. 23:34; Ez. 27:4, 27:5, 27:6, 28:2, 28:8; Jonah 2:4; Ps 45[46]:3) are translated καρδία θαλάσσης (heart of the sea). The other two

⁴⁸ Elitzur (2000), 29 believes it mainly indicates the breaking point of a plateau.

⁴⁹ Is. 11.14. The nature of this rendering, ‘πλοίοις’, is not clear and might be the result of a different *Vorlage*.

⁵⁰ LSJ s.v. νῶτον II, 2. Elitzur (2000), 32 interpreted this term in the same way.

⁵¹ LSJ s.v. λοφιά II.

⁵² For the purpose of comparison, Targum Jonatan translates this term as ‘אַרְיָה’ (seashore). The exact meaning appears elusive.

⁵³ Excluding Ez. 27:27, which is missing in the LXX.

are translated freely. One appears in Exodus – μέσῳ τῆς θαλάσσης (midst of the sea; Ex. 15:8) – and one in Proverbs (30:19):

(the way of a ship in the midst of the sea) ִׁבִּלְךָ הַיָּם־דְּרֹךְ

τρίβους νηὸς ποντοπορούσης (The way of a ship sea-sailing)

The difference in translation from the term's previous occurrence in Proverbs (23:34) can be explained by stylistic preference, as is clear from the use of the poetic term ποντοπορέω.⁵⁴

Conclusions

We may say in conclusion that the use of calques was not very common with regard to geographical terms. Out of 19 terms, only two (n. 18 and 19) were consistently rendered by using calques. In all other cases (n. 1, 6, 9, 10, 15), calques are rare, with the exception of *Judges A & B* – an unsurprising fact, since these units are well known for their tendency towards literal translation.⁵⁵ On the other hand, it is indeed surprising to find out how many terms could be idiomatically transferred into Greek, either completely untouched or with minor modifications (n. 1-8).⁵⁶ Moreover, in all of these cases the terms were constantly translated this way throughout the majority of the LXX's canon. This is most conspicuous in cases where out of two or three existing options in the Pentateuch, only one remained dominant in post-Pentateuch translations (n. 1 and 6; see note 19). When idiom-matching is not feasible, the main tendency is towards an idiomatic rendering, but the translator may still preserve something from the original construction of the verse in other aspects: for example, maintaining the number of components in the sentence or replacing one metaphor with another.

The impression one gets is that the translators were usually aware of the limits of the Greek language. Interestingly, the parallels I found for the renderings came from classical Greek, although the LXX is usually compared to Koine Greek. This fact might be important in assessing the social and educational background of the translators.⁵⁷

While the translators were aware of the limits of Greek, they were also willing to extend them, in the sense that they allowed themselves to use patterns uncommon in Greek on condition that those patterns were feasible in Greek and could reflect more of their Hebrew counterparts than a common term. This conclusion is compatible

⁵⁴ ποντοπορέω is rare and almost exclusively poetic (e.g., Od. 11.11).

⁵⁵ Thackeray (1909), p. 13; Tov (1985). The rigid literalism is obvious even on a simple reading of the book.

⁵⁶ Skara and Brozovic-Roncevic (2005) showed some interesting similarities in the use of anthropomorphic metaphors for toponyms between English, Italian, and Croatian. Their article suggests that the use of bodily organs to describe topography is actually a worldwide phenomenon.

⁵⁷ Opinions differ on this matter. See the different approaches of Joosten (2007) and van der Kooij (1998).

with that of Sollamo.⁵⁸ The multiplicity of these expressions in the LXX in contrast to their infrequency in non-translated Greek is what gives the LXX its unique character. On the other hand, it remains to explain why calques are not common in translations of geographical terms as they are in so many other cases.⁵⁹ My assumption is that it is due to the fact that geographical terms, since they represent physical objects, cannot be interpreted in as many ways as other terms,⁶⁰ and therefore the translator is less concerned with the possibility of incorrectly interpreting them.

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⁵⁸ Sollamo (1979), pp. 298-307.

⁵⁹ Compare with the data collected by Sollamo and Thomas; see notes 9 and 12 above.

⁶⁰ Consider, for example, the many different ways of interpreting the verse וְהָיָא יְהִיָּה פְּרָא אָדָם יָדוּ (Gen. 15.12).
 והוא יהיה פְּרָא אָדָם יָדוּ (Gen. 15.12).
 והוא יהיה פְּרָא אָדָם יָדוּ (Gen. 15.12).

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Sources and Abbreviations

- MT = Masoretic Text (according to BHS edition).
- LXX = The Septuagint. Rahlfs, Alfred, and Robert Hanhart ed. *Septuaginta*. Stuttgart: Deutsche Bibelgesellschaft, 2006.
- LSJ = Liddell, Henry George, and Robert Scott. *A Greek-English lexicon*. Oxford: Clarendon Press, 1996 (9th Ed.). Also available via Perseus.
- TLG = Thesaurus Linguae Graecae. <http://stephanus.tlg.uci.edu/>.
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- Anab. = Xenophon, *Anabasis*. Xenophontis opera omnia, vol. 3. Oxford: Clarendon Press, 1904 (repr. 1961).
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Table's References

Table A – ראש ההר

κεφαλή: Gen. 8:5; Jdg. (A&B) 9:25; Jdg. B 9:36. ἄκρον: Ex. 34:2; Is. 2:2, 42:11; Ps. 71[72]:16. κορυφή: Ex. 19:20 (x2), 24:17; Num. 14:40, 44, 20:28; Dtn. 33:15; Jos. 15:8, 9. Jdg. A 9:36; Jdg. (A&B). 9:7, 16:3; 1Rg. 26:13; 4Rg. 1:9; Ez. 43:12; Hos. 4:13; Joel 2:5; Mic. 4:1. Absence: Is. 30:17; Ez. 6:13.

Table B – ראש / נחל / מים תפשו

χεῖλος: Gen. 22:17, 41:3, 17; Ex. 7:15, 14:30; Dtn. 2:36, 4:48; Jos. 13:9; Jdg. (A&B) 7:12; 3Rg. 7:23, 9:26; 4Rg. 2:13; Ez. 47:6, 7, 12; Dan. θ 12:5. παρὰ: Ex. 2:3; 1Rg. 13:5; 3Rg. 5:9. Other: Jos. 13:16; 2Chr. 4:2, 8:17. Absence: Jos. 11:4, 12:2; Dan. 12:5.

Table C – רב

περίωρα: Dtn. 3:4, 13, 14. σχοίνισμα: Dtn. 32:9; Josh. (A&B) 17:5, 14; Jos. B 19:29; 3Rg 4:13; 1Chr. 16:18; Ez. 47:13; Zeph. 2:5, 7; Ps. 104[105]:11. Other: Jos. (A&B) 19:9; Jos. A 19:29; Ps. 15[16]:6. Absence: Zeph. 2:6.

Table D – רב

μηρός: Jdg. (A&B) 19:1, 18; 4Rg 19:23. ἔσχατος: Is. 37:24; Jer. 6:22, 32:32[25:32], 38:8[31:8], 27:41[50:41]; Ez. 38:6, 15, 39:2. Other: Gen. 49:13; 1Rg. 24:4; Is. 14:13, 15; Ez. 32:23, Ps. 47[48]:3.

Table E – נח

Ουγατέρες: Jdg. (A&B) 1:27(x5); Jdg. A 11.26(x2); Ez. 16:46(x2), 48, 49, 53(x2), 55(x2). κῶμαι: Num. 21:32, 32:42; Jos. 15:45, 47(x2), 17:11(x3), 16; 1Chr. 2:23, 5:16, 7:28(x4), 29(x4), 8:12, 18:1; 2Chr. 13:19(x3), 28:18 (x.3). Other: Num. 21:25; Jdg. B 11.26(x2); Jer. 30:18[49:2]. Absence: Jos. 17:11(x3).

Table F – עין / עין / עין

πηγή: Gen. 14:7, 16:7(x2), 24:13, 16, 29, 30, 42, 43, 45; Ex. 15:27; Num. 33:9, 34:11; Dtn. 8:7; Jos. 15:7(x2), 17:7, 18:16, 17, 19:37, 21:29; Jdg. B 7:1, Jdg.(A&B) 15:19; 2Rg. 17:17; 4Rg. 1:9; 2Chr. 32:3; 2Esd. 12:13; Prov. 8:28. Transliteration: Jos. 15:32, 62, 19:7, 21(x2), 21:16; 1Rg. 24:1, 2, 28:7, 29:1; 1Chr. 4:32; 2Chr. 20:2; 2Esd. 12:14, 22:37; Ps. 82[83]:11; Song 1:14; Ez. 47:10(x2). Other: Dtn. 33:28, Jdg. A 7:1. Absence: Gen. 49:22; Jos. 15:34, 17:11; 2Esd. 21:29.

Table G – ת/ב

πλατύς: Gen. 34:21; Jdg. B 18:10; 1Chr. 4:40; 2Esd. 17.4. εὐρύχωρος: Jdg. A 18:10; Ps. 103[104]:25. Other: Is. 22:18, 33:21.