


The Translation of the Septuagint by Rev. Prof. Remigiusz Popowski. History, Editions, Significance and an Analysis of Translation Strategy and Techniques

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ABSTRACT: Newer and newer Bible translations from original languages tend to appear regularly. Their authors pursue a plethora of strategies, from interlinear to philological to dynamic ones, taking as the source text not only the Hebrew, but also the Greek canon. Since the 1980s, the books of the Greek Bible have been translated into German, English, Italian, Spanish and French; ten years ago, this group was complemented by the Polish rendering made by Rev. Prof. Remigiusz Popowski. Though enthusiastically received, the text was not much researched. This article is intended to make up for this paucity and present the Polish text of the Septuagint from the perspective of its bibliological process and that of descriptive translation studies: a brief account of its historical background, the author of the translation, a record of editions and the significance for the Polish biblical milieu is followed by a closer analysis and exemplification of strategies and techniques adopted by the author.

KEYWORDS: Bible translations, Septuagint, translation studies, translation strategies, translation techniques

The Second Vatican Council is understood to have encouraged new translations (or revisions of older renderings) of the Bible into various languages.¹ And new translations did emerge, not only from the Hebrew canon, but also from the Greek one, the Septuagint². This article appears in the wake of the publication of the first Polish translation of the Greek Bible and pursues two objectives: (i) to recount the background and significance of the Polish text of the Septuagint for the Polish culture, Bible and translation studies; and

1 Second Vatican Council, *Dei Verbum*, no. 22: “But since the word of God should be accessible at all times, the Church by her authority and with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And should the opportunity arise and the Church authorities approve, if these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them.”

2 Cf. M. Rosik, “New Translations of the Bible and Biblical Commentaries in Poland,” *BibAn* 9/4 (2019) 783–788; M.S. Wróbel, “Conference Report: Biblical Studies in Poland in the Context of Current Tendencies. SBL Meeting, Berlin, 7–11 of August, 2017,” *BibAn* 9/4 (2019) 781–830; M. Majewski, *Jak przekłady zmieniają Biblię. O przekładach i przekładaniu Pisma Świętego raz jeszcze*, 2 ed. (Kraków [s.n.]: 2019) 170–200.

(ii) to pose and consider a research question: what strategy was adopted by its author and whether it was followed consistently. To this end, the paper will briefly present the Polish translation, its author, editions and reception and, successively, an excerpt from translation theory with a small-scale analysis of the Polish LXX text from the perspective of translation studies. The first objective seems important to justify addressing the research question for this particular publication; it will be met by means of the method developed for the bibliographical process.³ For the second part, the descriptive translation approach will be applied: a qualitative analysis of parallel Greek and Polish texts will be offered with one illustrative example of the quantitative analysis of grammar marker distribution.

1. The Historical Background of the Septuagint Translations

The Septuagint has been highly valued and, as mentioned, became the source text⁴ for numerous renderings in other languages. Starting from the “earliest daughter-version of the Septuagint,”⁵ an Old Latin translation, scholars indicate that between the second and ninth centuries, the text was converted to Egyptian (Coptic), Ethiopian, Arabic, Gothic,⁶ Armenian, Georgian and Slavonic.⁷ LXX also became the input text for translations into “Bohairic, Sahidic, Akhmimic, Fayyumic and Bashmuri; translations into [...] Amharic [...], Syriac (Philoxenian) and Old Slavonic.”⁸ It is important to note that it is the Septuagint that was used by St Jerome for turning into Latin one of the two versions of the Psalter, the so-called *Psalterium Gallicanum*, later to become the basis for Wujek’s translation into Polish.⁹

After a period of lesser interest in the Septuagint during the medieval times and a relatively short surge of research sparked during the Renaissance, it was the 19th century that marked a new wave of translations of the Greek Bible into modern languages. To date, we have LXX rendered in a few major languages: English (most numerous),¹⁰ German

3 R. Pietkiewicz, *Biblia Polonorum. Historia Biblii w języku polskim. V. Biblia Tysiąclecia (1965–2015)* (Poznań: Pallottinum 2015) 34.

4 Second Vatican Council, *Dei Verbum*, no. 22: “Easy access to Sacred Scripture should be provided for all the Christian faithful. That is why the Church from the very beginning accepted as her own that very ancient Greek translation of the Old Testament which is called the septuagint; and she has always given a place of honor to other Eastern translations and Latin ones especially the Latin translation known as the vulgate.”

5 H.B. Swete, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Press 1914) 80–81, <https://www.ccel.org/ccel/s/swete/greekot/cache/greekot.pdf> [access: 27.11.2021]; E. Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis, MN – Assen: Fortress – Royal Van Gorcum 2007) 139.

6 The so-called *Wulfila Bible* from the 4th century; see <http://www.wulfila.be/> [access: 19.03.2022].

7 Swete, *Introduction*, 80–81.

8 S. Jędrzejewski, “Septuaginta – Biblia helleńskiego judaizmu,” *RBL* 58/4 (2005) 262.

9 R. Pietkiewicz, *In Search of “the Genuine Word of God.” Reception of the West-European Christian Hebraism in the Polish-Lithuanian Commonwealth in the Renaissance* (Göttingen: Vandenhoeck & Ruprecht 2020) 186, 200.

10 Into English the Septuagint was first translated by Charles Thomson in 1808 (cf. K.H. Jobes – M. Silva, *Invitation to the Septuagint* [Grand Rapids, MI: Baker Academic 2000] 75), then by Lancelot C.L. Brenton (*The*

(*Septuaginta Deutsch*, 2009),¹¹ French (*La Bible D'Alexandrie*),¹² Spanish (*La Biblia griega – Septuaginta* published since 2008),¹³ Italian,¹⁴ and recently Polish.

The translations of the Greek Bible into Polish – apart from the deuterocanonical books – were first limited to the Greek Psalter: indirectly the Polish believers became familiar with this version¹⁵ through Jerome's *Psalterium Gallicanum* in Jakub Wujek's interpretation. Lately (1996), the Greek text of the Psalter was translated and footnoted by Antoni Tronina.¹⁶ In 2008, an interlinear translation of seven Greek books (Tobit, Judith, 1 Maccabees and 2 Maccabees, Wisdom, Sirach and Baruch) was published by Michał Wojciechowski.¹⁷ The rendering of the entire Septuagint into Polish was accomplished by Remigiusz Popowski. This translation – the subject of this paper – was first published in 2013 by the Publishing Office Vocatio as the 37th volume in the series Prymasowska Seria Biblijna (under the patronage of the Polish Primate) as *Septuaginta czyli Biblia Starego Testamentu wraz z księgami deuterokanonicznymi oraz apokryfami* (The Septuagint or the Bible of the Old Testament with the Deuterocanonical Books and Apocrypha). This volume with 53

Early Church Bible. A Reader's Edition of the Septuagint and New Testament [2018] [Kindle Edition]) (based on Codex Vaticanus with apocrypha) in 1854. Contemporary English translations include the 2003 interlinear Greek-English version of the *Apostolic Bible Polyglot* (<https://apostolicbible.com/> [access: 19.01.2022]), *Orthodox Study Bible* (Nashville, TN: Nelson 2008) (based on the Alfred Rahlfs' edition and verified against the King James Version) and *The Holy Orthodox Bible* (trans. P.A. Papoutsis) (Chicago, IL: Papoutsis 2004–2014) I–IX. Of great importance are *The New English Translation of the Septuagint* (NETS), supported by the International Organization for Septuagint and Cognate Studies and Oxford Publishers in progress from 2007 (<http://ccat.sas.upenn.edu/nets/> [access: 19.01.2022]), and the 2020 *Lexham English Septuagint. A New Translation* (ed. K.M. Penner) (Bellingham, WA: Lexham Press 2019).

- 11 M. Karrer – W. Kraus, *Septuaginta Deutsch. Das griechische Alte Testament in deutscher Übersetzung* (Stuttgart: Deutsche Bibelgesellschaft 2009).
- 12 See *La Bible d'Alexandrie* (Paris: Cerf 1986–[2023]) I–IX.1, XI.2, XII, XVII, XVIII, XX.1, XXIII.1.3–12, XXV.2.
- 13 N. Fernández Marcos – M.V. Spottorno Díaz-Caro (eds.), *La Biblia griega – Septuaginta* (Biblioteca de estudios bíblicos 125–128; Salamanca: Sígueme 2008–[2021]) I–IV; N. Fernández Marcos – M.V. Spottorno Díaz-Caro – J.M. Cañas Reillo (eds.), *La Biblia griega – Septuaginta. Nuevo Testamento* (Biblioteca de estudios bíblicos 129; Salamanca: Sígueme 2020).
- 14 *La Bibbia dei Settanta*. I. *Pentateuco* (ed. P. Lucca). II. *Libri storici* (ed. P.G. Borbone); III. *Libri poetici* (ed. C. Martone). IV. *Profeti* (ed. L.R. Ubigli) (Brescia: Morcelliana 2012–2019); A.G. Salvesen, "Introduction," *The Oxford Handbook of the Septuagint* (eds. A.G. Salvesen – T.M. Law) (Oxford: Oxford University Press 2021) 9; G. Toloni, "An Almost Unknown Translation of the Greek Bible into Italian," *BIOSCS* 36 (2003) 93–101.
- 15 A. Tronina explains that "The Greek text of the psalms differs so much from the Hebrew that, in order to preserve unity in the prayer of the whole Church, the Book of Psalms was in the Western Church the only book of the Bible translated only from Greek, never from Hebrew. As a result, churches in East and West prayed the same words, which were considered inspired. In addition to the liturgical aspect, the role of the psalms in the creation of patristic theology was also important. Numerous psalms in the version of the Septuagint had a messianic meaning for the fathers, completely invisible in the Hebrew text" (my own translation after M. Przyszychowska, "Wstęp," Grzegorz z Nyssy, *O tytułach Psalmów* [On the Titles of the Psalms] (trans., ed. M. Przyszychowska) (ŻMT 72; Kraków: WAM 2014) 6.
- 16 A. Tronina (trans.), *Psalter Biblii Greckiej* [Psalter of the Greek Bible] (Lublin: Redakcja Wydawnictw KUL 1996).
- 17 M. Wojciechowski (trans., ed.), *Grecko-polski Stary Testament – Księgi Greckie. Przekład interlinearny z kodami gramatycznymi i indeksem form podstawowych* (Prymasowska Seria Biblijna; Warszawa: Vocatio 2008).

books on 1664 pages attracted the attention of biblical scholars, philologists, the media and numerous believers, and was acclaimed as an event of a major significance for Polish Bible readers. The enthusiastic reception of the translation resulted in subsequent editions of the work, including illustrated ones, as will be presented in this paper.

2. The Polish Translation of LXX – Its Author, History and Editions

Remigiusz Popowski¹⁸ – his early life being marked with the anxieties and inconveniences of war and post-war times – pursued his academic career at the Catholic University of Lublin. He was a professor in classical philology, Greek linguistics and Greek literature of the Roman imperial period, the head of the Department of Greek Language and Literature of Late Antiquity. He was a member of numerous scientific associations and a winner of several awards and distinctions for his academic work, translations, services performed for the Catholic University and his *opus vitae*, the translation of the entire Septuagint into Polish. His major works include the translation of *The Imagines* of Philostratus the Elder, *Grecko-polski Nowy Testament. Wydanie interlinearne z kodami gramatycznymi* (The Greek-Polish New Testament. Interlinear Edition with Grammatical Codes) (1994) (together with M. Wojciechowski), *Wielki słownik grecko-polski Nowego Testamentu. Wydanie z pełną lokalizacją greckich haseł, kluczem polsko-greckim oraz indeksem form czasownikowych* (The Great Greek-Polish Dictionary of the New Testament. Edition with Full Localisation of Greek Entries, Polish-Greek Key and Index of Verb Forms) (1994), *Słownik grecko-polski Nowego Testamentu* (Dictionary of the Greek-Polish New Testament) (1997), *Nowy Testament. Przekład na Wielki Jubileusz Roku 2000* (The New Testament. Translation for the Great Jubilee of the Year 2000) (2000), *Testament dla moderatorów* (New Testament for Moderators) (2008, 2010) (with Lyman Coleman as editor of the marginalia and commentaries), *Grecko-polski słownik syntagmatyczny Nowego Testamentu* (Greek-Polish Syntagmatic Dictionary of the New Testament) (2008), *Septuaginta czyli Biblia Starego Testamentu wraz z księgami deuterokanonicznymi i apokryfami* (The Septuagint or Bible of the Old Testament with Deuterocanonical Books and Apocrypha) (from 2013), *Onomastykon Septuaginty* (Onomasticon of the Septuagint) (2013), *Grecko-polski Nowy Testament. Wydanie interlinearne z kluczem gramatycznym, z kodami Stronga i Popowskiego oraz pełną transliteracją greckiego tekstu* (Greek-Polish New Testament. Interlinear Edition with Grammatical Key, With Strong's and Popowski's Codes and Full Transliteration of

¹⁸ The biography of Remigiusz Popowski can be found in: A. Budzisz, "Curriculum Vitae ks. prof. dra hab. Remigiusza Popowskiego SDB," *Roczniki Humanistyczne* 54–55/3 (2006–2007) 5–12, http://www.kul.edu.pl/files/409/public/RH54-55z3/RH_54-55z3_01-Popowski_Biog.pdf [access: 20.05.2021]; A. Budzisz, "Ks. prof. R. Popowski," *Przegląd Uniwersytecki* 104/6 (2006) 13, http://www.kul.lublin.pl/files/66/przegląd/PU_06_comp_www.pdf [access: 20.05.2021]. For more information about the awards, distinctions and medals see: M. Szela, *Przekład Septuaginty Remigiusza Popowskiego na język polski i jego znaczenie dla kultury biblijnej w Polsce* (MA Thesis; Pontifical Faculty of Theology in Wrocław; Wrocław 2022).

the Greek Text) (2014) (with M. Wojciechowski). The favourable reception of the first translation of the Septuagint into Polish soon led to further versions which appeared as part of the Prymasowska Seria Biblijna, with the second edition corresponding exactly to the layout and number of pages of the first one, while the subsequent editions featured various changes and additions. The year 2014, apart from the reedition, saw an expanded volume of *Septuaginta, czyli Grecka Biblia Starego Testamentu wraz z księgami deuterokanonicznymi i apokryfami żydowskimi oraz onomastykonem* (Septuagint or Greek Bible of the Old Testament with Deuterocanonical Books and Jewish Apocrypha and Onomasticon) (2014). Regrettably, that very year Remigiusz Popowski died. In 2016, there appeared a *post mortem* translation by Remigiusz Popowski of the Greek Bible books, with the author's footnotes, without the apocrypha or the translator's introductions, but with the New Testament (the translation was also authored by him), under the title *Biblia pierwszego Kościoła* (The Bible of the First Church), noticeably edited, with the deuterocanonical passages in blue and the words of the Lord Jesus in red (also *agrapha*, e.g. from the Acts and the First Letter to the Corinthians).¹⁹ It was soon followed by *Ilustrowana Biblia pierwszego Kościoła* (The Illustrated Bible of the First Church), also without the apocryphal books, Popowski's introductions or footnotes, with deuterocanonical passages marked in dark blue and no special distinction for the words of the Lord Jesus in the NT. This edition is complete with one-page explanations addressed mainly to younger readers, 492 drawings by José Pérez Monter, 16 colour maps and a six-page schematic history of civilisation.

3. The Significance of the LXX Translation Into Polish

The publication of the first Polish translation of a text that is more than two thousand years old, which became "the first Bible of the Church and the Bible of the first Church"²⁰ and "the basis of the New Testament writings, providing quotations from the Old Testament in Greek and enabling the expansion of Christianity in the Roman Empire"²¹ must have aroused genuine enthusiasm. Since the conciliar documents opened up new possibilities for the re-use of the Septuagint in the development of new translations, the Greek Bible kindled genuine interest. Scholars emphasise that LXX "while containing texts absent from the Hebrew Bible and being at the same time a dignified ancient translation of it, is not just a translation. Nor is it just a book for the ancients, but should also be an extremely

19 It should be noted that the order of the books in this edition no longer follows the order from the first edition (which represented the order in Rahlfs' edition of *Septuaginta*); rather, it restores the traditional order, known from, for example, *Biblia Tysiąclecia* (Millennium Bible). The publisher also resigned from the double titles of the books and the transcription of Greek proper names used by Popowski.

20 W. Chrostowski, "«Gdy Bóg przemówił po grecku». Septuaginta jako świadectwo gruntownej transpozycji językowej," *Poradnik Językowy* 734 (2016) 65, http://www.poradnikjezykowy.uw.edu.pl/wydania/poradnik_jezykowy.734.2016.05.pdf [access: 11.01.2024].

21 W. Chrostowski, "Przedmowa redaktora naukowego 'Prymasowskiej Serii Biblijnej,'" *Biblia pierwszego Kościoła* (Prymasowska Seria Biblijna; Warszawa: Vocatio 2016) XIV.

valuable text for us. For its appearance can be put down to a genuine desire to know the Bible.”²² Moreover, it awakened “tremendous interest also in the context of ecumenical dialogue between different Christian denominations.”²³ The discussion on the Septuagint has been markedly enriched by the Qumran discoveries. The uncovered manuscript fragments “shed new light on the formation process of the biblical texts. It then became apparent that the differences between the Hebrew and Greek texts were not merely the fruit of the translators’ inventiveness.”²⁴ New translations into other languages²⁵ were accompanied by interlinear studies and text reconstruction. Biblical scholars acknowledge “an increasing return to the study of this venerable translation, and the question of determining its character, also in terms of inspiration.”²⁶ A society for the promotion of international Septuagint studies, The International Organization for Septuagint and Cognate Studies (<http://ccat.sas.upenn.edu/ioscs/>), was founded and since 1968 has published a journal devoted to the LXX, *The Journal of Septuagint and Cognate Studies*. New bibliographies on the Septuagint are compiled,²⁷ academic conferences are organised on a regular basis,²⁸ and 8 February is now considered to be the International Septuagint Day.

Some scholars sadly observe that the Pontifical Biblical Commission, in its 2014 document entitled *The Inspiration and Truth of Sacred Scripture*,²⁹ although it recognises that the Septuagint is the Christian Old Testament quoted by the evangelists, yet “in its reflection it does not assign a significant and adequate place to the Septuagint.” In paragraph 23, the term “original language” only refers to the Hebrew and Aramaic texts,³⁰ which reduces the LXX only to an ancient translation.

The publication of the first edition of the Septuagint in Polish met with many positive reviews and opinions in journals, the internet portals and even private blogs of not only biblical scholars, translation scholars but also ordinary believers.³¹ Both academics and other

22 P. Łabuda, “Septuaginta – pragnienie poznania Biblii,” *Tarnowskie Studia Teologiczne* 35/1 (2016) 174–175, <https://czasopisma.upjp2.edu.pl/tarnowskiestudiateologiczne/article/view/1721> [access: 11.01.2020].

23 R. La Déaut, “Septuaginta – Biblia zapoznana,” *RBL* 37/6 (1984) 454.

24 A. Rambiert-Kwaśniewska, review of Michael Timothy Law, *When God Spoke Greek. The Septuagint and the Making of the Christian Bible* (Oxford – New York: Oxford University Press 2013), *BibAn* 8/3 (2018) 461.

25 Salvesen, “Introduction,” 1.

26 K. Mielcarek, “Ku nowej koncepcji natchnienia LXX,” *Roczniki Teologiczne* 48/1 (2001) 2.

27 See “LXX Bibliography (2012–),” <https://williamaross.com/septuagint-bibliography-2012-onward/> [access: 12.12.2022].

28 18th Congress of the International Organization for Septuagint and Cognate Studies took place on 5–7 August 2022, <https://www.iosot2022.uzh.ch/en/ioscs2022.html> [access: 25.04.2022].

29 Pontifical Biblical Commission, *The Inspiration and Truth of Sacred Scripture. The Word That Comes from God and Speaks of God for the Salvation of the World* (Collegeville, MN: Liturgical Press 2014) 23: “All four gospels [...] frequently refer to the writings of the Old Testament, known especially in the Greek translation of the Septuagint but also in original Hebrew and Aramaic texts.”

30 S. Jędrzejewski, “The Septuagint in the Documents of the Pontifical Biblical Commission after the Promulgation of the Motu Proprio «Sedula cura»,” *Seminare* 38/4 (2017) 11.

31 Cf. M. Przeszychowska, “Polska Septuaginta – prawdziwa Biblia Tysiąclecia (a nawet dwóch tysiącleci),” <http://teologia.deon.pl/polska-septuaginta-prawdziwa-biblia-tysiaclecia-a-nawet-dwoch-tysiacleci/> [access: 15.03.2022]; M. Przeszychowska, “Czy ojcowie Kościoła znali Biblię Tysiąclecia?,” <http://teologia.deon.pl/czy-ojcowie-kościola-znali-biblie-tysiaclecia/> [access: 15.03.2022]; D. Szumotalska – M. Wilk, “Najlepsze

readers emphasise the novelty of the publication and its value for anyone interested in early Christian topics and deeper study of Scripture. An enthusiastic foreword and description of the newly published translation was prepared by the editor of the Prymasowska Seria Biblijna, Waldemar Chrostowski: “The translation of the Septuagint, the Greek Bible, into Polish is a truly historic event. The Septuagint is the first undertaking of its kind in the religious and theological culture of our country and the Septuagint is an absolutely unique work of art.” Popowski’s translation was acknowledged a work of great cultural significance also in another review, by Antoni Tronina, who emphasised that the Greek Bible “become[s] available to the Polish reader thanks to the magnificent task that Rev. Prof. Remigiusz Popowski undertook and masterfully executed.”³² In a similar vein, Jacek Salij hailed the Polish translation a truly royal gift left by Popowski before his departure to the House of the Father, “an event whose significance can hardly be overestimated; he predicted that “the appearance of the Septuagint in the Polish theological library will certainly stimulate theologians and biblical scholars to recall various old questions and raise new ones” and hoped that Polish philologists and biblical scholars would follow their French and Belgian colleagues and provide the translation of the Septuagint with a critical apparatus.”³³ Henryk Witczyk, a reviewer of the translation, claims that the publication of the Polish Greek Bible is an event comparable to the publication of the so-called Millennium Bible, which was produced on the occasion of the millennium of the Baptism of Poland, or the Poznań Bible published in the 1970s, while the author of the Polish translation of the Septuagint has permanently entered the history of the Polish school of translating biblical texts alongside Jakub Wujek or the authors of the aforementioned Poznań Bible.³⁴

Popowski’s translation has made it easier for readers who are not fluent in Greek to familiarise themselves with a work that has had an extremely important status for faithful communities of various denominations and creeds for more than two thousand years: a work oscillating from the status of the Greek Bible for the Jews of the time of Ptolemy, the early Christians and the Orthodox churches, the main source of quotations of the New Testament writings, to merely a translation, a witness to the original Hebrew text or an aid to biblical exegesis.³⁵

przekłady Pisma Świętego. Biblista radzi, jak czytać Słowo Boże,” <https://pl.aleteia.org/2018/11/15/biblista-polecana-najlepsze-przeklady-pisma-swietego-i-radzi-jak-samemu-zglebiac-slowo/> [access: 15.03.2022].

32 A. Tronina, “Septuaginta – wydanie drugie, poprawione i uzupełnione Biblii,” <http://teologia.deon.pl/septuaginta-wydanie-drugie-poprawione-i-uzupelnione-biblii/> [access: 19.03.2021].

33 J. Salij, review of *Septuaginta, czyli grecka Biblia Starego Testamentu z księgami deuterokanonicznymi, apokryfami żydowskimi oraz onomastykonem*. Przetłóżył, przypisami i wstępami opatrzył oraz opracował onomastykon ks. Remigiusz Popowski SDB, wydanie 3 zmodyfikowane, Prymasowska Seria Biblijna, Oficyna Wydawnicza VOCATIO, Warszawa 2014, ss. 1804, *Collectanea Theologica* 84/4 (2014) 233–237.

34 Henryk Witczyk speech “Review of the First Polish translation of the Septuagint” during the Presentation of the First Polish Translation of the Septuaginta by Fr Prof. Remigiusz Popowski SDB (December 4, 2013, KUL, Lublin).

35 Cf. Jędrzejewski, “Septuagint,” 13–15.

4. Translation Strategies and Techniques – A Clarification

Prior to the analysis of Popowski's major work, a theoretical clarification of selected translation-related terms may be required. The theory offers the whole gamut of approaches to the translation process and product: the problem of non-translatability of the source text owing to linguistic and cultural differences, the hybrid language or the third code of the target texts, translation universals and translation evaluation, along with the practical side of the translator's work.³⁶ A plethora of terms such as 'strategy,' 'technique,' 'procedure,' 'convention,' 'method,' 'equivalence,' 'correspondence' can be found with regard to the solutions adopted by translators. For the purposes of this paper, this abundance will be reduced to the most relevant to Bible translation.

Researchers mostly agree that some decisions apply to the text as a whole, while other decisions to particular problems. In this paper, I have assumed (following Krzysztof Hejwowski³⁷) that a strategy/convention³⁸ is a preferred way of proceeding throughout a text, depending on its purpose, type and audience, all of which generally boils down to the problem of whether to bring the reader closer to the text or the text closer to the reader. Translators first opt for one dominant strategy for the whole text from among a range of the following dichotomies offered in relevant literature: word-for-word or sense-for-sense translation; direct translation (which bases on borrowings, calques and literal translation) or oblique procedures (with transpositions, modulations and adaptation) (Jean-Paul Vinay and Jean Darbelnet); domestication (adapting the source text to the target culture) or foreignisation (retaining the source culture elements) (Lawrence Venuti); syntagmatic translation (mimicking the sentence structures with first equivalents) or functional translation (with equivalents sought to fit the function of a given phrase); semantic translation (faithful but flexible, taking into account the aesthetics of the text) or communicative translation (conveying contextual meaning so that the target text is as comprehensible to the reader as possible) (Peter Newmark); formal or dynamic translation (following the input text or creating the best natural equivalent for the output message not only in terms of meaning, but also style) (Eugene A. Nida); explicit or implicit translation (when the translators work is noticeable

36 For more on the translation theory, see selected materials (considered classic): P. Newmark, *A Textbook of Translation* (New York: Prentice Hall 1988); M. Baker, *In Other Words. A Coursebook on Translation* (London: Routledge 1992); J.-P. Vinay – J. Darbelnet, *Comparative Stylistics of French and English/ A Methodology for Translation* (Amsterdam: Benjamins 1995); M. Baker (ed.), *The Routledge Encyclopedia of Translation Studies* (London: Routledge 1998); J. Munday, *Introducing Translation Studies. Theories and Applications* (London: Routledge 2001); P. Fawcett, *Translation and Language. Linguistic Theories Explained* (Manchester: Saint Jerome 2003); K. Hejwowski, *Kognitywno-komunikacyjna teoria przekladu* (Warszawa: Wydawnictwo Naukowe PWN 2004); G. Palumbo, *Key Terms in Translation Studies* (New York: Continuum 2009); B. Hatim – J. Munday, *Translation. An Advanced Resource Book for Students* (London – New York: Routledge 2019).

37 Hejwowski, *Kognitywno-komunikacyjna*, 74–104.

38 'Convention' (Polish: konwencja) is the term used by Popowski ("Wstęp," *Septuaginta, czyli Biblia Starego Testamentu wraz z księgami deuterokanonicznymi i apokryfami*, 3 ed. [trans. R. Popowski] [Prymasowska Seria Biblijna; Warszawa: Vocatio 2017] XXII).

or hidden). It should be added that the interlinear translation is not considered by some to be a translation, but a mapping of the structure of the original to show its specificity.

A technique/procedure/method, on the other hand, is a specific solution to a given translation problem. Here we can mention reproduction (the use of an unassimilated word with possible naturalisation or transliteration, sometimes with additional clarification); syntagmatic translation (with or without complementary explanations); recognised equivalence (names of organisations, institutions, geographical names, anthroponyms, titles of works, quotations); functional or cultural equivalent (replacement of a phenomenon by another phenomenon known in the target culture); adaptations to the target culture; hyperonym (particularly when the *translandum* does not play a significant role in the input text); descriptive equivalent (a description or definition instead of a term); paraphrases, transpositions and modulations; reduction or expansion (removing or adding words); borrowing/transference; calque, simplification and neutralisation (of jargon, jokes, dialects); naturalisation (adaptation to the pronunciation and spelling rules of the target language); and explicitation techniques (including in-text clarifications, footnotes, appendices and other explanatory notes).

Additional techniques are mentioned when translating proper names: reproduction (copying the original name, transcribed if need be, with or without an explanation); modification (adaptation to the orthographic or grammatical requirements of the target language); substitution with a recognised equivalent; substitution with a devised equivalent; hyperonyms; translation; association; omission.³⁹

5. The Translation Strategy and Techniques Adopted by Popowski

More of a philologist than a Biblical scholar, Popowski provided the reader with an explanation of the strategies he had intended to employ. In the introduction to *Grecko-polski Nowy Testament*,⁴⁰ the interlinear translation of the New Testament, he distinguished four types of translation: (i) literal translation, which adheres to the morphological and syntactic structure of the original text; (ii) philological translation, which faithfully conveys the semantics of the original text, but takes into account its cultural context; (iii) artistic translation, which focuses on the artistic qualities of the text even if the original thought is to be abandoned; (iv) literary paraphrase, which preserves the main idea and sense without mimicking the content of individual sentences. In papers and introductions devoted to the Septuagint translation, Popowski claimed that his intention was:

³⁹ See also A. Rambiert-Kwaśniewska, "Problem of the Translation of Toponyms in the Septuagint Based on the Example of 'Wool of Miletus' (Ez 27:18)," *Wrocławski Przegląd Teologiczny* 28/2 (2020) 31–48.

⁴⁰ R. Popowski – M. Wojciechowski, *Grecko-polski Nowy Testament. Wydanie interlinearne z kodami gramatycznymi, z kodami Stronga i Popowskiego oraz pełną transliteracją greckiego tekstu* (Prymasowska Seria Biblijna; Warszawa: Vocatio 2014) XV.

(1) to produce a translation that would give the reader the feel of the Septuagint, even if the text would have to differ significantly from what is known as the Hebrew Bible, and

(2) to offer a literary translation, preserving the sense of the substrate, yet with the necessary transpositions to strike the right balance between a close rendering of the original Greek thought and the necessity to adapt it to Polish syntax and appropriate style.⁴¹

To achieve this end, the translator signals the need to overcome some lexical and grammatical problems: the inconsistency of textual quality from literal translation to paraphrase, clumsy sentences, lexical errors (missing words in dictionaries, neosemantisms), incorrect use of grammatical tenses or modes, numerals, participles, conjunctions, transliteration of Hebrew words unknown to the translator and even ellipsis.⁴²

As the translation theories emphasise the role of the target reader in the perception of a translation, so did Popowski, specifying that his translation is intended not only for specialists in biblical studies, but everyone fascinated by the Bible, ancient literature and culture, with at least a secondary education.⁴³

It needs to be added here that the Greek Bible is a special case because of the source text, the underlying language,⁴⁴ and the text type. Since the source text is already a translation, referred to as a “translation without the original” (Aleksander Gomola),⁴⁵ it contains numerous passages which are difficult to interpret and for which the existing Hebrew texts do not always offer an explanation – they only showcase the textual diversity.

In order to reach the two primary objectives formulated for this work: to bring the target reader closer to the Septuagint and ensure the literary quality of the target text, Popowski mainly employs a strategy we can recognise as foreignisation with a range of techniques that enable the recipient to have an insight into the ancient text – the translator preserves (i) the textual differences, (ii) the order of the books, (iii) the number and order of verses (which is particularly noticeable in the Book of Jeremiah and the Book of Proverbs); (iv) the books are doubly named; (v) syntactical errors (e.g. misleading sentence subjects, pronouns), logical mistakes and awkwardness of some sentences are left without being corrected, though footnoted; (vi) proper names are transcribed, (vii) those translated by the Septuagint interpreters are rendered in Polish; (viii) Hebrew words transliterated by the Septuagint authors remain unchanged; (ix) numerous sentences are translated literally with the use of first equivalents (though inconsistently). The translation is explicit; explanatory notes are provided to all the instances of mistakes, inconsistencies, unclear syntax; ellipses are completed while the insertions are marked with square brackets. As for the second

41 Popowski, “Wstęp,” XXII–XXIII.

42 R. Popowski, “Perypetie z Leksyką Septuaginty,” *Symbolae Philologorum Posnaniensium Graecae et Latinae* 18 (2008) 183–195.

43 Popowski, “Wstęp,” XXIII.

44 The source language is usually described as Greek koine, but the translator defines it as “translational Greek,” a kind of a hybrid language; see Popowski, “Perypetie,” 193.

45 A. Gomola, “Przekład biblijny jako kolebka przekładoznawstwa. Septuaginta w perspektywie zwrotu kulturowego w przekładzie,” *Perspektywy na przekład* (ed. M. Piotrowska) (Kraków: Wydawnictwo UJ 2021) 49.

objective, the intention to maintain the literary quality, the translator clearly avoids the syntagmatic translation, the structure of sentences varies, the distribution of grammar markers is different. One can also detect traces of the domestication strategy and functional changes that make the text closer to the target culture when it is important for the naturalness of the target text.

Textual Differences

The source text for this translation is the critical edition: *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*.⁴⁶ Obviously, since the source text for the Greek Bible differs from that of the Masoretic Text, the readers can make themselves familiar with the textual differences. By way of an example, only two will be quoted. In Gen 4:7 LXXPop “O nie! Czy jeśli właściwie złożyłeś ofiarę, ale niewłaściwie ją rozdzieliłeś, nie popełniłeś grzechu? Zachowaj jednak spokój. Przecież od ciebie zależy odwrócenie się od niego. Ty masz nad nim panować [Oh no! If you have offered the sacrifice properly, but distributed it improperly, have you not committed a sin? Remain calm, however. After all, it is up to you to turn away from it. You are to rule over it]” (my own translation) (LXXRahlps: οὐκ, ἐὰν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ).⁴⁷ In Deut 6:4 the Greek text reads: Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κριματά ὅσα ἐνετείλατο Κύριος τοῖς υἱοῖς Ἰσραὴλ, ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου Ἄκουε, Ἰσραὴλ. Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, which is rendered in LXXPop: “A oto nakazy i wyroki, które Pan skierował do synów Izraela na pustyni po ich wyjściu z Egiptu: Słuchaj, Izraelu, Pan, nasz Bóg, jest Panem jedynym [And here are the injunctions and judgments which the Lord addressed to the sons of Israel in the wilderness after their exodus from Egypt: Hear, O Israel, the Lord, our God, is the only Lord].”⁴⁸

Order of Books, Chapters and Verses

As mentioned, this translation follows Alfred Rahlfs’ order of books, chapters and verses.⁴⁹ To provide just a few examples, the Book of Tobit is followed by Four Books of Maccabees, the Book of Job is located between the Song of Songs and the Book of Wisdom, while Isaiah, Jeremiah, Ezekiel and Daniel appear at the very end of the canon, Second

46 A. Rahlfs – R. Hanhart (eds.), *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes edidit Alfred Rahlfs. Editio altera, quam recognovit et emendavit Robert Hanhart. Duo volumina in uno* (Stuttgart: Deutsche Bibelgesellschaft 2006).

47 Cf. NETS: “If you offer correctly but do not divide correctly, have you not sinned? Be still; his recourse is to you, and you will rule over him” (<https://ccat.sas.upenn.edu/nets/edition/01-gen-nets.pdf> [access: 12.12.2022]).

48 Cf. NETS: “And these are the statutes and the judgments, which the Lord commanded to the sons of Israel in the wilderness as they were coming out from the land of Egypt. Hear, O Israel: The Lord our God is one Lord” (<https://ccat.sas.upenn.edu/nets/edition/05-deut-nets.pdf> [access: 12.12.2022]).

49 It should be emphasised that in *Biblia pierwszego Kościoła* and *Ilustrowana Biblia pierwszego Kościoła* the traditional order is restored; see P. Waclawik, “Od Wydawcy,” *Biblia pierwszego Kościoła* (trans. R. Popowski) (Prymasowska Seria Biblijna; Warszawa: Vocatio 2017) XII; P. Waclawik, “Od Wydawcy,” *Ilustrowana Biblia pierwszego Kościoła* (trans. R. Popowski) (Prymasowska Seria Biblijna; Warszawa: Vocatio 2021) 10.

Esdras comprises the Book of Nehemias. The numbering of chapters can be exemplified by the Book of Jeremiah – chapter 26 in the LXX corresponds to 46 in TM, 27–28 in the LXX to 50–51 in TM, while 31 in the LXX is found as chapter 48 in TM (for more see LXXPop, 1443). Another example can be noticed in the Book of Proverbs: we see there chapters 24, 30 and 31 twice.

Double Naming of Books

The books bear two titles: one in the table of contents and in the header (e.g. the title *Księga Rodzaju* [the Book of Genesis]), whereas the second one is above the main body of the text (*Narodzenie* [Generations/Nativity]). Similarly, since the Books of Chronicles are rendered in LXXRahlfs with the use of the word *Paraleipomenon*,⁵⁰ the titles *Pomijanych Pierwsza* and *Pomijanych Druga* appears as the second book name apart from *Pierwsza Księga Kronik* (1 Chronicles) and *Druga Księga Kronik* (2 Chronicles)(cf. LXXPop, 527).

Syntactical and Logical Mistakes

The reader is also offered an insight into the syntactical mistakes and inaccuracies in the Greek text. The translator reveals in footnotes that he retained in the translation the unexpected changes of sentence subjects (Josh 24:5–6 “Egipcjanie dręczyli ich, Pan zatem uderzył Egipt za to, co on im uczynił i potem ich wyprowadził z Egiptu [The Egyptians tormented them, so the Lord struck Egypt for what it had done to them and then led them out of Egypt]” – και ἐκάκωσαν αὐτοὺς οἱ Αἰγύπτιοι, καὶ ἐπάταξεν κύριος τὴν Αἴγυπτον ἐν οἷς ἐποίησεν αὐτοῖς, καὶ μετὰ ταῦτα ἐξήγαγεν ὑμᾶς ἐξ Αἰγύπτου); ellipses of subjects (Ps 74:7 “[Sqd] bowiem nie przychodzi ze wschodu ani z zachodu [For (judgment) comes not from the east nor from the west]” ὅτι οὐτε ἀπὸ ἐξόδων οὐτε ἀπὸ δυσμῶν); problems with cases and pronouns (2 Esd 13:10–12 – incoherent use of pronouns “za nimi” [after them] and “za nim” [after him] και ἐπὶ χεῖρα αὐτῶν ἐκράτησεν Ἰεδαία υἱὸς Ἐρωμαφ καὶ κατέναντι οἰκίας αὐτοῦ. και ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Ἀτους υἱὸς Ἀσβανία. και δεύτερος ἐκράτησεν Μελχίας υἱὸς Ἡραμ και Ἀσουβ υἱὸς Φααθμωαβ και ἔως πύργου τῶν θαννουριμ. και ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Σαλουμ υἱὸς Ἀλλωης ἄρχων ἡμίσεος περιχώρου Ἱερουσαλημ, αὐτὸς και αἱ θυγατέρες αὐτοῦ; Ps 3:1 “Psalm dla Dawida” Ὑάλμὸς τῷ Δαυιδ); incorrect syntax or unclear fragments (Ps 138:16 “Twoje oczy widziały już mój zarodek, a w Twojej księdze wszystkie [me dni] będą zapisane; ale już wtedy są one ukształtowane, gdy żaden z nich jeszcze nie zaistniał [Your eyes have already seen my embryo, and in your book all (my days) will be written; but they are already formed when none has yet come into existence]” τὸ ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου, και ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται· ἡμέρας πλασθήσονται, και οὐθεῖς ἐν αὐτοῖς; 2 Esd 22:12 “dla Sarai Maraja” τῷ Σαραία Μαραία); logical problems (Deut 11:24 “od pustkowi i Antylibanu

50 NETS renders the title as *1 Supplements* and *2 Supplements*; <https://ccat.sas.upenn.edu/nets/edition/13-1suppl-nets.pdf> [access: 20.12.2022]; in Old Slavonic *паралитоменионъ* is left. Popowski explains it is *act. part. gen. pl.* that could be translated as ‘pomijanych/opuszczanych’ (of things omitted, left); this title is said to have been difficult to understand even by St Jerome himself, cf. LXXPop, 527.

[from the deserts and Antyliban]” ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου with an explanation that it should rather be “from the deserts to Antyliban”).

In order to preserve the correct sense of a passage, the translator is sometimes compelled to add auxiliary modal verbs to ensure the flow of the sentences, e.g. the verb form “może” [maybe/perhaps/may have] was inserted in Job 22:6–8 LXXPop (see n. 1): “Może brałeś zastaw od swoich braci bezzasadnie [...] Może nie podałeś wody spragnionemu [...] Może okazywałeś szacunek tylko temu, kto błyszczący przepychem [Maybe you took pledges from your brothers unjustifiably (...) Maybe you gave no water to a thirsty man (...) Maybe you showed respect only to the one who shines with splendour/opulence]” (ἠνεχούραζες δὲ τοὺς ἀδελφούς σου διὰ κενῆς [...] οὐδὲ ὕδωρ διψῶντας ἐπότισας [...]· ἐθαύμασας δὲ τινῶν πρόσωπον).

Transcription of Proper Names

Particular attention should also be paid to proper names. The author decided to use the technique of transcribing anthroponyms and toponyms to show the reader how they were pronounced by the Septuagint translators. In the Pentateuch, out of approximately seven hundred proper names, only few have the traditional form to which the Polish reader is accustomed: “Jakub” and “Ezaw” (Ἰακώβ and Ησαῦ), “Mojżesz” (Μωυσῆς), “Józef” (Ἰωσηφ), “Jozue, syn Nauego” (Ἰησοῦς υἱὸς Ναυη), the river “Jordan” (Ἰορδάνης), “Morze Czerwone” (ἐρυθράς). Even the name of Moses’ sister is “Mariam,” not “Miriam.” The traditional form is also used in the Book of Habbakuk, though in Hab 1:1 the LXX uses Ἀμβακουμ. Therefore, in Genesis we have “ogród Edem” (Εδεμ), “dęby Mambrego” (Μαμβρη), “Bajthel” (Βαιθήλ). In 3 Kings we identify “Eliu Thesbita z Thesbonu” Ἠλιου ὁ Θεσβίτης ἐκ Θεσβων (Ἠλίας in Mal 3:22), “góra Karmelowa” ὄρος τὸ Καρμηλίον, “Galaad” Γαλααδ; in the Book of Tobit we recognise three forms “Tobit/Tobith/Tobis” for Tobit’s father. It must be stressed that sometimes the transcription is consistent, and we can see two different name forms of the same protagonist if the Septuagint uses them this way, e.g. “Manasses/Manasse” Μανασσης/Μανασση (LXXPop, 302, n. 2, 888, n. 1), “Onan/Onas” Ωναν· οὗτός ἐστιν ὁ Ωνας (Gen 36:24 LXXPop and footnote). In transcription, the Greek χ is consistently written as ‘ch’, hence we have names such as “Choreb” Χωρηβ and “Chebron” Χεβρων (although the more established forms are “Horeb” and “Hebron”), “Chanaan” Χανααν instead of “Kanaan.”

Sometimes a minor inconsistency can be identified, when the name Καϊν has the form “Kain,” while Καιναν is transcribed as “Kajnan,” or one form of the genitive case for υἱὸς Ἀμισαδαί is used in Num 1:12 “syn [son of] Amisadaja” and another in Num 2:25 “syn [son of] Amisadajego.”

Translation of Denotative Proper Names

When the Septuagint gives proper names in a meaningful form, the Author of the translation under study also translates them. Hence we have “Życie” [Life] as the name of Eve (Gen 3:20 καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή, ὅτι αὕτη μήτηρ πάντων τῶν ζώντων); “Studnia Przysięgi” [The Well of the Oath] as Beer-Sheba (Gen 21:14 φρέαρ τοῦ

ὄρκου); “Gorycz” [Bitterness] (Exod 15:23 πικρία); “Objawienie i Prawda” [Revelation and Truth] as “urim and tummim” (Exod 28:30); “Władca” [Ruler] instead of Moloch (Lev 18:21 καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἄρχοντι); “Klątwa” [Curse] Ἀνάθεμα instead of “Chorma” (Lev 21:3); “Ociosany” [Hewn] as Pisgah (Deut 3:27 ἀνάβηθι ἐπὶ κορυφὴν Λελαξευμένου [λαξευτός ‘hewn’]). Sometimes a whole phrase is used as a translation of a proper name (Amos 6:13 οἱ εὐφραϊνόμενοι ἐπ’ οὐδενὶ λόγῳ, οἱ λέγοντες Οὐκ ἐν τῇ ἰσχύϊ ἡμῶν ἔσχομεν κέρατα “Cieszycie się **Tym, Co bez Wartości** i mówicie: Czy nie dzięki swojej sile zdobyliśmy **Rogi**? [You enjoy **What (is) Without Value** and say: Was it not through our strength that we gained/seized **Horns**]). Interestingly, when the LXX translators repeat the word “Lord” in lieu of the theonym with the Tetragram, Popowski repeats the word “Pan” as well (Ezek 13:20 διὰ τοῦτο τάδε λέγει κύριος κύριος – “dlatego tak mówi Pan Pan [therefore thus says the Lord Lord]”; Ezek 20:39; 34:20).

Transliteration of Hebrew Words Left in LXX

Contrarily, if the translators of the Septuagint transliterated Hebrew words instead of interpreting them, Popowski also left them in the text with appropriate explanations in the footnote, e.g. in 1 Chr 15:20–21 LXXPop we read “z cytrami o właściwościach *alajmothu* [...] z harfami *amasenith* dla wzmocnienia [with zithers with the properties of *alajmoth* (...) with *amasenith* harps for strengthening]” as the translation of ἐν νάβλαις ἐπὶ αλαιμῶθ [...] ἐν κινύραις αμασειθ τοῦ ἐνισχύσαι (cf. NETS “with nablasa on alaimoth [...] to support them with cinyras amasenith”).

Literal Translation

Another foreignisation technique that enables the readers to familiarise themselves with the structure of the source text is the literal translation of selected phrases. The author of the Polish text claimed that the translator should cling to the source text to avoid correcting the Septuagint.⁵¹ However, text analyses demonstrate that this technique was used inconsistently. Some fragments map the phrases and structures of the source text; in other instances, one can identify the functional translation.

The translator sometimes chooses the first equivalent, even if this may be surprising to the reader familiar with other translations: e.g. the word ἐρπετά in Gen 1:20–30, which is usually rendered as “living creatures” (e.g. in Bible translation approved by US Conference of Catholic Bishops), means ‘amphibians’ in Polish (LXXPop “płazy mające życie” ψυχῶν ζωῶν, “każdą istotę ożywioną należącą do płazów” πᾶσαν ψυχὴν ζῶων ἐρπετῶν); Lev 25:8 ἐπτὰ ἑβδομάδες ἐτῶν was translated as “siedem tygodni rocznych” [seven annual weeks]; in 3 Kgs (1 Kgs) 21:10 εἰ ἐκποιήσει ὁ χουὸς Σαμαρείας ταῖς ἀλώπεξιν παντὶ τῷ λαῷ τοῖς πεζοῖς μου is rendered literally “jeśli wystarczy pyłu z Samarii dla lisów całej mojej piechoty [if there is enough dust from Samaria for the foxes of all my infantry].” Lam 4:3 starts with Καὶ γε δράκοντες ἐξέδυσαν μαστούς – Popowski decided not to invent any other equivalent

51 LXXPop, 1425, n. 1.

in lieu of the literal translation of δράκοντες as “snakes” (“nawet węże podają swe piersi, by ssać mogły ich młode [even snakes give their breasts for their young to suckle]”) – since the snakes cannot breastfeed, the translator offers lengthy explanations about a possible mistake made by the Greek editor. Hab 1:14 LXXPop reads καὶ ὡς τὰ ἔρπετὰ τὰ οὐκ ἔχοντα ἡγούμενον “jak z płazami, które nie mają rozumu [like with amphibians that have no reasoning/mind],” but note 4 informs that ἡγούμενος should rather be translated as “leader, guide, superior” (cf. NETS “like crawling things that have no leader!”).

This technique, the literal translation to make the reader aware of the exact wording in the Septuagint, is not applied consistently, though. In numerous footnotes, Popowski revealed the source phrase and explained the reasons for the non-literal *translantum* he had decided on – mainly to adapt the text to the target culture and improve the literary style.

Note 3 to Judg 17:5 LXXPop (καὶ ἐνέπλησεν τὴν χεῖρα ἐνὸς τῶν υἱῶν αὐτοῦ – “wyświęcił jednego z synów [ordained one of his sons]”) shows that the literal translation should be “napelnił rękę [filled the hand]” (NETS “filled the hand from one of his sons”). A few more examples: in 2 Kgs (2 Sam) 17:4 the phrase ἐν ὀφθαλμοῖς Αβεσσαλωμ was translated as “ta myśl w ocenie Abessaloma [this thought in the opinion/assessment of Abessalom],” though literally – as the translator explains – it means “in Abessalom’s eyes”; Isa 43:4 ὑπὲρ τῆς κεφαλῆς σου is translated as “w obronie Twej osoby [protecting you/your person]” (literally “head”); Sir 50:15 ἐξ αἵματος σταφυλῆς – here the word “blood” was translated as “z soku winnego grona [from the juice of the grape].” In Jer 19:8 καὶ συριεῖ ὑπὲρ πάσης τῆς πληγῆς αὐτῆς the verb συρίζω was not translated literally as “hiss” but “sigh” (“wzdychać będzie nad jego nieszczęściem [will sigh over his calamity]”) to prevent incorrect overtones. Interesting explanations for the translation choices can also be found in note 4 to Ps 146:3 LXXPop ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν – Popowski changed the Greek “heart” into “soul” (“uzdrowia poranionych na duszy [heals those whose souls are wounded]”) because in the Polish culture, contrary to the Hebrew, the heart is a seat of feelings, not thoughts and reasoning.

Literary quality requires, furthermore, that sentences should not slavishly retain the structure of the source text as is the case with the syntagmatic philological translation. To this end, translators use then modulations and transpositions, paraphrases; they reduce or expand the number of words in the phrase to be rendered into another language. The very first chapter of the target text demonstrates that Popowski never mimics the input sentence structure. He departs from traditional solutions, e.g. ἐν ἀρχῇ is not rendered with the typical prepositional phrase “in/at the beginning,” but with an adverb “najpierw Bóg stworzył niebo i ziemię [first, God created the heaven and the earth].” The adjective καλός is expanded in translation to “dobre i piękne” [good and beautiful],” because the translator acknowledged that its semantic scope is too broad to be rendered with one attribute. In another example, due to the cultural background, the Polish translator decided to use the technique of expansion with additional adjectives in Songs 2:2 (προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου – “Niech jak deszcz zyciodajny przyjdzie zostaną me słowa; niech me prorokowanie osiądzie jak rosa ożywcza [May my

words be received like a life-giving rain; may my prophecy fall like a reviving dew]”): “ży-ciodajny” (life-giving) and “ożywcza” (reviving) in order to avoid negative connotations, contrary to the sense of the source text, with rain and dew, which could invoke gloomy days in the Polish climate.⁵²

Descriptive translation studies apply the methodology of corpus linguistics, studying texts not only qualitatively, but also quantitatively. An insight into the translation strategies may be offered through the distribution of various grammatical markers (e.g. conjunctions, sentence length, punctuation, typical collocations, word clusters, key words).⁵³ By way of an example, the analysis of the distribution of conjunction *καί* in the Pentateuch shows that the Greek text contains about 11,700 occurrences, while the Polish text about 4,600 occurrences of conjunctions ‘i’, ‘a’, and ‘oraz’ (all of them mean ‘and’) (in Gen 1:1–5, we can see *καί* twelve times, while in the Polish text ‘i’ occurs five times, and ‘a’ two times). One may justifiably infer that a purposeful strategy lies behind these numbers to depart from the source word order.

1:1 Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν **καί** τὴν γῆν.

“Najpierw Bóg stworzył niebo **i** ziemię [First, God created the heaven **and** the earth].”

1:2 ἢ δὲ γῆ ἦν ἀόρατος **καί** ἀκατασκεύαστος, **καί** σκότος ἐπάνω τῆς ἀβύσσου, **καί** πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

“Ziemia jednak była niewidoczna **i** niewyposazona. Ciemność zalegała nad otchłanią, **a** tchnienie Boga niesło się nad wodami [The earth was, however, invisible **and** unequipped. Darkness was/hanged over the abyss, **and** the breath/spirit of God hovered over the waters].”

1:3 **καί** εἶπεν ὁ θεός Γενηθήτω φῶς. **καί** ἐγένετο φῶς.”

“Bóg zatem rzekł: «Niech się stanie światło», **i** światło nastąpiło [God then said: «Let there be light», **and** light came into being].”

1:4 **καί** εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. **καί** διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς **καί** ἀνὰ μέσον τοῦ σκότους.

“**I** widział Bóg, że ono jest dobre **i** piękne. Wtedy oddzielił Bóg światło od ciemności [**And** God saw that it is good **and** beautiful. Then God separated light from darkness].”

1:5 **καί** ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν **καί** τὸ σκότος ἐκάλεσεν νύκτα. **καί** ἐγένετο ἑσπέρα **καί** ἐγένετο πρωί, ἡμέρα μία.

“Światło nazwał Bóg dniem, **a** ciemność nazwał nocą. Minął wieczór **i** minął poranek – dzień pierwszy [The light God called day, **and** darkness (God) called night. The evening **and** the morning passed, day one].”

Even a cursory overview of the initial fragment demonstrates that the author of the Polish translation, although complies with the intention to offer the Polish readers a text that would enable them to familiarise themselves with the Greek text, never imitates the input sentences, introducing paraphrases, dissimilar punctuation, expansion, different distribution of sentences and grammatical markers.

52 LXXPop, 986, n. 4.

53 For more information, see T. McEnery – A. Wilson, *Corpus Linguistics* (Edinburgh: Edinburgh University Press 1996); T. Piotrowski, “Językoznawstwo korpusowe – wstęp do problematyki,” *Językoznawstwo w Polsce. Stan i perspektywy* (ed. S. Gajda) (Opole: PAN – Uniwersytet Opolski 2003).

Conclusions

Undoubtedly, the contemporary translation of the Greek Bible into Polish by Remigiusz Popowski is of great importance for Bible readers in Poland and deserves further research due to a number of reasons: the historical and ecumenical significance of the Septuagint, the demand for new translations from original languages, a growing interest in the Greek Bible not only among Bible scholars and engaged believers, the encouragement from the Church authorities, and for comparative purposes. The two primary goals Popowski set himself for this important task were to provide the Polish reader with a text that presents the content of the ancient Septuagint and to ensure the quality and style of a literary piece of work. To this end, the translator adopted the explicit strategy of foreignisation with its range of techniques: transcription with naturalisation and translation of proper names, descriptive equivalents, invented equivalents, functional equivalents, in-text explicitation and footnotes, appendices and explanatory notes. The extent of foreignisation is not unlimited, selected domestication techniques can also be detected (e.g. invented equivalents that match the target culture, rather than the source *translandum*). It should be concluded that the author of the Polish text successfully implemented the strategies he had outlined. The target text captures the textual basis while syntagmatic translation is avoided, even tough particular solutions may be challenged.

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