

**Abstract:** The endeavor of translating the sacred text into a vernacular language faces, among others, a problem that doesn't stem from the scarcity of the target language, the ambiguity of the message, or the translator's competence in the source language, in general. There are several biblical fragments, especially in the Old Testament (e.g. the list of foods fit vs unfit for consumption, according to the Jewish law), that convey a perfectly understood general meaning while the exact *designation* of one or more given word(s) from the original text has been lost – due to cultural, geographical and other types of differences between the civilization that has produced the text and the one that, at some point in history, receives it. Yet, the omission of such a given word in the process of translation does not represent a valid solution, since the text holds its sacredness by observing precisely its form.

The close reading of various solutions applied by different translators in the process of rendering the form and content of *Leviticus* 11, 22, mainly from Greek and Latin into Romanian, from the 17<sup>th</sup> to the 21<sup>st</sup> century, leads to the conclusion that, among the translating options that have managed to preserve both the *meaning* and the *formal integrity* of the sacred text, the intuitive filling of a “blank” in a row might have been a common solution.

**Keywords:** biblical translation, principles of translation, contextual ambiguity, cultural differences, *Leviticus* 11, 22.