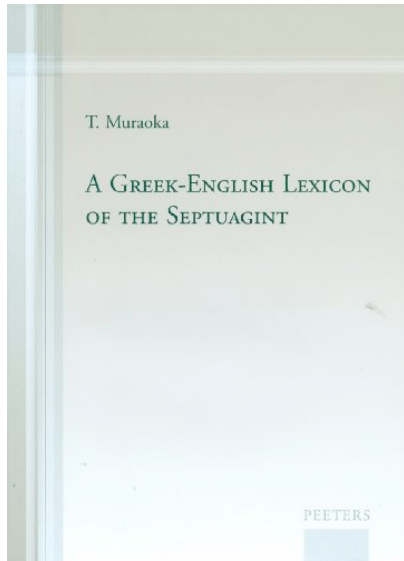


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Muraoka, T.

A Greek-English Lexicon of the Septuagint

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Takamitsu Muraoka's *Lexicon* marks a high point in the history of septuagintal lexicography. One of the most well-known among the earlier works is F. Schleusner's *Novus thesaurus philologico-criticus: Sive lexicon in LXX et reliquos interpretes Graecos ac scriptores apocryphos Veteris Testamenti* (Leipzig, 1820–21). Schleusner's book is primarily an amplification of J. Christian Biel's *Novus thesaurus philologicus sive lexicon in LXX* (ed. E. H. Mutzenbecher; 3 vols.; The Hague, 1779). In recent times, students have been grateful to Friedrich Rehkopf for providing a bare-bones vocabulary list, with some statistical analysis: *Septuaginta-Vokabular* (Göttingen: Vandenhoeck & Ruprecht, 1989). In 1992 and 1996, a team of scholars (J. Lust, E. Eynikel, K. Hauspie) produced *A Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft). This last publication included a statistical feature that improved on Xavier Jacques, *Index des mots apparentés dans la septante* (Subsidia biblic; Rome, 1972; in English, *List of Septuagint Words Sharing Common Elements* [Rome, 1972]).

All the preceding products, in whole or in part, exhibit the long-established practice of defining vocabulary entries, or lexemes, with one-word translation equivalents. Muraoka moves beyond this practice by offering definitions. These appear either in an amplified form in which a given lexeme is explained through sets of words that demark its various boundaries of meaning or in a brief term that resembles a gloss but functions as a

definition. This procedure invites comparison with the method used in the third English-language edition (BDAG; Chicago, 2000) of Walter Bauer's lexicon of the New Testament. Especially important for elucidating Muraoka's distinctive presentation are his introductory paragraphs titled "Definition and translation equivalents" (p. xii).

The following list describes, here and there in accompaniment with my comments, the different formulae and formulaic combinations used in entries. Dominating them all is Muraoka's signature-embedding technique that gives specificity to the meaning of a lexeme in various contexts.

(1) Entry with definition in gloss form: When the headword requires no amplified definition, an italicized one-word defining gloss is frequently offered: For example: "αὐθάδεια *arrogance*"; "ἄφιξις *arrival*." Many times the defining gloss is followed by a referential specification, which contributes to the process of definition. Thus: "αὕξησις *increase in prestige: of temple, 2M 5:16. Cf. αὕξάνω.*" Similarly "ἄφθορος *uncorrupted: w. ref. to virgin.*"

(2) Entry with amplified definition and translation gloss: "ἀτοσχεδίως *without previous planning, 'by mere chance': Wi 2:2.*" Similarly, the entry ἀτίχα: "*without long interval from the point of reference: 'shortly,' 4M 1:12; 2:8. Cf. εὐθύς.*"

(3) Entry with amplified definition and without a gloss but with specific referents and embedded lexeme in portions of text: "ἀφαίρεμα that which has been deducted in advance and set apart: a sacrificial animal and a cogn. obj., τὸν βραχίονα τοῦ -ατος ... ὃς ἀφήρηται Ex 29:27; Le 14:21," etc. In this entry and others of similar form, a translation of the textual portion with its embedded lexeme might well have clarified what the amplified lexeme means in plain terms.

(4) Entry with amplified definition minus gloss in one section; then without an amplified definition in a second major division: "ἀλλή 1. *a fairly large enclosure within a building ... 2. dwelling-place,*" with a set of referents, sparrows and a king, thereby contributing to specificity. Here in 2, as Muraoka comments in his introduction (xii) and as noted above, the single-word rendering serves as a definition and conveyer of a central sense.

(5) A glance at the entry φήμη reveals Muraoka's basic format in connection with a multivalent lexeme: "*that which is talked about openly, 'report, rumor.'*" The italicized portion marks the definition. This part of the entry is followed by aspectual notation in terms of positive and pejorative usage: "ἀγαθή Pr 15:30; δυσμενῆς 'malicious' 3M 3:2; 2M 4:39. Cf. ἀκοή." Here, two subdivisions (a) "in good sense" and (b) "pejorative" would have been helpful in clarifying the position of 2 Macc 4:39 in the sequence offered,

namely, that it contains a pejorative aspect, but without the inclusion of *δυσμενής*. In the present form of the entry, readers themselves are expected to draw the latter conclusion. At *θρασύς* related polarities are laid out explicitly.

As indicated above, in a number of entries what appears to be a gloss does duty as an amplified definition, but in some entries closer inspection would reveal that the receptor language is too multivalent in the use of the adopted term to provide a precise fit. Thus, “*to desert*” has in English too broad a range of usage to do justice to *αὐτομολέω*. A truly amplified definition is required, under which the aspects of a soldier changing sides and a child running away from parental authority can be differentiated through subdivisions, such as “a” and “b.” To avoid the gloss trap, against which Muraoka warns in the introduction, an expanded definition in this case might be considered: “move or go in dissatisfaction from one circumstance or arrangement to another.” An associated problem appears in the treatment of *διεκβολή*, where we have in section 2 an excellent demonstration of amplified definition: “*point reached by going through, i.e. end-point.*” On the other hand, section 1 offers as definition the gloss-like “*way out.*” The amplifications that are given indeed clarify the definition-gloss, but in English “way out” is ordinarily used metaphorically for a course of action signifying a maneuver out of a difficulty. In Ezek 48:30, Obad 14, and Jer 12:12 the noun is used differently, in a spatial sense.

The treatment of *ὑπόθεσις* falls under similar scrutiny. In section 1 the definition “*plan of action: Es 6:3 L [Lucianic recension]*” is clear and appropriate. Section 2 reads: “*rule of action, principle.*” If “*principle*” serves as an alternate for “*rule of action,*” the definition “*rule of action*” might well have been reworded, for 4 Macc 1:12 does not refer to action taken but to a preliminary proposition made in a discourse. Such an observation worded as an amplified definition would make the rendering “*principle,*” which is multivalent in English, clear and appropriate.

Ultimately, all of these examples demonstrate the many and varied ways in which Muraoka thrusts the meaning of a given lexeme before the readers. This he does in fresh and innovative ways. At the same time, he would acknowledge that some of them invite the reader to be on special alert.

One might be tempted to ask for more in a work already filled with extraordinary treatment of a lexical base replete with notorious problems. One could note, for example, that no information about capacity is supplied for terms relating to measure. Thus *σάτον* is simply described as “a Hebrew dry measure,” with a clause from Hag 2:16. A *ἴν* is noted as “an Egyptian and Hebrew measure,” with a clause from Exod 29:40. Under *κόρος*, some detail as to use is offered: “a dry measure, ‘homer’: Le 27:16 (of barley); Nu 11:32 (of quails).” Archaeologists have suggested probable capacities, and some of their information

might have added color to such entries. But since there is no general standard for presenting lexicographical information, Muraoka can be at ease in choosing the amount of data he wishes to include. Hence he should also not be criticized for lack of more references to learned commentary on specific passages. These can be put on hold for another edition, should Muraoka so choose. His acquaintance with studies relating to linguistic features of the Septuagint is immense, and users can do themselves a favor by absorbing some of the information to be found in the vast bibliographic repertoire (xxv–xl).

Included in the list of abbreviations (xix–xxiii) is a very important subset titled “Other Symbols” (xxii–xxiii), which, in addition to the information about the use of semicolons (xiii–xiv), guides one through the intricate presentation of data relating to a given lexeme. At the end of the volume (753–57), Muraoka provides a list of lexemes “entered in Hatch and Redpath’s concordance but not covered in this lexicon.” He states that “with a few exceptions all transliterations of Semitic words have not been covered either” (753).

Readers will delight in Muraoka’s vivid diction, for example, at ἐνδελεχίζω: μῦθος ἄκαιρος “an ill-timed story”; at ἐνεχυράζω, “stop putting a deadline on the Lord’s intentions”; at ἐξαλλάσσω, “his ways are weird”; at ἐξυπνώ, “wake up from a wrong mind-frame”; at εὐοδόω, “his journey will be complete without a hitch”; at ἤχος, “that which sounds like, and smacks of, firm confident counsel”; at καλλωπίζω, “to catch the eye of men.” ἀνταπόδομα b is well rendered “kick-back,” but since that word has more than one sense in English, a qualifying phrase is needed, such as, “in political negotiations.”

Users of this lexicon will surely conclude that Professor Muraoka has given lexicographers a much-needed stimulus for creative engagement in their craft and that he has in particular taken on the challenge of septuagintal semantic hazards with panache. He has indeed produced what will serve as fundamental material for editions that are certain to refine what is already very choice grain.