

which was the creation of the Negro Department of the General Conference in the first decade of the twentieth century.

Readers will find this book immensely helpful. Though it is lengthy (440 pages), it reads quickly and interestingly, a testament to the author's ability. I highly recommend it and applaud Morgan for a well-researched, well-written, scholarly biography that fills a gap in African American and denominational religious history.

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Muraoka, T. *A Greek-English Lexicon of the Septuagint*. Leuven: Peeters, 2009. xl + 757 pp. Hardcover, \$138.00.

This volume is an expanded version of the lexicon published in 2002 and reviewed previously in *AUSS* 45 (2007): 277-278. The coverage of that volume was "Chiefly of the Pentateuch and the Twelve Prophets" and was itself an expansion of a 1993 volume dealing with the Twelve Prophets. Septuagint lexicography has been on Muraoka's mind at least since his publication on the subject as early as 1984! This volume, then, is the completion of an expanding project. Like its predecessors, it begins with an Introduction, which outlines the scope of the project. The lexicon covers the entire LXX including the so-called "apocrypha," proto-Lucianic 4 Kgdms, Antiochene text of Judges and that of codices A and B, the Old Greek and Alpha text of Esther, the Old Greek and Thedotonic versions of Daniel, Job, a later recension of Sirach, both Tobit versions from the Hanhart edition, and the Prayer of Manasseh (Ode 12).

As in his prior versions, Muraoka recounts his approach to lexicography. His concern is with the LXX primarily as a Greek document, to "try to find out what sense a reader in a period roughly 250 B.C.–100 A.D. who was ignorant of Hebrew or Aramaic might have made of the translation" (viii), though Muraoka did compare the LXX with those texts in his work. An alternative is to understand the LXX Greek in relation to its Semitic original, as in *A Greek-English Lexicon of the Septuagint* as compiled by J. Lust, E. Eynikel, and K. Hauspie (rev. ed. [Stuttgart: Deutsche Bibelgesellschaft, 2003]). Muraoka regards the language of the LXX to be a "genuine representative of the contemporary Greek . . . of the Hellenistic and Early Roman periods" that is necessarily "influenced by the grammar and usage of Aramaic and Hebrew," which, of course, varies from one translator to the next (ix).

The textual bases are the Göttingen critical editions, where completed, otherwise from Rahlfs's *Handausgabe* (1935), with occasional use of the *Cambridge Larger Septuagint*. Only on a rare occasion does Muraoka depart from these. As a "fully fledged lexicon" (x), this volume provides morphological, syntagmatic, paradigmatic, and semantic information. What differs from the prior edition seems to be the removal of his (very helpful!) Semitic background information. The prior edition listed corresponding Hebrew terms for entries, whereas that seems to be removed since it "is not integral to LXX lexicography" (xv). He

remarks in a footnote (xvi, n. 35) that he does hope to provide that information in a separate publication as he has done with the 1998 Baker edition of the Hatch and Redpath's *Concordance the Septuagint*. This is an understandable but unfortunate omission, for which one will need to return to Muraoka's earlier edition, forthcoming work, or the Lust volume.

Muraoka's outline of his "working methodology" (x-xi) cites the need for more context than that provided by Hatch and Redpath for accurate lexicographical work. One requires analysis of semantically related lexemes to establish "the semantic 'profile' of the word concerned." This necessarily allows the lexicographer to distinguish between it and like words, determine what sort of adjective a given noun is qualified by, or what sort of nouns or nominal entities a given verb takes as its grammatical subject or object. This description is followed by some examples and references, along with a helpful articulation of what Muraoka conceives as true "definitions" rather than simple translation equivalents. The introduction to the lexicon is followed by a list of abbreviations and key to symbols (xix-xxiii), an extensive bibliography (xxv-xl), and at the very end a list of lexemes found in Hatch and Redpath, which are primarily variant readings not accounted for in the present work (753-757).

The layout (described in full on pp. xi-xvi) provides three parts to each entry in identical form to prior editions. The first section provides the bold-faced headword, along with morphological information and symbols designating the scope of data considered. The second section is the main body of any entry, defining senses of the headwords and describing its usage. A "sense definition" is given with occasional listing of a translational equivalent(s) enclosed with single quotes is marked off by a colon from the following description of the uses of the headword in the sense so defined (xiii). Muraoka's third section lists, where appropriate, a word or group of words semantically associated with the headword. The final section from the prior edition, concerning the relationship between the LXX and its Hebrew original, has been removed from this edition.

As with prior editions, the strength of Muraoka's lexicon is its preference for a true "definition" rather than simple "translation equivalents." Indeed, this is an important distinction between it and the other English LXX lexicon, that of Lust et al. The problem of prior editions of the lexicon, which provided a bibliography but no connections to the lexical entries, has been resolved. Lust's lexicon also provides bibliographic references (where they exist) to articles and portions of books (especially in *L'Bible d'Alexandrie* volumes) specifically related to the particular entry under consideration. For this information, one can still consult the new Muraoka volume together with that of Lust with profit. I find myself keeping both within reach while working in the LXX. Yet the comprehensive nature (9,548 lexemes!), up-to-date texts and methodologies, and careful attention to semantic domains exclusively within the word's *Greek* contexts renders Muraoka's careful work a reliable guide for LXX research.

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