CHAPTER FOUR

EXCURSUS

SEMANTIC STUDY OF SPECIFIC LEXEMES

In this excursus I intend studying in more detail some of those unique Greek lexemes that have been used by the translator and that can perhaps provide insight into the approach this translator adopted towards his subject matter and consequently into the translation itself. It stands to reason that not all lexemes will be of equal importance. I therefore concentrate on the *hapax legomena* which I located in each chapter of LXX Proverbs.

*Hapax legomena*

*Proverbs 1*

As stated already Prov 1 has two *hapaxes*, ἵπευθυνος (verse 23) and καταχαρώ (verse 26). As far as their distribution is concerned, two aspects are important. Both are applied in extra-biblical Greek sources. In the first case, the adjective ἵπευθυνος appears to be used in classical and other Greek sources. On the one hand, it is used by Plato, Aeschylus, Aesop, Demosthenes, Plutarch, etc., and on the other hand, it also appears in later writings, for example, Josephus, Clemens Alexandrinus, Eusebius, Joannes Chrysostomos and Origen. Significantly there are no examples from the NT. Depending on how the passage is dated, it is possible that the translator could actually have borrowed the lexeme from classical Greek sources. In this regard it should be remembered that this lexeme does occur as a plus in this passage, which must mean that he had to go to some lengths to obtain an appropriate Greek rendering.

καταχαρώμαι acts as an equivalent for יָד. This Greek verb occurs, *inter alia*, in Hdt 1.129 and 7.239; Alciphr 2.4; IG 14.2410 and Supp Epigr 2.844. A&G mention a passage from 1 Cl 57:4,
where it is also used. It does therefore appear in early as well as late writings from which it could have been borrowed by the translator.

Proverbs 2

\( \delta \iota \alpha \sigma \tau \rho \omicron \phi \upsilon \) (verse 14) and \( \kappa \alpha \mu \mu \pi \upsilon \rho \omicron \omicron \) (verse 15).

\( \delta \iota \alpha \sigma \tau \rho \omicron \phi \upsilon \) appears in classical Greek writings as well as in sources from the post-Christian era, such as Eusebius and Origen. There are, however, no examples from the NT itself. In the current context it is used as the equivalent for \( \nu \varphi \iota \tau \nu \mu \eta \), which is found in Prov 2:12, too. However, there it is translated by means of \( \pi \iota \sigma \tau \varsigma \varsigma \) in conjunction with the negative particle \( \mu \eta \delta \epsilon \nu \). The Hebrew lexeme \( \varphi \iota \tau \nu \) has the connotation of “turn, reverse, change into”. In both these contexts the translator has stressed the negative nuances, using different Greek lexemes in each case. The implication of “perversion” appears in Arist EE 1227a21; Plb 2.21.8 and Plu 2.520c as well. Hp Fract 16 “fractured limb”. A&G mention a related lexeme, the verb \( \delta \iota \alpha \sigma \tau \rho \omicron \phi \omicron \epsilon \omega \), in the early Christian era, which occurs \( \text{inter alia} \) in 2 Cl 8:2 “to pervert”, as well as in the NT (Mt 17:17; Lk 9:41 and Acts 20:30).

According to HR \( \kappa \alpha \mu \mu \pi \upsilon \rho \omicron \omicron \) is another \( \text{hapax} \) and it has \( \text{N} \) as underlying text. The Greek lexeme does occur in other Greek sources. Homer uses it to describe “bent bows” in Ili 3.17 and as a description for “curved wheels” in 722. It also appears in h Cer 308 Solon; 13.48 and Pi I 4.(3).29. According to A&G it is not used in early Christian literature, such as the NT. I have also not located any appropriate NT examples from the TLG.

Proverbs 6

\( \epsilon \pi \iota \nu \nu \sigma \tau \alpha \zeta \omicron \) (verse 4); \( \iota \delta \iota \omega \theta \varsigma \) (verse 8); \( \mu \alpha \theta \epsilon \iota \omega \) (verse 8); \( \epsilon \rho \gamma \alpha \tau \varsigma \varsigma \) (verse 8); \( \epsilon \mu \iota \pi \alpha \rho \alpha \gamma \iota \nu \omicron \omicron \iota \) (verse 11); \( \alpha \delta \omicron \kappa \nu \omicron \omicron \) (verse 11); \( \kappa \nu \nu \nu \epsilon \omicron \mu \alpha \) (verse 13); \( \epsilon \gamma \kappa \lambda \omicron \iota \omicron \omicron \omega \) (verse 21).

\( \epsilon \pi \iota \nu \nu \sigma \tau \alpha \zeta \omicron \) (verse 4) refers to \( \pi \rho \iota \kappa \nu \mu \eta \). The Greek verb also appears in other early Greek sources. LS quote only Plut Brut 36; Luc Bis Acc 2; Agath 4.18 in this regard. TLG mention additional examples, for instance, Gregorius Nyssenus and Basilius Caesariensis. A&G make no mention of this lexeme. The underlying