THE SEMANTIC ORGANIZATION OF THE ENTRY ΓΙΝΟΜΑΙ IN GREEK NEW TESTAMENT LEXICONS. A COMPARATIVE STUDY

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> For my friend and colleague
> Juan Barreto, retired professor
> at the Faculty of Classical Philology
> (University of La Laguna, Tenerife)
> and, above all, an illustrious researcher
> of the Gospel of John.[1]

ABSTRACT

After consulting the entry γίνομαι in the Louw-Nida *(L-N)* and Bauer-Danker *(BDAG)* Greek New Testament dictionaries, it is found that these dictionaries do not explain why γίνομαι changes in meaning and translation in the different contexts and which criteria are followed for the organization of this entry. In the first part of this paper we present an abbreviated entry of what will appear in the sixth fascicle of the *Diccionario Griego-Español del Nuevo Testamento (DGENT)* in process of publication, and a new organization of it is proposed considering the various aspectual values of γίνομαι that cause the changes in meaning and translation in context. After that we present a brief criticism of this entry in the cited dictionaries to finish comparing their definitions –when given– with those of the *DGENT*.[2]

KEYWORDS: Semantics, Lexicography, New Testament Greek.

LA ORGANIZACIÓN SEMÁNTICA DEL LEMA ΓΙΝΟΜΑΙ
EN LOS DICCIONARIOS GRIEGOS DEL NUEVO TESTAMENTO.
ESTUDIO COMPARADO EN INGLÉS

RESUMEN

Tras consultar el lema γίνομαι en los diccionarios del Nuevo Testamento griego de Louw-Nida *(L-N)* y Bauer-Danker *(BDAG)* se constata que estos no explican por qué γίνομαι cambia de significado y traducción en los diferentes contextos ni dicen cuáles son los criterios seguidos para la organización del lema. En la primera parte de este artículo se presenta de modo abreviado este lema que aparecerá en el sexto fascículo del *Diccionario Griego-Español del Nuevo Testamento (DGENT)*, en proceso de publicación, y se propone una nueva organización del mismo considerando los valores aspectuales de γίνομαι que producen los cambios de significado y traducción en contexto. A continuación se hace una breve crítica de este

lema tal y como aparece en los citados diccionarios, para terminar comparando sus defini-
ciones –cuando se dan– con las del *DGENT*.

PALABRAS CLAVE: Semántica, Lexicografía, Nuevo Testamento griego.

The aim of this study is to propose a new way of organising the entry for γίνομαι to reflect the different meanings[3] of this verb, taking into account its aspectual values. To this end we apply Juan Mateos' theory presented in his work *El aspecto verbal en el Nuevo Testamento* (1977). In order to organise the various meanings of this entry we also follow the method and methodology described in the works of Mateos, Juan (1989): *Método de análisis semántico aplicado al griego del Nuevo Testamento* and our *Metodología del Diccionario griego-español del Nuevo Testamento,* both recently translated into English.[4] At the conclusion of this study we shall present some brief observations on the methodology followed by *L-N* and *BDAG* when structuring this entry in their respective dictionaries, together with a comparative table of the definitions from these two dictionaries and those proposed by us in the coming fascicle VI of our dictionary.[5]

According to Mateos (1977: 19-29), the aspect expressed by a verbal form in context depends on three factors in combination:
1) The aspectual seme[6] or semes included in the sememe nucleus of each verbal lexeme[7] (lexematic aspect),

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[1] This research was presented at SBL in Montreal (2015). As I was unable to collaborate with my colleagues in the journal volume dedicated to Prof. Juan Barreto in 2019, I submit this article for the current volume.

[2] Special thanks is warranted to Dr. Marta Merino for her proposal for how to structure this lexical entry, which was reviewed by GASCO (Grupo de Análisis Semántico de la Universidad de Córdoba - Semantic Analysis Group of the University of Cordoba).

[3] *Meaning* is "the information contained and transmitted by a term in isolation or in context". In semantic terms it is "the group of distinct traits or semes of a lexeme or sememe", cf. Peláez - Mateos, 2018: 297.

[4] Mateos (1989) and Peláez (1996). Both books have been translated into English and published in a single volume as Peláez - Mateos (2018). The book opens with Editor's Preface (David du Toit), Translator's Preface (A. Bowden), Introduction: "Notable Details about the Translation" (David du Toit, A. Bowden), a very interesting introduction titled "The Contribution of the Cordoba-School to the Lexicography of New Testament Greek (David du Toit) and a Preface by J. Mateos. Throughout this paper we will quote the pages according to this English version abbreviated as *New Testament Lexicography*.

[5] Mateos - Peláez - GASCO, 2000-2012.

[6] We understand by *seme* "a minimal, elemental semantic feature that cannot be broken down into other simpler features", cf. Pelaéz - Mateos, 2018: 296.

[7] By *lexeme* we understand "an independent lexical unit with a semantic nucleus", cf. Pelaéz - Mateos, 2018: 296.

2) the aspect pertaining to the verbal form presented by the lexeme (morphemic aspect) and

3) the syntactic relationships that the verbal form establishes with other elements in the syntagma (syntagmatic aspect).

The lexematic aspect may be called *lexical*; the morphemic and syntagmatic aspects are *grammatical*. In this study we shall concentrate especially on the *lexematic* and *syntagmatic* aspects of the lexeme γίνομαι[8] as the centerpoint for the semantic structuring of the entry.

1. THE LEXEME ΓΙΝΟΜΑΙ IN THE *DICCIONARIO GRIEGO-ESPAÑOL DEL NUEVO TESTAMENTO* (*GREEK SPANISH NEW TESTAMENT DICTIONARY)*[9]

From a semantic point of view, γίνομαι (669 times in the New Testament) is a complex verbal lexeme as it presents twin aspects: *dynamic-static*, or what amounts to the same thing, it works semantically as a verb expressing action (most of the time) or as a verb expressing a state. When γίνομαι expresses «state» we mean that it denotes «prevalently» state, certainly as a result of a process. But, sometimes, the previous process is so diluted that we could say that it is a purely static value, as we will see.

This dynamic-static opposition will be used as a basic structure to present the lexeme's different meanings or sememes.

A. Γίνομαι as a lexeme expressing dynamic action

As a lexeme of dynamic action, γίνομαι presents two different aspects depending on whether the action is 1) *resultative* or 2) *continuous,* so we shall make two groups:

1) Resultative Action.
Belonging to this category of lexemes are the ones that denote an action perceived as resulting from a process. Within this group are included verbs that denote the result of an action centred on the subject (earn, buy) or on the object (fill, destroy), change of place or state (move, convert), cause of a quality or state (sanctify, renew), communication (tell, announce) or movement in an anticipated direction (go up, go, approach) (Mateos, 1977: 23).

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[8] Only in sememe VIII do we also contemplate the morphematic value of γίνομαι.
[9] Mateos - Peláez - GASCO, 2000-2012. The lexeme γίνομαι will appear in the fasc. 6 (December 2021).

As a dynamic lexeme of resultative action, γίνομαι presents five different sememes or meanings. For each of these meanings we give the aspectual description, the definition and the corresponding translation, citing just a few examples for every meaning in question.

SEMEME I. Indicating action centred on the subject (lexematic aspect), intransitive use (syntagmatic aspect).[10]

Definition: «To come into existence a being or something having its beginning or origin as the result of a process».[11]

Translation: (of people) [1]*to come into being / to exist, to be born, to originate;* (of inanimate beings or things):* [2]to sprout, to arise.*

Taking into account the subjects to which the action is attributed we will make two groups, according to whether they are a) people or b) inanimate beings or things:

a) People:

[1]John 8:58: εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ <u>γενέσθαι</u> ἐγὼ εἰμί *Jesus said to them, Very truly, I tell you, before Abraham <u>was born,</u> I am.*
[1]Rom 1:3: περὶ τοῦ υἱοῦ αὐτοῦ <u>τοῦ γενομένου</u> ἐκ σπέρματος Δαυὶδ κατὰ σάρκα *concerning his Son who <u>was born</u> of the seed of David / was descendant of David with reference to the flesh.*
[1]Gal. 4:4a: ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, <u>γενόμενον</u> ἐκ γυναικός, <u>γενόμενον</u> ὑπὸ νόμον *but when the fullness of time had come, God sent his Son, born of a woman, <u>born</u> under the law.*
[1]Sant 3:9: ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ᾽ ὁμοίωσιν θεοῦ <u>γεγονότας</u> *With it (the tongue) we bless the Lord and Father, and with it we curse men <u>born</u> in the likeness of God.*

b) Inanimate beings or things.

[2]Matt. 21:19: ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ… λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς <u>γένηται</u> εἰς τὸν αἰῶνα *seeing a fig tree by the side of the road… he said to it, 'May no fruit ever <u>sprout</u> from you again!'.*
[2]1 Cor. 15:37: ὃ σπείρεις, οὐ τὸ σῶμα τὸ <u>γενησόμενον</u> σπείρεις… *what you sow, it is not the body that <u>will later sprout</u> …*

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[10] The intransitive use does not correspond to the lexematic aspectual value, but to the morpho-syntagmatic level, which completes the aspect of the verb at a lexematic level.

[11] To construct this definition, our method does not proceed arbitrarily, but rather gives the following previous methodological steps for each sememe: 1) identification of the various connoted and denoted semantic classes that make up the sememe together with the relationships between them, 2) semic development, and 3) establishment of the semantic formula of the lexeme. From this formula, the definition of the sememe is generated. See Peláez - Mateos, 2018: 211-263.

SEMEME II. Indicating causative denotation (lexematic aspect), transitive use (syntagmatic aspect).

Definition: «To cause something come into being or have its beginning or origin»: [1]*to make, to carry out, to fulfil; to produce, to manufacture, to create;* (of laws and institutions) [2]*to institute, to establish, to promulgate.*

[1]Luke 14:22: εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ ἐπέταξας *the slave said, 'Sir, what you ordered has been carried out…'.*
[1]Acts 19:26: θεωρεῖτε καὶ ἀκούετε… ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι *You also see and hear… that gods made with hands are not gods.*

[2]Mark 2:27: ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον *He said to them, 'The sabbath was promulgated for the humankind, and not humankind for the Sabbath'.*
[2]Gál 3,17: τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν *what I mean is this: The law, promulgated 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.*[12]

SEMEME III. Indicating a change of state (lexematic aspect) sometimes replacing obsolete or already disappeared forms of εἰμί, or followed by predicate complement, adverb (like οὕτως) or prepositions (like ὑπό, κατὰ, ἐν) (syntagmatic aspect).

Definition: «To change into something or to be a certain way».
Translation: [1]*to convert, become, remain;* [2]*turn into, come to be / behave.*

[1]Matt. 4:3: εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται *if you are the Son of God, command these stones to become loaves of bread.*
[1]Matt. 13:32: ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον *but when it has grown it is the greatest of shrubs and becomes a tree.*
[1]Mc 4:10: ὅτε ἐγένετο κατὰ μόνας... *When he remained alone...*
[1]Rev. 16:4: ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων, καὶ ἐγένετο αἷμα *the third angel poured his bowl into the rivers and the springs of water, and they became blood.*

[2]Acts 4:4: πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγενήθη [ὁ] ἀριθμὸς τῶν ἀνδρῶν [ὡς] χιλιάδες πέντε *but many of those who heard the word believed; and they came to be / reached about five thousand.*
[2]Acts 20:18: ὑμεῖς ἐπίστασθε… πῶς μεθ᾽ ὑμῶν τὸν πάντα χρόνον ἐγενόμην… *You yourselves know… how I behaved towards you the entire time…*[13]

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[12] See also Matt. [1]5:45; [1]Luke 1:2; [1]John 9:27; Rev [1]8:8 // Mt [2]13:22; [2]17:2; Acts [2]9:42; Rom [2]15:16, etc.
[13] See also Matt. [1]13:22; [1]17:2; Mark [1]4:19.22.32; Luke [2]1:2; [2]6:16; John [1]5:6; [1]9:27; Acts [2]1:22; 1 Thess. [2]2:8; 1 Cor. [2]10:32, etc.

Sememe iv. Indicating movement in an anticipated direction (lexematic value), followed by prepositional syntagma with εἰς, ἐκ, ἐπί, κατά, πρός, or adverbial phrases of spatial location used as improper prepositions (syntagmatic value).

Definition: «To get to a certain place, someone or something».
Translation: *to arrive [in/at a place], to reach, to come to.*

Luke 1:44: ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου... *for as soon as the sound of your greeting reached my ears…*
Lc 10,32: ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν... *So likewise a Levite, [when he came] to the place... and saw him, passed by on the other side...*
Luke 22:40: γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς… *When he reached the place, he said to them…*
Hch 10,13: ἐγένετο φωνὴ πρὸς αὐτόν· ἀναστάς, Πέτρε, θῦσον καὶ φάγε *one voice came to him / Then he heard a voice saying, "Get up, Peter; kill and eat.*
Acts 20:16b: ἔσπευδεν γὰρ εἰ δυνατὸν εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα *he hurried to see if he could come to Jerusalem on the day of Pentecost.*
2Tes 2:7: τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται *for the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he come to be out of the way.*

Sememe v. Impersonal use (syntagmatic aspect).

Definition: «To take place something spontaneously»: *to happen, to take place, to occur, to come about.*

Matt. 5:18: ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται *not one letter, not one stroke of a letter, will disappear from the law until all has come about.*
Matt. 26:56: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν *but all this happened, so that the scriptures of the prophets may be fulfilled.*
Luke 1:20: ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα *you will become mute, unable to speak, until the day these things occur.*

Under this meaning, γίνομαι is not often translated in the formulas ἐγένετο δὲ and καὶ ἐγένετο, passed down from Hebrew, at the beginning of a paragraph, where it works as a temporal link to a new passage or to mark progress in the discourse, as well as in many other cases:

Matt. 19:1: Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους... *When Jesus had finished saying these words…*
Luke 1:23: καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ… *when his time of service was ended…*
Luke 6:1: Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων... *One Sabbath, while he was going through the cornfields…*
Acts 5:7a: Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν *After an interval of about three hours his wife came in, not knowing what had happened.*

2) Instantaneous action.

At times, γίνομαι is a lexeme of instantaneous action, as it is perceived as happening at a moment in time (with no interval between beginning and end) and not as the result of a process. Figuring among the dynamic verbs of instantaneous action are those that indicate the beginning or end of a movement (*enter, exit*), of a state (*fall, close*), of corporal position (*sit down, stand up*), of location (*put, establish*), of separation or adhesion (*throw, grasp*) and those that indicate donating (*give, award*) and their correlatives (*receive, accept*) or rejection (*reject, discard*) (Mateos, 1977: 23).

SEMEME VI. Of instantaneous action (lexematic aspect), indicating beginning or end of movement as can be deduced from the context that indicates the beginning of a new temporal situation (syntagmatic aspect).

Definition: «To come into view, someone or something»:
Translation: (people) ¹*to appear, to arrive;* (time) ²*to come.*

¹Luke 1:5: Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας… *In the days of King Herod of Judea, appeared a priest named Zechariah…*

¹Luke 2:13: ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου… *suddenly with the angel appeared a multitude of the heavenly host…*

²Mark 6:2a: γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ… *when the Sabbath came he began to teach in the synagogue…*

²Mark 15:33a: γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης *when noon (the sixth hour) came, darkness came over the whole land until the evening (the ninth hour).*[14]

B. **Γίνομαι** as a Static Lexeme

Static lexemes (Mateos, 1977: 22) do not denote fulfillment, but conditions or situations that are not fleeting but perceived as an uninterrupted continuum (aspectual seme: permanence). Static lexemes may denote

a) absolute states (with no external term of reference): states or physical conditions (*exist, live*), qualities *(be white, be an adult),* temporary or fleeting states *(sleep, be quiet),* corporal positions *(to be seated/lying down)* or b) relative states *(with external reference term):* state of knowledge *(know, remember),* emotional states with respect to a term *(have faith in, love, hate),* objective states on the part of the subject *(be in danger, suffer mistreatment/be mistreated),* emotional states in reaction to external

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[14] See also 1 John ¹2:18; ¹2 Cor 3:7; ¹2 Pe 2:1 // Luke ²6:13; John ²1:6; Acts ²27:39, etc.

events *(admire, be bewildered, be afraid, be sad),* possessive relation *(own, possess),* local stable relation *(inhabit, be in, be with).*[15]

As a «prevalently» static lexeme, γίνομαι has two meanings, both of a relative state (with external reference term: sememes VII and VIII).

SEMEME VII. Indicating possession (lexematic aspect), when it appears with genitive or possessive dative (syntagmatic aspect):
Definition: «To be the property of a person something or someone».
Translation: *To be mine/ours, to belong to, to have.*

Luke 20:14: οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν <u>γένηται</u> ἡ κληρονομία *this is the heir; let us kill him so that the inheritance <u>will be</u> ours.*
Luke 20:33: ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν <u>γίνεται</u> γυνή... *in the resurrection, therefore, whose wife <u>will</u> the woman <u>be...</u>?.*
Matt. 18:12: Τί ὑμῖν δοκεῖ; ἐὰν <u>γένηταί</u> τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν… *What do you think? If a shepherd <u>has</u> a hundred sheep, and one of them has gone astray…*[16]

SEMEME VIII. Frequently to substitute obsolete or disappeared forms of εἰμί (morphematic value), usually accompanied by a prepositional or adverbial phrase of place.
Definition: «To find oneself or be in a place».
Translation: *To be in/at [a place], to stay, to remain in [a place].*

Matt. 26:6: Τοῦ δὲ Ἰησοῦ <u>γενομένου</u> ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ *while Jesus <u>was</u> at Bethany in the house of Simon the leper…*
Mark 9:33: ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ <u>γενόμενος</u> ἐπηρώτα αὐτούς… *they came to Capernaum; and when he <u>was</u> in the house he asked them…*[17]

Summarising, in order to organise coherently the different sememes or meanings of γίνομαι we concentrate mainly on the aspectual values of this complex lexeme, both at lexematic and (morpho)syntagmatic levels. The result is a new order of

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[15] Verbs that denote possessive relation or stable local relation, in meaning, belong to the *Relation* semantic class, as indicated by Mateos, 1977: 22, as they are in fact grammatical supports to indicate the time, mode and aspect of the relation. For a detailed study on semantic classes see Mateos, 1989: 12-15; 69-147. There are five semantic classes: People have an experience of the world that surrounds them, and to orient themselves in it they express their experience from their point of view. For this they classify and name Entities (Ent) (things), which they describe by means of Attributes (A) (quality, dimension) or Events (Ev) (states, actions, processes) that take place, being rooted in the Relations (symbol R) that are established. They also use Determination (symbol D) to actualize, identify, and situate in the space and time.

[16] See also Mark 4:11; Lc 14:12; 20:14; 20,33; 2Pe 1:20, etc.

[17] See also John 6:25; Acts 7:38; 19:21; 2 Tim 1:17; Rev 1:9, etc.

presentation of the different meanings of the entry γίνομαι, according to whether it is *dynamic* (resultative or instantaneous) or prevalently *static*. As resultative *dynamic* we have identified five different meanings bearing in mind the lexematic and syntagmatic values; also, taking into account these same values, a meaning has been registered in which its aspectual value appears as instantaneous *dynamic*. Finally, as *static*, we have reflected two different meanings, taking into account not only lexematic and syntagmatic values (Sememe VII), but also morphematic values (Sememe VIII). In all, we have registered for γίνομαι the existence of eight different sememes or meanings, organised according to the aspectual values of the lexeme at a lexematic and (morpho)-syntagmatic level.

2. THE LEXEME ΓΙΝΟΜΑΙ IN THE LOUW-NIDA (L-N) AND BAUER-DANKER (BDAG) DICTIONARIES

Till now we have presented very briefly the entry γίνομαι in the DGENT. From now on we will compare this entry with those of the two New Testament dictionaries that give definitions of the lexemes, namely, L-N and BDAG.

As a general rule it can be stated that bilingual classical Greek dictionaries in general, and New Testament ones in particular, do not state what the words mean, but are rather catalogues of terms in which, for every Greek word, a list of words in the target language is offered, which correspond to the different translations of the word in the given context. However, we maintain that the meaning of a word is not reflected in its translation, but in its definition, and bilingual dictionaries do not usually give a definition of words, only a translation.[18]

The Louw-Nida and Bauer-Danker *(BDAG)* dictionaries represent an exception to this rule, as they systematically offer a definition of the word prior to giving its translation. And it is precisely on these two dictionaries, which represent an important advance in New Testament lexicography, that I wish to concentrate to observe how they organise the entry γίνομαι.

A) The Louw-Nida (L-N) Lexicon[19]

Here follows a list of the meanings of γίνομαι presented by Louw-Nida, spread over five different semantic domains with their respective sub-domains:

1. *Domain 13: Be, Become, Exist, Happen.*
   -Subdomain A: State:
      13,3: "to possess certain characteristics, with the implication of their having been acquired" *to be.*

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[18] We understand by *translation* "the act of rendering the semantic concepts and stylistic features from one language into anoher language", cf. Peláez - Mateos, 2018: 298.

[19] Louw - Nida, 1988.

-Subdomain B: Change of State

13.48: "to come to acquire or experience a state" *to become.*

-Subdomain: C. Exist:

13.80 "to come into existence" *to be formed, to come to exist.*

-Subdomain D: Happen

13.107 (together with ἐπιγίνομαι) "to happen, with the implication that what happens is different from a previous state" *to happen, to occur, to come to be.*

2. *Domain 15: Linear Movement.*

-Subdomain A: Move, Come/Go

15.1 (together with κινέω) "to make a change of location in space (a highly generic meaning)" *to move, to come, to go.*

3. *Domain 41: Behavior and Related States.*

-Subdomain A: Behavior, Conduct.

41.1 "to exist and to conduct oneself, with the particular manner specified by the context" *to conduct oneself, to behave, conduct.*

4. *Domain 57: Have, Possess, Transfer, Exchange.*

-Subdomain A: Possess, Property, Owner

57.2 (together with ὑπάρχω) "to belong to someone" *to belong to, to have.*

5. *Domain 85: Existence in Space.*

-Subdomain A: Be in a Place

85.6 "to be in a place, with the possible implication of having come to be in such a place" *to be (in a place).*

85.7 (together with παραγίνομαι): "to come to be in a place" *to come to be, to appear, to be in a place.*

6. *Domain 91: Discours Markers.*

-Subdomain A: Markers of Transition.

91.5 "a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δέ, or καὶ ἐγένετο.

–Idioms:

Domain 30: Think.

-Subdomain E: To Decide, to Conclude.

*30.77 γίνομαι γνώμης: (an idiom, literally 'to become of a mind') to make up one's mind, with emphasis upon the process of coming to such a decision *to decide, to make up one's mind.*

*30.78 ὁρμὴ γίνομαι: (an idiom, literally 'an impulse happens') "to make a decision to carry out some action, but with emphasis upon the impulse involved" *to make up one's mind, to decide, to determine.*

Domain 34: Association.

-Subdomain J: Marriage, Divorce

*34.69 γίνομαι ἀνδρί: (an idiom, literally 'to become to a man') to become married to a man, *to marry.*

As can be observed, the *L-N* is not a dictionary of entries, but of sememes or meanings, distributed in diverse semantic domains. The main problem with this dictionary is that although it systematically presents the definition of each sememe or meaning followed by its translation, the authors have not devised a method of semantic analysis for constructing the definitions.[20] This means that they are often inexact and imprecise, as we have shown in our work *New Testament Lexicography* (Peláez - Mateos, 2018: 15-37). Thus, when the moment comes to define, Louw-Nida give definitions that are to a certain extent tautological, as the definition and the translation coincide almost word for word. See, for example, γίνομαι defined as to come into existence and translated as to come to exist (13.80) or to happen… translated as to happen, among others (13.107) or to exist and to conduct oneself, translated as to conduct oneself (41.1), etc...

As far as γίνομαι is concerned, *L-N* presents nine different meanings, each with its corresponding definition, spread over six semantic domains. Curiously, of the nine, four share the definition with other verbs as if they were synonymous, to wit: ἐπιγίνομαι, κινέω and ὑπάρχω. As well as these nine definitions, Louw-Nida reflects three *idioms* formed from γίνομαι, for which the corresponding definition and translation are given: 30.77 γίνομαι γνώμης (literally *to become of a mind) to make up one's mind;* 30.78 ὁρμὴ γίνομαι (literally *an impulse happen) to make a decision to carry out some action* and 34.69 γίνομαι ἀνδρί (literally *to become to a man) to become married.* So in all, there are nine different definitions for γίνομαι, as well as a use where this verb is not translated: ἐγένετο δὲ, καὶ εγένετο (91,5).

In spite of the fact that γίνομαι appears 669 times, the authors only quote 21 verses, of which Jn 1:14 appears twice.[21]

The definition of each of these meanings can be seen in the comparative table of definitions we give a little further on.

B) The BAUER-DANKER (BDAG) Dictionary[22]

Danker, in his version of Bauer's dictionary, does not contemplate providing a new structure for the entries in general. He limits himself to inserting a definition before the more or less homogeneous contents of the different sections of Bauer-Aland

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[20] Although Louw-Nida have not developed a *method of semantic analysis*, in the introduction they do establish five basic principles of semantic analysis and classification, which they have not put into practice nor applied to the drafting of the entries in the dictionary.

[21] The complete redaction of this entry in the *Diccionario griego-español del Nuevo Testament* (fascicle VII) checks *all the quotations* from the New Testament. What we offer in this paper is a highly condensed entry to show the definitions of the sememes.

[22] Bauer - Danker, 2000, revised and edited by Frederik William Danker based on the Walter Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen*

in the sixth edition, only occasionally modifying Bauer's order, and following the English translation of the *BAG*, which is based on the fourth revised and enlarged edition by Walter Bauer in 1952.

The end result is not a new dictionary, but the same dictionary by Bauer (sixth edition) translated into English, with added definitions that were lacking both in the German edition by Bauer-Alan as well as in the English BAG.

In this dictionary, the same as in the *L-N,* no methodology is explained as to how the entries were drafted, because in the introduction questions of method are not covered.
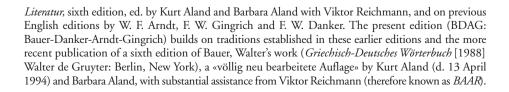
As far as the entry *γίνομαι* is concerned, we have to say that after a brief introduction on the use of the different verbal forms of *γίνομαι,* with abbreviated bibliographical information, BDAG presents a ten part division of the entry with their corresponding sub-divisions, giving the definition and corresponding translation for each of them, to wit:

> γίνομαι
>
> 1. To come into being through process of birth or natural production, *be born, be produced.*
> 2. To come into existence, *be made, be created, be manufactured, be performed.*
> 3. To come into being as an event or phenomenon from a point of origin, *arise, come about, develop.*
> 4. To occur as process or result, *happen, turn out, take place.*
> 5. To experience a change in nature and so indicate entry into a new condition, *become someth.*
> 6. To make a change of location in space, *move.*
> 7. To come into a certain state or possess certain characteristics, *to be, prove to be, turn out to be.*
> 8. To be present at a given time, *be there.*
> 9. To be closely related to someone or someth., *belong to.*
> 10. To be in or at a place, *be in, be there.*

At first glance it can be seen that Danker's definitions are more precise than Louw-Nida's.

Four of these definitions, (1, 2, 3 and 7) begin with "to come into" and could be condensed under the same section with its corresponding sub-parts and definition: *to come into: existence / being / a certain state.*

Literatur, sixth edition, ed. by Kurt Aland and Barbara Aland with Viktor Reichmann, and on previous English editions by W. F. Arndt, F. W. Gingrich and F. W. Danker. The present edition (BDAG: Bauer-Danker-Arndt-Gingrich) builds on traditions established in these earlier editions and the more recent publication of a sixth edition of Bauer, Walter's work (*Griechisch-Deutsches Wörterbuch* [1988] Walter de Gruyter: Berlin, New York), a «völlig neu bearbeitete Auflage» by Kurt Aland (d. 13 April 1994) and Barbara Aland, with substantial assistance from Viktor Reichmann (therefore known as *BAAR*).

Definition 5 "to experience a change in nature and so indicate entry into a new condition" covers *grosso modo* definitions 1.2.3.7, as all of them suppose a change of subject as a result of a process.

There is a second group of definitions (8, 9 and 10) where γίνομαι is defined as "to be" whether 8. to be present, 9. to be closely related or 10. to be in a place or at a place, which could also have been condensed under one section, although with different meanings.

Definitions 8 and 10 could be reduced to one covering time and space: 8. Time: To be present at a given time and 10. Space: To be in or at a place.

Improved organisation of the different meanings would have led to restructuring the whole entry, something that Danker never intended to do, limiting himself, as we have said earlier, to giving a definition for each of the broad divisions of the entry according to Bauer.

Summarising, we claim that the L-N and BDAG dictionaries lack methodology when defining a lexeme, and furthermore do not indicate why the meaning changes, limiting themselves to providing a list of definitions with the corresponding translation in context, without indicating which contextual factor leads to the change of meaning in each case. This is precisely what our methodology of semantic analysis contributes to Greek lexicography in general, and to New Testament lexicography in particular: it does not limit itself to giving the definition of a lexeme, and for each of its sememes or meanings, but also seeks to identify which contextual factor or factors affect the lexical or basic meaning[23], giving rise to a new meaning or sememe. And in the case of γίνομαι it does so taking particularly into account the lexematic and morpho-syntagmatic aspectual values of the verb.

We culminate our study by offering the following table with the definitions from each of the dictionaries, namely L-N, BDAG and DGENT, in order to better visualise the results of our analysis:

L-N	BDAG	DGENT
13.80 "to come into existence": *to be formed, to come to exist.*	1. "to come into being through process of birth or natural production": *to be born, to be produced.*	**Sememe I:** «Coming into existence a being or something having its beginning or origin as the result of a process»: (people) [1]to *come into being/to exist, to be born, to originate;* (plants or non-rational living entities) [2]*to sprout, to arise.*

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[23] We have taken the expressions *lexical meaning* and *contextual meaning* from Louw, 1991: 133. The *lexical meaning* is expressed by a definition that reflects "the group of semantic features (semantic components or 'semes') in a lexeme". By *contextual meaning* we understand "each of the different sememes or meanings of a lexeme", cf. Pelaéz - Mateos, 2018: 296.

	2. "to come into existence": *to be made, to be created, to be manufactured, to be performed.*	**Sememe II:** «To cause something come into being or to have its beginning or origin»: [1]*to make, to carry out, to fulfil; to produce, to manufacture, to create;* (from laws and institutions) [2]*to institute, to establish, to promulgate.*
13,3: "to possess certain characteristics, with the implication of their having been acquired": *to be.* 13.48 "to come to acquire or experience a state": *to become.* 41.1 "to exist and to conduct oneself, with the particular manner specified by the context": *to conduct oneself, to behave, conduct.*	5. "to experience a change in nature and so indicate entry into a new condition": *to become someth.* 7. "to come into a certain state or possess certain characteristics": *to be, to prove to be, to turn out to be.*	**Sememe III:** «To change into something or to be a certain way»: [1]*to convert, to become, to remain;* [2]*to turn into, to reach / to behave.*
15.1 "to make a change of location in space (a highly generic meaning)": *to move, to come, to go.*	6. "to make a change of location in space": *to move.*	**Sememe IV:** «To get to a certain place, someone or something»: *to arrive [in/at a place], to reach, to come to.*
13.107 (together with ἐπιγίνομαι) "to happen, with the implication that what happens is different from a previous state": *to happen, to occur, to come to be.* 91.5 "a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δὲ or καὶ ἐγένετο]".	4. "to occur as process or result": *to happen,* to turn out, to *take place.*	**Sememe V:** «To take place something spontaneously»: *to happen, to occur, to come about.* Under this meaning, γίνομαι is not often translated in the formulas ἐγένετο δὲ and καὶ ἐγένετο, passed down from Hebrew, at the beginning of a paragraph, where it works as a temporal link to a new passage or to mark progress in the discourse, as well as in many other cases.
85.7 (together with παραγίνομαι): "to come to be in a place": *to come to be, to appear, to be in a place.*	3. "to come into being as an event or phenomenon from a point of origin": *to arise, to come about, to develop.* 8. "to be present at a given time": *to be there.*	**Sememe VI:** «To come into view, someone or something»: (people) *to appear, to arrive;* (time) *to come.*
57.2 (together with ὑπάρχω): "to belong to some-one": *to belong to, to have.*	9. "to be closely related to someone or someth.": *to belong to.*	**Sememe VII:** «To be property of a person, something or someone»: *To be mine/ours,* to *belong to, to have.*
85.6 "to be in a place, with the possible implication of having come to be in such a place": *to be (in a place).*	10. "to be in or at a place": *to be in, to be there.*	**Sememe VIII:** «To find oneself or to be in a place»: *To be in/at [a place], to stay, to remain in [a place].*

Louw-Nida add three idioms: 30.77 γίνομαι γνώμης: (an idiom, literally 'to become of a mind') to make up one's mind, with emphasis upon the process of coming to such a decision: *to decide, to make up one's mind.*		See Sememe II.
30.78 ὁρμὴ γίνομαι: (an idiom, literally 'an impulse happens') "to make a decision to carry out some action, but with emphasis upon the impulse involved": *to make up one's mind, to decide, to determine:*		See Sememe II.
34.69 γίνομαι ἀνδρί: (an idiom, literally 'to become to a man'): *to become married to a man, to marry.*		See Sememe VII.

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