

## REVIEWS

takes further the arguments recently propounded in a number of articles by M.J.J. Menken and argues against theories such that John used a Hebrew version of the Bible, or that John was simply inaccurate in remembering his texts, or that John was dependent on a Greek version other than the OG.

The individual analyses of the separate citations are all extremely full and all repay careful study. There is here a mine of information and wealth of detail regarding the secondary literature on John. Schuchard's arguments are always carefully formulated, and his reasoning is judicious and fair. He freely acknowledges the points where the evidence is less easy to explain for his thesis (e.g. the citation of Zech. 12:10 in John 19:37). So too his analyses of John's own ideas in using these citations, and of the relationship of each citation to the broader Johannine context, are very valuable.

One wonders however if at times the evidence is being pressed into slightly too uniform a mould. As already noted, the form of Zech. 12:10 cited in John 19:37 causes some problems for Schuchard since the text form is very unlike the OG, and in the end Schuchard has to fall back on his results from the other examples that John is dependent on a Greek version, not a Hebrew one, and hence this is probably the case here as well. Sometimes too Schuchard's theories about John's own contributions are less convincing. For example, in order to explain the difference between John 13:18 (ὁ τρώγων μου τὸν ἄρτον) and Ps. 41(40):10 (ὁ ἐσθίων ἄρτους μου), Schuchard suggests a deliberate allusion by John to the language of John 6:53 ff. so that the citation in ch. 13 implies that Judas had been a disciple ('eating the bread' being a metaphor for believing in Jesus in the context of the discourse of ch. 6) (p. 113). But the present participle in 13:18 suggests that the referent is one who is still 'eating the bread', and this scarcely fits Judas in the context of ch. 13 if some meaning of believing in Jesus is still intended here. So too some of the alleged allusions to the context of the biblical citation, or to a related context elsewhere in scripture, seemed (to this reviewer) a little artificial and (as with all such theories) almost impossibly difficult to establish convincingly or to test critically.

Schuchard sticks strictly to a detailed analysis of the fourth gospel. He does not consider in detail the problems of the text of 'the OG', nor of whether we should indeed be thinking of one textual tradition at this stage in history or not. So too he claims that influence of the biblical context of a verse, and/or of other contexts, in the text form cited on the model he has worked out reflects 'an exegetical procedure already well established in first century Judaism' (p. 152), though more detail on this score would have been welcome. Further, Schuchard claims that his thesis about the Greek textual influence on John's citations does not negate any theories of Semitic linguistic influence on John; rather, the Greek version may simply have been the Bible of the Johannine community (p. 153 f.). Just what this would imply about John, the Johannine community and the relationship between them, is not quite clear and the question would clearly raise a number of important issues.

Despite the caveats, this is a valuable study which clearly advances the debate within Johannine scholarship and will be of interest to all those engaged in the study of the use of Jewish scriptures in this period.

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GEORGE ANTON KIRAZ, *A Computer-Generated Concordance of the Syriac New Testament*. E.J. Brill, Leiden 1992. 6 volumes. Pp. xxxv + 4639. ISBN: 90-04-09731-7 (set).

This work is undoubtedly one of the finest fruits to date from the application of computer technology to Semitic Studies. The work of producing concordances is

one which is ideally suited to computerisation. Even a die-hard traditionalist who has declared his study a 'computer-free zone' will be willing to admit the value of the computer in manipulating databases to produce concordances of this kind, since it is evident that more can be done and more effectively by computer than it would be reasonable to attempt through the expenditure of man-hours.

This is not, however, the first computer concordance to be produced for a body of material in a Semitic language. One of the most used in the field of ancient studies is R. Whitaker's *A Concordance of the Ugaritic Literature* (Harvard 1972). Most recently there has been published G.I. Davies's *Ancient Hebrew Inscriptions. Corpus and Concordance* (Cambridge 1991). Both of these are 'Key Word in Context' (KWIC) concordances, providing the context for each listed word. The provision of context invariably causes the printed-out form of the concordance to become very large. The reviewer recently produced for his own convenience (and not for publication) a KWIC concordance of a small corpus of Nabataean Aramaic inscriptions amounting to some 300 lines of text. When printed out the concordance required over forty pages of small print. It is not surprising therefore to find the basic concordance section of Kiraz's work occupying some 3138 pages in four volumes. With larger databases the problems of print-out size become even worse and the logical way forward is not to print out but to operate the concordance on a purely electronic basis, i.e. through a desktop terminal. For example, there is now available a KWIC concordance of the Hebrew Bible in the form of the programme 'MacBible' published by Zondervan Electronic Publishing, Grand Rapids, which allows word searches on the complete *Biblia Hebraica*, listing in full on the screen verses which contain a particular word or combination.

No true concordance of the Peshiṭta has previously been published, though Kiraz informs us of two attempts, by A. Vööbus and A. Bonus, the latter of which has survived in manuscript form in the University of Melbourne. In 1709, C. Schaaf published a *Lexicon Syriacum Concordantiale* (Leiden), which lists lexica and references, and this has been until now the nearest thing to a concordance of the Syriac New Testament. One existing publication, *The Concordance to the Peshitta Version of the Aramaic New Testament* (The Way International, New Knoxville 1985), is, despite its name, really only a word-list, not a KWIC concordance citing context. Fortunately, Kiraz was able to use the text database from this earlier project and adapt it for use in his own programme. This, he states, saved several years of work inputting the whole text of the Syriac New Testament.

The text used for the production of the concordance is the Peshiṭta text published by the British and Foreign Bible Society which is generally regarded as reliable, though it is a composite consisting of G.H. Gwilliam's published edition of the Gospels (1901), his unpublished edition of most of the rest of the Peshiṭta New Testament and J. Gwynn's editions of the non-Peshiṭta minor Catholic Epistles (1909) and Apocalypse (1897). The material from Gwynn is marked in the concordance to make it clear that the Philoxenian and Harklean texts are involved.

Items are listed by root, the author using R. Payne Smith (1879) and C. Brockelmann (1928<sup>2</sup>) as models. An Appendix contains an Alphabetical Key. Other appendices list proper nouns and Greek words (which appear also within the main concordance). There is also a useful *English-Syriac Index*. The *High Frequency Entries* list, which takes up most of the two appendix volumes, gives high frequency entries of pronouns, particles, etc. These are cross-referenced in the main concordance. (In fact there appears to be no strict criterion of frequency involved here — the criterion is really one of grammatical categorization as pronoun, particle, etc.).

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It was a good decision to adopt this strategy, since these items occupy more than 1200 pages!

The format of the concordance itself is excellent. It would be tedious to go through all the details of layout, but it may be noted that all the most useful information is easily found: grammatical analysis for both verbs and nouns, information on verbal stems and tenses, singular, plural, etc., and, of course, the listing of all occurrences in an elegant vocalized *seriō* script, with the key word surrounded by a neat box and in context. New Testament references appear in the left margin, while at the head of each entry there is an occurrence-count and at the end of each entry there is a list of the number of occurrences in each biblical book. Grammatical explanations (and the Introduction) appear in Syriac as well as in English to facilitate use by native Syriac readers.

Long-term use is the only test of a concordance, but there can be little doubt that this one will fulfil all expectations. Its uses need no recital, but the writers of works on Syriac grammar and syntax will be particularly pleased to be able to find examples of particular phenomena so much more easily than hitherto. In literary studies the identification of allusions to the New Testament will be greatly facilitated. Incidental benefits include the provision of lists of personal names and Greek words.

It is very much to the good that a computer version of the concordance (IBM/DOS) is to be made available (from the author, c/o Dr S.P. Brock, Oriental Institute, Oxford). This will allow searches for combinations of words to be carried out, a process which is beyond the limits of a printed concordance and is possible, for example, with the Hebrew Bible programme referred to earlier.

In a Foreword Sebastian Brock describes this work as a triple landmark: providing the much-needed concordance, marrying Syriac scholarship with the electronic age and bringing together Syrian Orthodox and Western scholarship. It certainly does these things. Whether it is really likely to be used by clergy and laity in the 'Syriac' churches, as Brock hopes, must remain rather doubtful in view of its size and cost, but all academic libraries concerned with Syriac and related studies will surely find this work an essential accession in the reference section.

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MICHAEL E. STONE (ed.), *Rock Inscriptions and Graffiti Project*, Vols. 1-3 (SBL Resources for Biblical Literature 28, 29 and 31). Scholars Press, Atlanta 1992 (volumes 1-2) and 1994 (volume 3). Pp. 282, 244 and 248. ISBN: 1-55540-791-9, 1-55540-793-5 and 1-55540-946-6 paperback.

These volumes are essentially a computer-generated catalogue of 8,500 records of the Rock Inscriptions and Graffiti Project of the Institute of African and Asian Studies of the Hebrew University, which has as its first aim the assembly, cataloguing and processing of rock inscriptions and graffiti and rock-drawings from the Sinai, the Negev desert, the Christian holy places and the Judean Desert. An integrated database is being produced related to the photographic files of the Project and the catalogue, the editor states, is to be regarded by qualified scholars as an invitation to pursue further research on the material. The feast promises to be splendid and the invitation is attractive.

Full information is provided on each item, including normally the full text if the epigraph has been deciphered. Greek and Armenian fonts are used, though Semitic material is in transliteration. There is also a catalogue of sites giving all details and accompanied by several maps. The map of Rock III at Wadi Haggag is a useful