

to wander which lies deep in Simone Weil, so that, even when she is talking of 'waiting on God' she was always 'active, exploring, feverish for fact. Even stillness and attentiveness were matters for intellectual examination'. This chapter bears and rewards close examination. One would indeed wish for it to be developed further in a later work.

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THE MONKS OF QUMRAN, by Edmund F. Sutcliffe, S.J.; Burns and Oates; 30s.

THE TREASURE OF THE COPPER SCROLL, by John Allegro; Routledge; 35s.

Popular excitement about and interest in the Dead Sea Scrolls is on the wane. Yet books and brochures have poured out of all manner of presses unceasingly. Only now is it really possible to assess in a quiet scholarly way, after some thirteen years, the total of what has been found, and can we use the new knowledge to throw light on the ancient world and on the background of the New Testament. Fr Sutcliffe in *The Monks of Qumran* has provided a thorough and sound introduction to a study of the whole field of Qumran studies. He is not grinding an axe or airing a theory, but gives reasonable views and keeps close to the texts. The ordering of the matter is admirable. Thus we get chapters on the discovery of the library, the site, the buildings, the economic life of the community, the date, the 'Teacher of Righteousness' (inevitably!), the main heads of doctrine (a most valuable section), ways of life and customs and relations with Christianity. The most relevant texts of Philo and Josephus are provided to permit comparison. Illustrations, a bibliography and some valuable notes contribute to the usefulness of the whole. The 'monks' of Qumran is not so much an anachronism, as an attempt to characterize the men of Qumran. They were in fact first and foremost a religious community or brotherhood; and in that very conscious of being a chosen portion, the Golah of Israel, etc. We do not, however, accept the dust-jacket's suggestion that Fr Sutcliffe was the first thus to characterize the men of Qumran. Theodore Gaster had stressed this aspect some years ago, and indeed had moulded his rather too free translation in terms of that viewpoint.

Fr Sutcliffe in addition gives us a translation of most of the accessible texts. There is no doubt that the translations are more accurate, but, alas, literal translation has made away with the poetic quality, thus:—

'I give thee thanks, O my God,
for thou hast dealt wonderfully with dust
and with a figment of clay has worked
deeds mighty, exceedingly, exceedingly'.

A translator who is completely accurate and sensitive to the various literary styles, especially the poetry of the hymns, is yet to be found.

The Treasure of the Copper Scroll adds to Mr Allegro's repertoire of writings on the Qumran finds. The treasure, however, is not that which is depicted on

the dust jacket, viz., a pot of Tyrian coins found in the ruins of Khirbet Qumran; that treasure is real enough. But the treasure spoken of in the copper scroll belongs to a carefree world of fancy, and is written up in a spirit which escapes most of us who are prone to take ancient documents stark seriously only, seeking all the while to find a possible relationship between the documents and history or life as once lived. Mr Allegro believes in the treasure and treasures generally; but as the figures given in our copper scroll are fantastic he scales them down and compares the 'semi-jocular substitution of "pound" for "shilling" and "shilling" for "penny" among British tradesmen, omnibus conductors and the like'. By this highly improbable *tour de force* (surely not an appeal to Mancunian usage?) our author arrives at more or less reasonable figures for the totals of treasure.

More curious still is how Mr Allegro has come to publish this scroll, and how he has done so. He has dedicated his book to His Majesty King Hussein of Jordan, and tells us that he 'was invited by the then Director of Antiquities, Dr Ghuraibi. This invitation has since been renewed by his successors Mr Said Durra and Dr Awni Dajani'. There are three questions we would like to ask: first, how such a small and lovable country (of which we have such good memories) can produce three Directors of Antiquities in three years. Secondly, how these three Directors could issue such an invitation, when the publication of this scroll had been entrusted to Fr J. Milik by the American School of Oriental Research in Jerusalem, the Palestine Archeological Museum, and the Ecole Biblique et Archéologique de Jérusalem. (Cf. *Revue Biblique* LXVI, 1959 pp. 321-322). Thirdly, how Mr Allegro has in all his work kept complete silence about all this and about the *editio princeps* which is due to appear in 'Discoveries in the Judean Desert, Vol. III' (O.V.P.).

On a happier plane, let us recognize that Mr Allegro has worked hard and rapidly. His transcriptions and notes need to be studied carefully and critically and correlated with the *editio princeps*, of which a first draft or preliminary publication, authorized by the Clarendon Press, is in R.B. July 1959, pp. 321-357.

Scholars and students can learn much from this text which is in Mishnaic Hebrew, and teaches not a little about topography and usages of New Testament times. The scroll is itself a treasure—in quite another sense. All scholars will be grateful for the skilful way in which the scroll was cut into strips and so rendered legible at Manchester University.

In the present work however, an attempt is made to focus interest on treasure or treasures. This might be a device to capture the interest of more general readers who would normally be soundly bored by transcription of Mishnaic Hebrew and technicalities of Palestinian topography, while hardly sufficiently consoled by some excellent photos and good (though rarely original) illustrations and plans.

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