

Greek gods, it has become difficult to dissociate Divinity from the All-Seeing Eye.

Professor Pettazzoni, painstakingly pursuing his factual researches into every corner of the globe, will have none of this. Only *some* gods, originally mostly sky-gods, are believed to be omniscient. They differ widely from place to place, and in their function in the societies in which they are venerated—or in practice ignored. It will hardly be contested that, given his method, his 'fundamental conception that religion is a form of culture, organically related to the culture-complex of which it forms a part', and his restriction to *early* religion and culture, he has more than proved his point, and collected an abundance of interesting information on the way. But only incidentally does he tell us how these 'high gods' of light and the day, who at first seem to have been unrelated to the chthonic powers of darkness and the night, come to be related to them, and often to 'conquer' and absorb them. 'Primitive monotheism' may indeed, so far as the factual evidence goes, be 'the monotheistic idea torn from the concrete world of its historical growth and arbitrarily projected into an abstract world of origins' (p. 370). But later monotheism is a fact, and while the author suggests much about its beginnings, he does not satisfy our curiosity about its growth. We hope he will do so. VICTOR WHITE, O.P.

DIX ANS DE DECOUVERTES DANS LE DESERT DE JUDA. By J. T. Milik. (Editions du Cerf.)

The only point to regret about Fr Milik's superb book is that it did not appear sooner. As things are it is so painfully obvious that the ill-qualified, the irresponsible, and the sensationalists have arrived first and shouted loudest. Already the 'origins of Christianity' have been eagerly sought and 'discovered' in the Dead Sea Scrolls, and lasting damage has been done to the cause of truth. Amid the welter of incomparably inferior literature which has thus grown up round the subject, Fr Milik's book is all too likely to go unnoticed. It will not be realized widely enough that this slim unpretentious volume is the work of one of the three or four greatest experts in the world, one who has been, from the first, a leading member of the editorial team working on the Qumran manuscripts.

Fr Milik begins his book by telling once again, briefly but vividly, the story of how the scrolls were discovered. In the following chapter he describes the scrolls themselves, dividing them into Canonical Books, Apocrypha, and Writings proper to the sect. Examples are provided in which extracts from the Dead Sea manuscripts are set out in parallel columns with the corresponding passages from the septuagint and masoretic text, to illustrate the similarities and variations. The essential material has probably never been described at the popular

level so lucidly, so completely, or by so superbly qualified an authority. The account of the history of the Qumran settlement, which begins with and is firmly based upon a clear *résumé* of the archeological evidence, is no less satisfying and complete. The evidence points conclusively to the identification of this community with the Essenes described by Pliny and Josephus, and the fact that no other major ruins have been found (apart from 'Ain Feshka) between Engaddi and Jericho, confirms this identification. The development of the Essene movement is then traced, clearly relating it to the history of the Maccabees and Hasmoneans. The 'Impious Priest' must be Jonathan Maccabaeus. The various characteristics ascribed to him '... grand prêtre et gouverneur de son peuple, guerrier, bâtisseur, enrichi par le butin des guerres et les confiscations, qui meurt captif et maltraité par ses ennemis—ne semblent se retrouver en leur totalité que dans la personne de Jonathan' (p. 56). The organization, way of life, and doctrine of this branch of the Essenes are then described, and certain similarities with the life of the early Christian community are indicated. The use of 'sweet wine' in the sacred repast suggests, perhaps, that the accusation in Acts, 'These men are full of *new wine*', may refer to a similar usage in the Christian *agape*. In the fifth chapter Fr Milik assesses the importance of these discoveries for history, for linguistic studies, for paleography, for Hebrew literature, and for the history of religions. The resemblances between Qumran and Christianity are briefly recapitulated under the heads of Literature, Way of Life, and Doctrine. Coming whence it does, this will, perhaps, be considered the most significant chapter in a uniformly excellent book.

It is, therefore, no ill-founded enthusiasm which leads one to suggest that for a short popular account of the Dead Sea discoveries, this is by far the clearest, the most accurate, the most readable, and the most authoritative which has so far appeared. The illustrations are excellent and most helpful, especially for comparing the various types of script, and a magnificent plan of the community settlement is provided. It is in fact the ideal book for the uninitiated. Finally the appendix, in which Fr Milik amplifies his view of the history of the sect, strikes one as a major and original contribution to the more advanced study of the subject.

JOSEPH BOURKE, O.P.

THE SECRETS OF THE DEAD SEA SCROLLS. By H. J. Schonfield. (Valentine and Mitchell; 21s.)

At the end of a long and intensely complicated argument based chiefly on supposed literary affinities between the Dead Sea Scrolls on the one hand, and all sorts of obscure Jewish and Christian apocrypha, traditions, and legends on the other, Dr Schonfield arrives at the following conclusions: