

- Flusser, D. "Pharisäer, Sadduzäer und Essener im Pescher Nahum." In *Qumran*, edited by K. E. Grozinger et al., pp 121-166. Darmstadt, 1981.
- Stern, M. "Judea and Her Neighbors in the Days of Alexander Jannaeus." *Jerusalem Cathedra* 1 (1981), 22-26.
- Yadin, Yigael. "Peshet Nahum (4QpNahum) Reconsidered." *Israel Exploration Journal* 21 (1971), 1-12.
- Vermes, G. "The So-Called King Jonathan Fragment (4Q448)." *Journal of Jewish Studies* 44 (1993), 294-300.

HANAN ESHEL

ALLEGORY OF THE VINE. See Wisdom Texts.

ALLEGRO, JOHN MARCO (1923-1988), scholar, author, and scrolls editor, attended the University of Manchester after wartime service and received a bachelor of arts degree in Oriental Studies (1951) and a master of arts degree (1952). In 1954 he became Lecturer in Comparative Semitic Philology in Manchester, but in 1953 had already been sent to join the editorial team in Jerusalem responsible for the Cave 4 texts. Here he worked, chiefly with Józef Milik, on the texts containing biblical interpretation. [See *biography of Milik*.] Having once been a candidate for the Methodist ministry, his linguistic studies and work on the scrolls nevertheless convinced him that established views on the origins of Christianity were wrong. He concluded that the Qumran community anticipated much of the history and doctrines of early Christianity and his popularizing of these views created friction with his editorial colleagues, culminating in a letter by his colleagues to the *London Times* after a radio broadcast in English in which Allegro claimed to have proof for his conclusions in the texts he was editing. Allegro came to believe that the delay in publication of the Cave 4 materials was due to a policy of suppression, and that he was being victimized.

Allegro succeeded in bringing the Copper Scroll (3Q15) to Manchester for opening, which took place in 1956. [See Copper Scroll.] Convinced that this was a genuine treasure list, he suspected his colleagues' claim that it was folkloric arose from dislike of him and from fear of instigating a bedouin treasure hunt. Although its official translation was entrusted to Milik, Allegro finally lost patience with Milik's procrastination and published his own edition (although Milik's preliminary edition did appear before Allegro's publication). Allegro's opinion of the genre of this text is now generally accepted.

Allegro was enthusiastic and enterprising; during the digs at Qumran he made his own small excavation and took numerous photographs of the site and the texts,

which are invaluable and have now been published in microfiche form. He later organized other excavations at and near Qumran in the hope of discovering more caves and more texts, possibly some of the Copper Scroll treasures. An indefatigable broadcaster and writer, he made a documentary in 1957 for the British Broadcasting Corporation (broadcast in 1959).

He published most of the Cave 4 texts entrusted to him quickly in journals, and finished his assignment, aided by his Manchester colleague Arnold Anderson, in 1966. The edition has been criticized as careless, and it is clear that Allegro was more interested in the wide dissemination of the contents of the scrolls. By contrast, his more careful colleagues did not publish their texts at all. His resignation from Manchester in 1970 coincided with publication of his notorious book, *The Sacred Mushroom and the Cross*, which identified Christianity as a cult based on a hallucinogenic mushroom, and he later developed this in *The Dead Sea Scrolls and the Christian Myth* (1981) in which he traced what he saw as key ideas and practices in the scrolls into Christianity and gnosticism, arguing for a common mystical tradition (connected with the hallucinogenic mushroom) from which the myth of Jesus arose. In an appendix to this book he published a text (4QTherapeia) that he took to be an account of a healing, but which has since been claimed to be a meaningless writing exercise. Allegro's subsequent writings on the history of Judaism and on religion and medicine evidence a widening of interests. Despite general academic scorn, Allegro has maintained a large popular following (there is a John Allegro Society), and his views on the scrolls and Christianity have been voiced by a small number of scholars and journalists. His personal charm, enthusiasm, range of interests, dislike of academic cliques, and open-mindedness contrast with the widespread image of him as a cynical sensationalist.

BIBLIOGRAPHY

- Allegro, John M. *The Dead Sea Scrolls: A Reappraisal*. Harmondsworth, 1956; rev. ed. 1959.
- Allegro, John M. *The Treasures of the Copper Scrolls*. London, 1960.
- Allegro, John M., ed. *Qumran Cave 4, I (4Q158-4186)*. Discoveries in the Judaean Desert, 5. Oxford, 1968.
- Allegro, John M. *The Sacred Mushroom and the Cross*. London, 1970.
- Allegro, John M. *The Dead Sea Scrolls and the Christian Myth*. London, 1981.
- Allegro, John M., with D. N. Freedman. *The People of the Dead Sea Scrolls*. London and New York, 1958/1959.

PHILIP R. DAVIES

ALPHABETS. Alphabetical inscriptions have been in existence since the Canaanites of Palestine first invented the consonantal script under the influence of the Egyp-