

## THE BIRMINGHAM ANTHROPOLOGICAL SOCIETY

PRESENTS

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Mr. Steve Wimberly, our September guest speaker, gave the members and guests something to chew in. To clarify our whimsy - he covered the field of Southeastern pottery, in which he ranks high as an expert. His lecture organized the general pottery periods in a fresh and casual presentation that covered tempering, engraving, incising, decorations, materials, classification methods, and many examples of pattern forming. His typical pieces were examined by all attending and provoked many questions. It was a most pleasant meeting.

STATE FAIR EXHIBIT

Our Society really stretched its muscles, almost to the aching point, in placing before the public a miniature museum of Alabama archaeology. The fine exhibits were, of course, the culmination of effort on the part of many persons. Mr. James Wilkinson was the able committee chairman whose drive and organizational ability proved to be the right combination to produce a project we all can smile about as we remember it with not too modest pride. The display consisted of five cases of artifacts from the broad archaeological cultural designations - Paleo, Archaic, Woodland, Mississippi, and Historic. In addition, there was one case containing models of American Indian Canoes of many types, and divers models of such things as hammocks, stockade section, slings, and many other items of interest. Our especial appreciation goes to: Dr. Frank Soday, President of the Alabama Archaeological Society, for the loan of many typical Paleo artifacts and the large cards describing the general periods; to Messrs. Matthew Lively (Archaic), Simon Jones and his son, Simon Jones, Jr. (Woodland), Randy Grey (Mississippi), Jim Wilkinson (Historic) and Floyd Taylor (Models) for the case exhibits, Mr. and Mrs. Sam Shannon, Mr. and Mrs. Martin Hullender, Mr. and Mrs. Ed Connerley, Mr. Wm. Steele, Mr. E. S. Ginanne, Mrs. James Wilkinson, Mrs. Arthur Wuehrmann, Mrs. Brittain Thompson, Mr. Steve Wimberly, and Mr. David DeJarnette for the loan of their time, their artifacts, their advice and counsel, and the plain old work that was involved. Our thanks also go to Loveman's Department Store for the gracious loan of the cases that were so necessary. Their generosity was much appreciated.

One of the main gains was the interest evinced by the many visitors whose appetite had been whetted by both the recent newspaper and National Geographic publicity covering the recent dig of Dr. Carl Miller of the Bureau of Ethnology,

Smithsonian Institution, at Russell Cave in North Alabama. Another gain was the knowledge that a small group such as ours, can make a genuine contribution to the broadening of cultural appreciation of our past.

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"THEY SAY"

"They say"-----  
That an ENQUIRER contributor  
Finds it easy, very easy,  
To write a story,  
Or an article,  
Or a poem,  
But nay,  
'Tis not so.  
I wish it were  
As they claim  
But 'tis only a dream.  
Most of them are done  
By hard work.  
Just ask some of the guys  
Who have done one or more.  
And then you'll know that  
You were wrong.  
It's just as hard to write a contrib---  
As to find a pot of gold,  
Or a few arrowheads.  
Try it sometime and  
You'll see, and change  
Your mind, pronto.

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In mid-October the Society delivered to the Jasper Library, four books in memory of Mr. John B. Hay. The books were: The National Geographic's Indians of America; The Bible Handbook, with Archaeological Notes, Halley; Man in Search of His Ancestors, Benet; Swanton's North American Indians. In making our selection we endeavored to choose books that would be of general interest rather than books of a more technical nature. This way we thought that more people would read and enjoy them.

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INDIAN LEGENDS - LONE LIGHTNING

There lived a little Indian boy whose parents died. This boy lived with his uncle, who was a cruel guardian, and gave the boy very little to eat. As a result

of this treatment the boy became thin, and pined away. This kind of treatment of the lad who wished to be a brave warrior seemingly shamed the uncle. He commenced to feed him all he could eat and to fatten him up for the hard life that he had been living. The uncle's real plan was to kill the boy by overfeeding him. The uncle told his squaw to feed the boy with bear meat, especially the fat, as that was supposed to be the best part.

The uncle and squaw used to force food on the boy, so that one day they nearly choked him to death by cramming the food down his throat. As the boy came to be slightly older, he gained sense, and finally escaped from the lodge and went into the great woods. He did not know his way about and soon got lost. Night closed in upon him. He did not know where to go, so he climbed a tall pine so that the wild animals could not reach him. While up there he fell asleep, and had a dream.

A person came to him from the sky and said, "My poor little lad, I pity you, and the cruel usage you had from your uncle has led me to pay you this visit. Follow me, step exactly in my footsteps."

Immediately the lad awoke and commenced following his guide, mounting higher and higher into space until he reached the sky, where he was given twelve golden arrows and told to travel to the northern skies, where there lived many manitos (spirits) whom he must try to ambush and kill. Soon afterward the boy was at his destination. He caught a glimpse of a manito and took careful aim with his bow and arrow and let fly, but the manito changed itself into a tree and the arrow did no harm. So went his arrows until only one was left.

Every time he shot an arrow there was a long solitary streak of lightning across the sky. Then everything became clear and not a dark cloud or spot could be seen. The young Indian now began to hunt the spirits with all his skill, for he now had only the one arrow. This undertaking was not an easy one, as the manitos could instantly change their forms. However, they feared the Indian's arrows, because they were magic, given by a kind spirit. The arrows had power to kill the spirits if they did not change their form.

At last the boy spied the chief of the manitos. He drew his last arrow. He aimed at the heart of the chief and let fly. The aim was true, but before the arrow could reach the spirit he changed himself into a rock. The last golden arrow plunged deep into the rock and stuck fast.

"Now your magic gifts are all expended," exclaimed the enraged manito. "I will make an example of your audacity and pride of heart by lifting your bow against the great chief of the manitos." As he said this he changed the lad into the "Nazliek-a-wa-wa-sun," or the Lone Lightning, which you may see in the northern skies to this day.

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### THE LEGEND OF MAIDEN ROCK

There is a lonely pinnacle of rock standing out from the cliff near Bridges Canyon, in the Gallatin Valley in Montana.

Long ago, at the edge of a broad valley in the Rocky Mountains, a band of Indians were camped in a canyon. The braves had painted their faces red, a sign that they were going on the warpath. That night there was a war dance, and great excitement reigned. As they began the dance, Fleeting Shadow, an Indian maiden, ran up to a young brave and begged him not to join in the dance. But, he waved her aside, saying he must go and defend his tribe. It was her lover Eagle Feather, and she went back to her wigwam, sore at heart.

The next day, Fleeting Shadow climbed high on the steep cliff, standing out on a projecting rock, to watch the long line of warriors go down the winding trail across the valley, her eyes following Eagle Feather, who rode behind the chief, till he was lost to view. She climbed the rock day after day to watch for their return, and often on moonlight nights, she kept her lonely vigil far into the night.

After many moons they came back without him. All that day she stood on the rock with her hands shading her eyes, watching in vain hope for his return. For many days and nights she stood thus. Nothing could persuade her to come down. One morning, after a long time, the Indians climbed the cliff to find her turned to stone. That is why the lone cliff stands thus to this day.

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MESSAGE FROM THE SOCIETY OFFICERS

President	--	Brittain Thompson	3609 Montrose Road	TR 1-0698
Vice President	--	Floyd F. Taylor	1123 No. 16th St.	AL 1-9984
Secretary & Treasurer	--	Martin F. Hullender	202 18th Way SW	58-8900

Meetings: First Friday every Month, 7:30 P. M., Birmingham Public Library  
 3rd Floor, Art Room,  
 unless otherwise announced

November 2nd      Guest Speaker      Donald C. Beatty

Subject:                    "Latin American Expedition"

Mr. Donald C. Beatty organized and financed (by way of Richard Whitney, J. P. Morgan and others) a Latin American Expedition for the purpose of conducting scientific research among Jivaro Indians in the upper Amazon River within both ethnological and archaeological areas. To insure scientific integrity of results, the Smithsonian Institution assigned Dr. Mathew W. Sterling to the expedition and the U. S. Navy assigned an officer and two petty officers with a large quantity of photographic equipment and supplies. The field party spent a number of months in the selected area of Eastern Ecuador, Peru and Western Brazil. The scientific

areas of research included a study of the life, mythology, habits and customs of these Jivaro Indians. Mr. Beatty is a member of the Explorers Club, and a Fellow of the Royal Geographic Society. We are all pleased to have him as our November speaker.

Mr. Beatty has received from Dr. Mathew Sterling, Chief of the Bureau of Ethnology, Smithsonian Institution, a group of the slides that were taken on the expedition.

You are cordially invited to bring as many guests to this meeting as you possibly can.

December 7th Speaker to be announced.

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This issue includes the second and concluding part of a summary of the Dead Sea Scrolls.

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"Dost thou love life? Then do not squander time; for that's the stuff life is made of."

-- B. Franklin

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GUESTS ARE ALWAYS WELCOME



## THE DEAD SEA SCROLLS

### A Lively Subject

The story of the finding of the Dead Sea Scrolls is both weird and exciting; weird because of the manner of the discovery and the adventures of the scrolls before they came into the hands of scholars competent to evaluate them; exciting because at almost the precise moment of their unearthing, the British Government ended its Palestinian mandate, and for a time the country was literally without a government. Archeological research under these circumstances was a veritable "cops and robbers" adventure. The situation was scarcely improved by the partition of Palestine into two armed camps, communication between which was nearly impossible - and still is. Since some of the manuscripts came into the hands of persons on both sides of the conflict, the difficulties of scholars were multiplied many-fold.

Here is the manner of the discovery of what has properly been called the most important Biblical archeological discovery of all time. In the early summer of 1947, two Bedouin shepherds seeking a lost goat in the valley near the Dead Sea noticed a hole in the rock face of the hillside. One of the shepherds threw a stone into the hole and heard it break something. Returning the next day, they found that the hole was the entrance to a large cave containing some earthenware jars of considerable size. In one of these jars they found some manuscripts. They took the scrolls to dealers in antiquities in Bethlehem and Jerusalem, and in due course they came into the possession of Archbishop Samuel of the Syrian Monastery of St. Mark. He in turn took them to the American School of Oriental Research, whose trained staff soon realized their value and significance.

The uncovering of the original manuscripts touched off a rash of unauthorized and wholly unprofessional archeological hunting parties. The Scrolls were known to be valuable. It was some time before an orderly government was restored and the search could be continued under official and competent auspices. The Director of the Jordan Department of Antiquities made this cogent comment on the situation: "It is remarkable how often really great discoveries, particularly of documents, are made by people who have no idea what they have found. . . ." The material is carried about from pillar to post, shown to anyone who could not possibly know anything about it, and ultimately bought for a very small sum as a speculation. It is not until the material has been seriously diminished by frequent incompetent handling that it reaches the hands of a person who can appreciate its true value.

In addition to the eight fairly complete manuscripts recovered from the first cave, many hundreds of partial manuscripts and fragments have since been found.

The main manuscripts consist of one complete and one partial scroll of the Prophet Isaiah, a commentary on Habbakuk, a Manual of Discipline of what was probably a Jewish Essenic, a book called "The War of the Sons of Light with the Sons of Darkness", and several Thanksgiving Psalms. Later discoveries have uncovered portions of practically every book of the Old Testament and the Old

Testament Apocrypha, as well as examples of the Pseudepigrapha, as the non-canonical writings occurring between the Old and New Testament are called.

Now let us consider the significance of these ancient manuscripts. In the first place they are by a thousand years the oldest Hebrew manuscripts so far discovered. Nine of our Old Testament manuscripts in the Hebrew pre-date the ninth century A.D. These are the Masoretic texts which are based on older Greek texts, and these in turn were translations of original Hebrew texts long since lost. One of the interesting and quite remarkable discoveries is that there are no significant differences between the text of the Dead Sea Scrolls, which are copies of extant Hebrew texts, and the much translated and retranslated Masoretic texts. The Dead Sea Scrolls have made certain passages clearer, and in the Standard Revised Version of the Bible, fourteen readings in Isaiah are given according to their text. The significance of the Scrolls is not to be found in terms of their effect, in any basic sense, upon the text of the Old Testament.

The greatest contribution of the Scrolls is in terms of what they tell us about the sect that produced them, and this in turn throws much light upon the conditions that obtained in Judaism in the days immediately preceding and immediately following the rise of Christianity. The Qumron sect or community, from which the Dead Sea Scrolls came, was probably a branch of the Essenes, a Jewish group of four or five thousand, extant a couple of hundred years before and a hundred or so years following the Christian era. These people were ascetics. They lived under a rigorous discipline. Their rules were very strict. They evidently made a practice of studying and copying sacred scripture. The Essenes generally eschewed marriage, but there is evidence that the Qumron sect did not follow Essene practice in this respect. They were Messianic and they expected the imminent end of the world. They were communitarian, holding their property in common. They were strictly Jewish. Whatever their variation from what was normative in Jewish practice, it was not theological. They respected the law and the rest of the Old Testament and the Priesthood. Professor Henry J. Cadbury remarks that "the recent finds only confirm the impression of Judaism's unity in the time of Jesus, together with its extraordinary tolerance and variety".

The Essenes, and the branch of the sect represented by the Qumron Community, had definite rules of admission involving a two-year probationary period. Their religious services were formal, their liturgy was highly developed, officialdom was developed into what amounted to a distinct hierarchy, the disciplines were exceedingly rigid. The Essenes were fanatic and warlike. There are striking similarities in belief and practice with those of the early Christians. The leader of the Essenes was called "The Teacher of Righteousness". Though living several decades before Jesus, he bore remarkable resemblances to the Christian Messiah, having been regarded as a divine being, having been martyred, and having inspired the belief that he would return from the dead. The Essenes practiced baptism, ate ceremonial meals similar to the Christian Eucharist. Both of these practices were, however, quite generally practiced in Judaism at this time. A British scholar, John Allegro of the University of Manchester, has pointed out that at least a part of the Lord's Prayer and of the New Testament teaching of Jesus can be attributed to Essene influences.

To be continued next month -

## THE DEAD SEA SCROLLS

Continued From Last Month

Dr. Millar Burrows of Yale University has presented a scholarly study of the Scrolls in his book, "The Dead Sea Scrolls". Despite his conservative view, he presents the facts and one can make up his own mind as to their implications. Professor Burrows plays down the parallels between the teachings and practices of the Qumron Sect and Christianity, but his argument is not very convincing to the unorthodox. Thus he shows the striking resemblance between the Fourth Gospel and the Manual of Discipline of the Essene Sect. He shows striking similarities with the ideas of Paul. He compares the ideas and teachings of John the Baptist with the Sect and finds much in common. Time does not permit giving any of this in detail; a few examples must suffice.

To begin with John the Baptist, he was devoted to preparing the way of the Lord in the wilderness. His baptism of repentance is similar to the ritualistic bathing of the Qumron Sect. He insisted that without previous spiritual cleansing, bathing in water cannot remove guilt. His messianic prediction that one coming after him would execute judgment by fire is undoubtedly related to the Zoroastrian idea of a final conflagration in which the mountains will melt and pour over the earth like a river. The statement in the Manual of Discipline that at the end of this age God will cleanse man by sprinkling on him the spirit of truth recalls John's proclamation that the Messiah will baptize His people with the Holy Spirit. There is rather too much in common here to be explained away by coincidence.

Similarities to the concepts and teachings of Paul are equally remarkable. The dualism of the Dead Sea Scrolls between the Teacher of Righteousness and the Preacher of Evil finds a parallel to Paul's dualism of flesh and spirit and of the earthly and heavenly. In one context\*, Paul sharply contrasts righteousness and iniquity, light and darkness, Christ and Belial. The term Belial, characteristic of the Dead Sea Scrolls, occurs only in this context in the entire New Testament. Paul's complete distrust of all human righteousness is similar to that expressed in some of the Scrolls. There is some approach to Paul's idea of justification by the righteousness of God to be found in the concluding psalm of the Manual of Discipline. Not only is salvation dependent upon God's righteousness, it is also connected, in the Habakkuk commentary, with faith in the Teacher of Righteousness. The passage where this appears, says Dr. Burrows, is a part of the commentary in Habakkuk 2:4, one of Paul's favorite proof texts.

But the most striking contacts with the Scrolls have been noted in the Fourth Gospel; the dualism of light and darkness. The Scrolls say of the hosts of Belial: "In darkness are all their works". The Gospel of John reads\*\*: "the light has come into the world. Walk while you have the light, lest the darkness overtake you. For everyone who does evil hates the light, and does not come to the light, that it may be clearly seen that his deeds have been wrought in God".

Dr. Burrows points out that this antithesis between light and darkness runs all through the Fourth Gospel and the Johannine Epistles. The whole manner of thinking and the literary style of John are strikingly like what is found in the Scrolls.

\* II Cor., 6:14-15

\*\* John 3:19-21



says Dr. Burrows. The major ideas of faith, truth, judgment and love are equally prominent in the Scrolls and in the Fourth Gospel.

In passing, it is of interest, and perhaps will make for clarification, to point out the influence of Iranian ideas upon Judaism and upon other religions of Western Asia. We do not need to look outside of Palestinian Judaism for the sources of Johannine theology, nor for that matter for the sources of some of Jesus' concepts which have parallels in religions outside Judaism. Zoroastrianism influences were at work on the Judaism of this period.

While there are striking similarities in the beliefs and practices of early and subsequent Christianity and those of the Essene Sect, there are also significant differences. Some of these have already been suggested - the strict rules of admission, the rules of discipline. There are others. The Essenes believed in hating their enemies. They did not share the pacifism of the early Christians. They did not believe in non-resistance. They were more formalistic and ritualistic. What emerges from the study of the Scrolls is to be expressed in terms of parallels and similarities rather than in any historical or organizational connection. Christianity is not represented in the Scrolls. There are no New Testament documents among them for the very good reason that Christian writings came at a later date. Dr. Henry J. Cadbury points out that Christianity also had its beginnings as a Jewish sect. Its forerunner baptized in the same Jordan Valley. Its adherents, as in the case of the Essenes, were also called to a more radical commitment than the mass of Jews. Christians also searched the scriptures and therein found a basis for their own beliefs. The Christians and the Essenes expected a man of righteousness and a man of history, and one or more Messiahs. Both had a common Jewish and Biblical background. It is evident from all of this - and this comes as no shock to those who have approached the Bible with an open mind and a scientific attitude - that Christianity came about as a natural development from Judaism. Its beginnings were not supernatural. The uniqueness of Jesus is to be found in his human qualities, in his ethical insights and in his spiritual aspirations.

Yet Christian scholarship has been afraid of what the Scrolls tell us, and Christian scholarship has played down the plain implications of the Scrolls. Christian scholarship has dragged its feet in giving to a fascinated public the results of its studies. The American public learned of the Scrolls belatedly, not through scholars, but through a professional popular writer in an even more popular magazine. It may be suspected that the hope or fear that orthodox concepts would be disturbed has entered into the picture. A dogmatic position is always threatened by new knowledge. To be sure, spokesmen for orthodox Christianity, both Protestant and Catholic, have served notice that no discoveries will be permitted to undermine traditional Christian doctrines. Even orthodox Judaism has spoken unfavorably of the French scholar Dupont-Sommer upon one of whose books the more-liberal-than-conservative "New Yorker" article was based.

Among those whose Christianity is ethical rather than theological, there can be nothing but satisfaction in any discovery that brings new knowledge and insight. To such, Christianity loses none of its ethical and moral authority because its sources go back to a longer established religious heritage, and Jesus' uniqueness as a religious genius is not threatened because he is human and drew his inspiration from human sources.

To all faiths this discovery is not cause for alarm, but a source of joy that "God hath yet more truth and light to break forth from his word".