

LETTERE AL DIRETTORE — *LETTERS TO THE EDITOR*  
LETTRES AU DIRECTEUR — *CARTAS AL DIRECTOR*

AMERICAN ROCK ART  
RESEARCH ASSOCIATION

It has been over a quarter of a century since I first became interested-no intrigued, really-with rock art. Standing below a panel of small, red-painted figures in the Southern California desert, gave me the greatest feeling of being privy to history, a feeling that I had never felt in any other archaeological context. Yet this excitement was leavened with the realization that this remnant of our heritage was quite tenuous.

You can image the exaltation when I discovered that there were others equally concerned. The birth of ARARA gave our collective concern life that has subsequently grown into maturity. The formation of the Advisory Board in turn represents the most important step forward since that birth in 1974. With your presence on the Board, I feel we are going to proceed at a most professional and rewarding pace. Cooperation between ARARA and the CENTRO will contribute to accomplish the purposes of our motto: 'Research, Preserve, Inform'.

Dr. Frank Bock  
American Rock Art  
Research Association  
El Toro, California, USA

THE UISPP CONGRESS

During the Southampton Congress of UISPP in September 1986, a 2-3 day meeting will discuss problems concerning 'Relations between rock art and other aspects of the respective culture'. The papers will focus on how rock art is similar to, or differs from, the styles and content of other artistic works emanating from the same culture (such as ostrich shell, pottery, wood, bone etc.). The rock art Specialist will discuss the chronology of rock art in a particular culture in connection to other ways of dating the archaeology of the culture concerned.

I will be pleased to provide further information upon request.

H.G. Bandi  
University of Bern  
Switzerland

THE STANDARD OF BCSP

Let me congratulate you on yet another excellent volume of BCSP (vol. 22). The journal's standard of presentation is unmatched in the area of rock art, and the contributions you have selected clearly underline the universality of BCSP: all continents are represented in research papers. The contributions by Lewis-Williams and Wainwright are particularly valuable additions to the world literature on rock art.

R.G. Bednarik  
Victoria, Australia

DANGEROUS 'PRESERVATION'  
IN MALAYSIA

A recent article appeared in a daily newspaper of Kuala Lumpur reports on alarming preservation measures that the Muzium Negara intends to implement at the Gua Tambun rock art site. They must be halted immediately if the rock paintings are to remain in a pristine state.

From the text and photographs published, it appears that the paintings are being outlined in chalk by the Muzium staff. This is a permanent alteration of the art, and is extremely detrimental to the future research value of the paintings. If the art is indeed being traced with chalk directly on the rock, this activity must stop, as it causes irreversible damage.

It is said that the 'preservation' includes cleaning the paintings with water. The binders and pigmentations of the paintings will most certainly be adversely affected by such methods. Conservation must not be attempted by anyone other than a rock art specialist with specific knowledge in such techniques.

The article reports that a groove will be chipped around the paintings to protect them from rainwater flowing over them. As my report to the Muzium recommends, no action is needed to divert water flow, since rain will rarely, if ever, penetrate the deep shelter. The damage from water flow has already occurred, and additional damage is doubtful. Chipping a groove in the rock face will not divert surface water flow, but it will damage the site, and will perhaps affect the delicate surface of the limestone. Also a protective coating over the art is not advised for a variety of reasons.

This is project with potentially hazardous results to the art, and should be stopped.

No doubt the Malaysian authorities have good intentions, but they must be helped to avoid a disaster.

The case should be of concern to all those involved in preservation and conservation of rock art.

Prehistoric art is an endowment of the past which must be saved for future generations.

Paul Faulstich  
Los Angeles, California

#### THE DEBATE ON HAR KARKOM

*The discoveries at Har Karkom have awakened a wave of discussions. The readers reveal such an interest in this topic that we decided to give it coverage through publication of a larger than usual selection of the comments received. Some of them are in favour, others strongly oppose the identification of Har Karkom with Biblical Mount Sinai. The principal opinions, both positive and negative, are being published to provide an overall view of the different view points. As we see, the discussion focuses on three main points: the meaning of the rock art depictions at Har Karkom, the geographical location of Mount Sinai and the dating of the events described in the Book of Exodus. This seems to be just the beginning of a very stimulating debate that we shall further follow up in forthcoming issues.*

#### HAR KARKOM E L'ITINERARIO DELL'ESODO

Mi congratulo molto per le scoperte di Har Karkom. Quando anni fa ero salito sul

Sinai (quello ufficiale) avevo trovato molto strano che gli Ebrei avessero vagabondato a tal punto da finire così lontano dall'itinerario più logico, anche se il valore simbolico di quella gigantesca montagna era molto evidente.

Roberto Ruffino  
Intercultura, Roma, Italy

#### HAR KARKOM: IL LIBRO E LA RICERCA

Avevo letto sulla stampa del suo libro Har Karkom ma solo ora ho potuto leggerlo, approfittando delle vacanze estive. Da molti anni non mi capitava di non potermi staccare da un libro dall'inizio della lettura fino alla fine. Già dall'inizio della lettura ho sentito una vera presa d'interesse che non mi ha mai lasciato fino in fondo. La logica, l'analisi, impiegati sui ritrovamenti e studi fatti da Lei e suoi collaboratori sono un meraviglioso esempio di un lavoro altamente scientifico che ha dato, senza alcuna ombra di dubbio, un forte contributo alla conoscenza della storia delle origini. Non ho potuto trattenermi dallo scriverle per esprimerle tutta la mia ammirazione e il mio incoraggiamento a proseguire i suoi studi.

Ing. J. Meytsar  
Milano, Italy

#### HAR KARKOM E LE NARRAZIONI BIBLICHE DELL'ESODO

Anati fornisce elementi di alta probabilità per l'identificazione del Sinai biblico, o almeno di quello che Israele considerava tale dal sec. VIII in avanti. Una certezza assoluta non si potrà probabilmente mai avere: esisterebbe solo ove venissero rinvenute iscrizioni che identifichino il sito senza ombra di dubbio. Ma ciò appare estremamente improbabile per un luogo abbandonato all'epoca del medio Bronzo, per essere rioccupato solo in quella nabatea.

Dove invece non concordo con l'autore è nell'esame che fa dei testi, testi che tratta, nonostante la prudenza ed i dubbi che manifesta, quasi fossero testi storiografici. Chi li legga criticamente, invece, ne ricava immediatamente la quasi certezza di avere a che fare non già con itinerari tradizionali, ma con itinerari leggendari se non mitici, di valore liturgico, al livello delle narrazioni di Ulisse e di Enea, nel miglio-

re dei casi. E' naturalmente possibile che al momento della redazione finale del Pentateuco e specialmente dell'Esodo, i compilatori delle tradizioni abbiano effettivamente pensato a luoghi concreti. Ed infatti le poche località che possiamo rintracciare sulla base dei toponimi greci, bizantini ed arabi, si trovano ad oriente del Delta del Nilo, nei pressi di Qades e di Eilat. Ma non è facile dire se si sia trattato di ricordi tradizionali, o di storicizzazioni posteriori e quindi di razionalizzazioni.

Queste riserve non incidono però sull'argomento dell'Anati: la probabilità che il monte Krakom sia il luogo che l'antico Israele avrebbe identificato col Sinai mi sembra da prendere seriamente in considerazione: si trova infatti sulle grandi piste, è relativamente prossimo all'oasi di Qades, di là l'itinerario poteva ben proseguire nella direzione tradizionale. Mi sembra però dubbio che tale identificazione riposi su antica tradizione: dopo tutto Israele non ha mantenuto nessun dato sulla sua ubicazione e siamo noi e riscoprir-la quasi per caso! E' quindi anche comprensibile che il Sinai non sia mai stato luogo santo in Israele.

Del problema, citando L'Anati, mi sono occupato nel cap. VI della mia 'Storia d'Israele', (Paideia) Brescia.

J.A. Soggin  
Dipartimento di Studi Orientali  
Università 'La Sapienza'  
Roma, Italy

#### HAR KARKOM N'EST PAS LE MONT SINAI

Le thème des douze pierres (Ex 24,4, tradition "élohiste") se retrouve dans Josué, 4,3 ss (à Gilgal) et dans I Rois, 18,31 (Elie au mont Carmel); il n'est pas propre au mont Sinai. Pour ce qui concerne le temple au sommet de la montagne, Ex 25,40; 2, 16, 30; 27, 8 parlent seulement du modèle "céleste" sur lequel doit être bâti le sanctuaire. Ce thème du modèle céleste donné par Dieu est mentionné aussi dans Nomb. 8,4; I Chroniques 28,19; Ez. 43,11; Sagesse 9,8. L'écriture des tables de la Loi n'a rien à voir avec des gravures rupestres; l'analogie est trop lointaine.

Ces gravures rupestres se rencontrent un peu partout dans les montagnes. Enfin, la réinhumation est un procédé fréquent et répandu aussi un peu partout; le cas des ossements de Joseph n'est pas un argument

valable, d'autant que l'itinéraire de l'Exode demeure fort difficile à déterminer et que plusieurs traditions s'entremêlent dans Ex. 13, 17 ss. On ne peut rien tirer du paragraphe concernant les "ressources naturelles".

Le problème de la datation de l'Exode est fort compliqué et ne peut être évoqué en quelques lignes; le hiatus considérable dans les traces d'occupation de la montagne Karkom, précisément pendant la période "biblique", ne favorise pas une identification avec le "Sinai".

R.J. Tournay, O.P.  
Ecole Biblique  
Jerusalem, Israel

#### HAR KARKOM ET LE MONT SINAI

Je ne puis que louer le Professeur Anati pour le travail réalisé, surtout au plan archéologique. Même du point de vue exégétique, ses pages sont précieuses par les éléments qu'elles accumulent en faveur de l'hypothèse proposée. On sera en particulier reconnaissant au Professeur Anati d'avoir exprimé clairement et sans ambages les difficultés que rencontre son hypothèse, à savoir que l'exégèse et l'histoire datent l'Exode de la seconde moitié du IIe millénaire avant notre ère, alors que les fouilles ont révélé des données nettement antérieures, et, d'autre part, que Har Karkom n'est pas situé sur un itinéraire proposé jusqu'à présent de l'Exode.

Le lieu exact de la montagne de la révélation mosaïque reste inconnu. Le Père RL de Vaux lui-même, à la fois archéologue, historien et exégète, le reconnaissait (Histoire ancienne d'Israël, I, Paris 1971, pp. 409-410). Mais, pour reprendre la seconde difficulté exprimée par le Professeur Anati, le P. de Vaux avançait des arguments qui excluent l'actuel désert de Paran (ibid., p. 399-400); en effet, le lieu de la révélation mosaïque semble devoir être situé assez loin de Qadèsh, ce qui n'est pas le cas dans l'hypothèse du Professeur Anati.

Il y a aussi la première difficulté reconnue par le Professeur Anati, à savoir que Har Karkom ne révèle rien de l'époque où l'Exode est daté par les exégètes et historiens actuels. Cette difficulté est tout aussi sérieuse que la première, peut-être même davantage. Car je ne suis vraiment pas convaincu que l'on puisse tenter de

faire remonter l'Exode au III<sup>e</sup> millénaire avant notre ère.

Reste, selon le Professeur Anati, que les fouilles ont permis de mettre à jour des données de type cultuel qui paraissent corroborer quelques textes du Pentateuque lorsqu'il parle du lieu de la révélation mosaïque. Mais ces coïncidences suffisent-elles pour fonder l'hypothèse? A mon avis, il y aurait lieu d'en douter, tant que les deux premières difficultés n'auront pas été résolues, s'il se peut. En outre, les passages cités par le Professeur Anati sont lus par lui dans un sens que les exégètes seront enclins à discuter. Le danger n'est-il pas de prendre pour des témoignages historiques d'événements anciens des textes plus récents qui projettent à l'époque sinaïtique des éléments caractéristiques de leur époque?

M. Gilbert, sj.  
Pontificio Istituto Biblico  
Rome, Italy

#### HAR KARKOM E' IL MONTE SINAI? IDENTIFICAZIONE POSSIBILE CRONOLOGIA IMPOSSIBILE

Prevale oggi l'opinione che l'esodo con Mosé abbia avuto il suo passaggio del "Mare dei Giunchi" e non nella regione dei Laghi Amari o di Suez, ma lungo la striscia di terra tra il Mediterraneo e il lago Sirbonis, dove sorgeva un santuario alla divinità siriana chiamata Baal-Zefon, menzionato dalla Bibbia nel contesto di tale passaggio. Tuttavia potrebbe trattarsi di un altro santuario dello stesso nome.

Partendo da tale punto estremamente settentrionale è logico cercare il Sinai nelle montagne tra i deserti della penisola e il sud della Palestina. Tanto più che questa era la zona frequentata dagli Amalekiti e più a est dai Madianiti, con cui gli Israeliti dell'esodo ebbero dei contatti. In tale zona è il monte Halal, e ancora in tale zona è lo Har Karkom, dove si situano le recenti interessantissime ricerche di Emmanuel Anati.

Quello che gli storici della Bibbia o comunque dell'Antico Oriente non possono accettare è la cronologia proposta dall'archeologo, cronologia del resto non necessaria, anche nell'ipotesi che Har Karkom sia il vero Sinai. E' una cronologia impossibile: da molti indizi l'esodo dall'Egitto deve essere posto nel sec. XIII a.C., alla

fine del lungo regno di Ramesse II o al principio del regno di Merneptah, il quale in una sua famosa stele ha la prima menzione di Israele.

Invece la nuova ipotesi, quella appunto dell'Anati, vorrebbe collocarlo mille anni prima! Ma non c'è nessun indizio storico dell'esistenza del popolo ebreo in quel periodo di mille anni. Non vale l'identificazione degli Ebrei con i Habiru o Ape- rim attestati dai documenti in un'area vastissima, dalla Mesopotamia alla Palestina e all'Egitto. Oggi si ritiene che questi Habiru non erano un popolo, ma una classe sociale, e il loro rapporto con il nome e l'origine etnica degli Ebrei (Ibrim) è molto oscuro.

D'altra parte questa cronologia non è necessaria. E' vero che la regione attorno ad Har Karkom non fu più abitata dopo la fine del III millennio a.C., ma quel monte, rimasto abbandonato, potè essere ancora ritenuto sacro nella memoria delle tribù seminomadi delle regioni vicine ed essere meta di periodici pellegrinaggi anche nei secoli successivi. In conclusione la localizzazione del Sinai biblico nello Har Karkom è un'ipotesi verosimile e per nulla in contrasto con la Bibbia nè con i suoi moderni commentatori, se si prescinde naturalmente dal problema cronologico.

Personalmente tuttavia io propendo per l'identificazione tradizionale: più volte sono stato sul posto ed ho verificato quanto il Gebel Musa, la sua propaggine settentrionale Ras es-Safsafa a picco sull'altipiano, adatto come sede di un grande accampamento, corrispondano ai dati della narrazione biblica, anche prescindendo dalla suggestione del paesaggio.

Mons. Enrico Galbiati  
Pinacoteca Ambrosiana  
Milano, Italy

#### HAR KARKOM: IL Y A UN SANCTUAIRE MAIS LE HIATUS CONSTITUE UN PROBLEME

Je crois qu'en effet il y a là un ancien sanctuaire. Il peut s'agir d'une des montagnes saintes dont il est question dans l'Exode. Mais il y a le hiatus archéologique signalé par Anati lui-même. Le problème historique et critique reste entier.

Henri Cazelles  
Sorbonne, Paris, France

## IDENTIFICAZIONE DI HAR KARKOM E CRONOLOGIA DELL'ESODO

I titoli di Har Karkom ad essere considerato come la montagna dell'esodo sono apprezzabili. Ma chi dice che le installazioni messe in luce siano opera degli Ebrei e non, invece di altre popolazioni che avevano soggiornato nella zona prima del loro arrivo? La capacità di assimilazione del popolo ebraico è singolare. Venutosi a trovare in una località tanto propizia, esso utilizzò in funzione delle proprie concezioni e pratiche religiose quanto essa gli offriva. Partito poi di là, il resto del cammino fu percorso in un tempo abbastanza breve perchè, popolo di pastori quale era, non lasciasse del suo passaggio tracce durature.

E' facile attendersi che le scoperte di Har Karkom avranno un'eco crescente. La candidatura della località ad essere considerata come il Sinai biblico non dovrebbe mancare di esser presa in considerazione. Allo stato delle cose, invece, sembra difficile che possa farsi strada il ribaltamento della cronologia dell'esodo. Tuttavia anche a questo proposito le scoperte del Prof. Anati sono ricche di stimoli che porteranno ad approfondire ulteriormente gli studi e le conoscenze.

Felice Montagnini  
Seminario vescovile,  
Brescia, Italy

## ON THE DATING OF EXODUS AND THE LOCATION OF MT. SINAI

I was fascinated by your recent article in BAR 'Has Mt. Sinai Been Found?' While it may not be free of error, the critical article following it was totally unjustified. It was an insult to your integrity to drag in those weird theories of Velikovsky, and try to paint you with the same brush. If you have made any mistakes, the criticism should limit itself to what you actually said, instead of using Velikovsky to make you look worse. No honest scholar resents criticism if it is justified, but this goes too far. In the main, your theory makes a great deal of sense, in fact, the Har Karkom location for Sinai is the only one that fits the Biblical story. The more southerly locations for Sinai are manifestly impossible, if we believe the Bible gives the correct descriptions.

Perhaps it would help add credibility to your theory to offer a simple alternative to redating the Exodus. The Bible makes it clear that Moses feared pursuit, not only by another Egyptian army, but also 'Philistines', (ex. 13:17) and provably many others. Is it possible Moses selected Sinai precisely because it was uninhabited, and that he ordered all campsites cleaned up before leaving, to avoid leaving a trail for pursuers to follow? The Bible makes it clear that they lived in tents, so they would have no remains of houses. If they were cut off from all outside help, they would take great care not to break pots, or any other necessities of life. The few things lost to accidental breakage could be cleaned up and buried, or otherwise hidden, so any pursuers would have no trail to follow. In fact, their constant moving from one camp to another may have been necessary so pursuers could not locate them and set traps. Also, we should allow the possibility that their numbers were greatly exaggerated. If only a few hundred families escaped from Egypt, they would be too weak to fight, and the smaller their numbers, the easier it would be to clean up a camp before leaving it. Certainly escaped slaves would have adequate motives for such behavior. It may be worth the effort to search for buried garbage pits, or other hidden rubbish pits, say behind rocks, or in caves.

If the dating problem could be satisfactorily solved, everything else about your approach makes it the most logical theory ever presented of the location for Sinai, and opens a whole new chapter on the nature of prehistoric societies.

Evan Hansen  
Beryl, Utah, USA

## THE DATING OF HAR KARKOM AND JOSHUA

I wish to refer to the non-conventional dates proposed for the period of Exodus, in your article on Har Karkom. The overwhelming majority of scholars place the Biblical story of Joshua which follows the period of Exodus, in the Late Bronze Age. However, there is no solid archaeological evidence toward such a position. Some point to a burned stratum at Hazor which is dated to LB III. Yet most of the other sites that Joshua is connected with do not fit archaeologically, most notably, Jericho. Professor Garstang excavated Jericho and



discovered walls that were destroyed. He believed this was the work of Joshua. Later Kathleen Kenyon reexcavated Jericho. She proved that Garstang's walls were from the Early Bronze Age and therefore not from the time of Joshua according to her opinion and the opinion of most scholars. She discovered a Middle Bronze Wall and city that were destroyed, but she thought that it was still too early. She looked and looked in vain for the Late Bronze Age city and walls. It simply was not there. Her explanation was that the entire Late Bronze Walls and city, except for some tombs and a few extraneous buildings, were eroded away. This explanation is not convincing. Others try to explain it by saying the story is just a legend.

There is another possibility: That the time of Joshua is earlier. There is a middle Bronze Age city and walls that were destroyed by a great devastation. Then the Bible states that after Joshua no city wall appeared until the time of the Divided Kingdom (Judah and Israel). Indeed, the archaeological evidence at Jericho matches the Bible.

There is no major evidence of any city or walls between the Middle Bronze and Iron Age II. But what about Hazor with its Late Bronze Age burn Stratum? Is there any evidence for a Middle Bronze Age burn stratum? Yes. Dr. Yadin described the burn layer of the end of the Middle Bronze Age as quite extensive.

A small historical proof for placing Joshua in the Middle Bronze Age instead of the Late Bronze is the fact that the king of Hazor, at the time of Joshua's destruction, was Jabin. The Mari Letters, which most scholars place in the Middle Bronze Age, state that the king of Hazor was Yabni-Adat. The name Yabni can be explained linguistically as Jabin. If they are not the same, then we are forced to believe that the name Jabin (Yabni) was used as a generic title for kings of Hazor for at least half a millennium.

Another possible historical proof that Joshua was in the Middle Bronze is that Hammurabi's famous Law Code was influenced by the Mosaic Code. Hammurabi is also connected to the Mari Letters. His Code is not the earliest one from Mesopotamia. There were several earlier ones like the Lipit-Ishtar and Urnammu Law Codes. However, Hammurabi's Law Code seems to differ somewhat from

the earlier codes and that difference may have been the influence of the Mosaic Law Code.

It is my opinion that there is a strong possibility that the end of the Middle Bronze Age is the time of Joshua. To prove this possibility, we must examine the archaeological sites in Israel without prejudice to the chronology for the conquest of the Holy Land by Joshua.

M.A. Luckerman  
Los Angeles, USA

#### HAR KARKOM AND THE BIBLICAL GAP

Your recent discoveries at Har Karkom seem to confirm that there is a significant gap of several hundred years in the Old Testament corresponding to the initial dispersion and exile of the West Semites, and the Dark Ages in the Ancient Near East. When I wrote to John Bright he seemed impressed by this possibility.

I very much look forward to further results of your research on Har Karkom and am delighted to learn your book is about to appear. No doubt it will cause a fresh look at the store of material which has been so painstakingly and carefully brought to light in the last century or so.

Tom Chetwynd  
London, England

#### MOUNT SINAI AND ABSOLUTE DATING

Having read about your discoveries at Har Karkom, I felt obliged to come forward in your support. I feel that the date of Exodus can be firmly established in 1551 BC. I reached this date through at least three different types of considerations which I plan to further elaborate in a forthcoming book.

According to my chronology the first day at Mt. Sivan 1 (about June 8), 1552 BC. They departed the wilderness of Sinai on Zif 20 (about May 20), 1551 BC. The following 38 years were spent at Kadesh Barnea. How well do these dates fit your finds at Har Karkom?

Ken Doig  
North Fork, Ca. USA

*We are very eager to hear every comment and suggestion. A truly open debate is the only chance to reach some durable conclusions.*

### THE NAME OF HAR KARKOM

The geographical maps of Israel should change the abusive name of Har Karkom: the Ancient name of Horeb should appear again on the maps. Your discoveries there interest me more than my own future and I wish to send you my modest contribution for the continuation of your research. I will be pleased if you publish my letter but I wish the donation to remain anonymous.

Letter signed

*A generous check was enclosed. We are very grateful for this welcome and much needed contribution to support the Har Karkom expedition. As for the change of geographical names on Maps, it seems unlikely that the Israeli authorities will accept your suggestion in the near future.*

### INCISIONI RUPESTRI IN ALTO ADIGE

La presenza di incisioni rupestri in Tshötscher-Heide presso Bressanone, venne segnalata in un vecchio numero del BCSP (Vol. V, pp. 211-213).

Esplorando l'area circostante ho trovato altre rocce istoriate con coppelle e canaletti. Ritengo che non siano conosciute

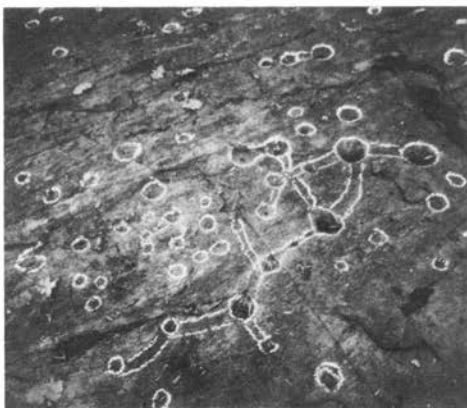
avendole dovute ripulire da una spessa coltre di terriccio.

Gianfranco Carducci  
Bologna, Italy

### THE SELLERO FIGURE WITH BASKET AND AXE

The Sellero rock engraving depicting a human figure with a necklace, holding an axe in one hand and a basket in the other, reminds me of the Georgian goddess holding a sword in one hand and a drinking bowl in the other. She is offering the people a choice: war and glory on one

Fig. 2-3: Superfici istoriate di Tshötscher-Heide, Bressanone.



side, peace and plenty on the other. The ancient Camunians may have had some Caucasian wisdom.

Gordon Freeman  
Edmonton, Alberta, Canada

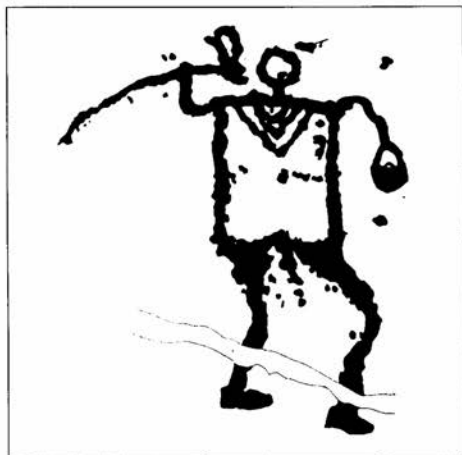


Fig. 4: The Sellero "globtrotter" Rock engraving from the Late Iron Age (Valcamonica Period IV - F) 4th to 2nd. Century B.C.

#### ROCK ART IN NORTHERN ARABIA

Without your very encouraging assistance I would never have been able to study the rock art in Northern Arabia. The survey I am conducting for the Saudi Arabian Department of Antiquities has led to the discovery and recording of a rich concentration of pre-literate rock art which was produced by early cattle-breeding peoples. My study period at the Center enabled me to acquire the know-how and self confidence necessary for this research. I wish to continue to receive your assistance and to return to Valcamonica, as I found at the Centro not only guidance and support, but as well, more documentation and information than anywhere else.

Majeed Khan  
Riyadh, Saudi Arabia

*We hope to publish soon a note on the important and beautiful sites of rock art recorded by Mr. Khan in Northern Arabia.*

#### ON ROCK ART AND SHERDS

Thank you for the truly invigorating week in Valcamonica. The rock art overpowered me and I find it difficult to go back to the details of my "dirty sherds" after the wide horizons opened up by you and by other

colleagues. I am very glad and very thankful that I at last discovered the Centro Camuno. Your work is very much needed as an antidote to the usual prehistoric, petty chronological quarrels.

Kristine Berggren  
Arezzo, Italy

#### BEQUESTS SUGGEST WAITING

Those who have the good fortune to be members of the Centro Camuno must have become aware of the magnificent work done by a small group of dedicated people, and, at the same time, of their financial difficulties.

As pointed out in a letter from Glasgow (BCSP 22) help could come from bequest. But bequest suggests waiting. When possible, it is up to us as members to make immediate gifts. In our case, two artists, normally described as penniless, we have had the pleasure of sending you the proceeds of the sale of a piece of grandfatherly furniture, definitely dead, to the very much alive Centre.

Letter signed  
Lecce, Italy

*A generous check was received and the two 'penniless artists' are thankfully acknowledged.*

#### CAMUNI E ALLUCINOGENI: PROSPETTIVE PER UNA RICERCA ETNOMICOLOGICA

Dalla rivalutazione della Valcamonica come una delle valli alpine più ricche in varietà ed in quantità di funghi allucinogeni, e dall'analisi della storia di questa valle e della sua antichissima popolazione, i Camuni, credo possa essere legittimo aprire le ricerche nell'ipotetico indirizzo etnomicologico della questione. La considerazione di altre note e studiate situazioni etnomicologiche: l'uso delle *Psilocybe* Allucinogene sviluppatesi in copiose quantità in molte valli messicane e guatemaltesi, da parte delle popolazioni Mazateche; l'uso del Soma (*Amanita muscaria?*) da parte degli antichi Veda della valle dell'Indio, questi due fra i tanti esempi, giustificano di per sè tale ancora ipotetica associazione fra Camuni e allucinogeni.

Giorgio Samorini  
Bologna, Italy