

VALCAMONICA SYMPOSIUM '79

ARTE E RELIGIONE NELLA PREISTORIA

THE INTELLECTUAL EXPRESSIONS OF PREHISTORIC MAN

ART AND RELIGION

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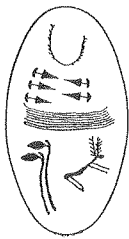
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**INTERNATIONAL SYMPOSIUM  
ON THE INTELLECTUAL  
EXPRESSIONS  
OF PREHISTORIC MAN:  
ART AND RELIGION**

VALCAMONICA, 28 July-3 August, 1979



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# THE INTELLECTUAL EXPRESSIONS OF PREHISTORIC MAN: ART AND RELIGION

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## PRESENTATION

This volume presents the proceedings of the International Symposium on the *Intellectual Expressions of Prehistoric Man: Art and Religion*, held at Valcamonica from July 28 to August 3, 1979, with 164 participants from 30 countries. The Symposium took place at Ponte di Legno and included research tours to archaeological sites in Valcamonica, Valtellina, Lunigiana, La Spezia and Florence. The chapters represent the Sections of the Symposium and have been edited by their chairmen. Each chapter also includes concise editings of the debates; the articles are followed by short summaries in English, French and Italian.

This publication presents the results of the 3rd International Symposium held in Valcamonica. The previous two have been published: *Art Pré-historique*, Capo di Ponte (Edizioni del Centro) 1970. *Les Religions de la Pré-histoire*, Capo di Ponte (Edizioni del Centro) 1975. Each one of these volumes has become a stimulus for further research.

The present volume is dedicated to all those who search for a better comprehension of the human spirit.

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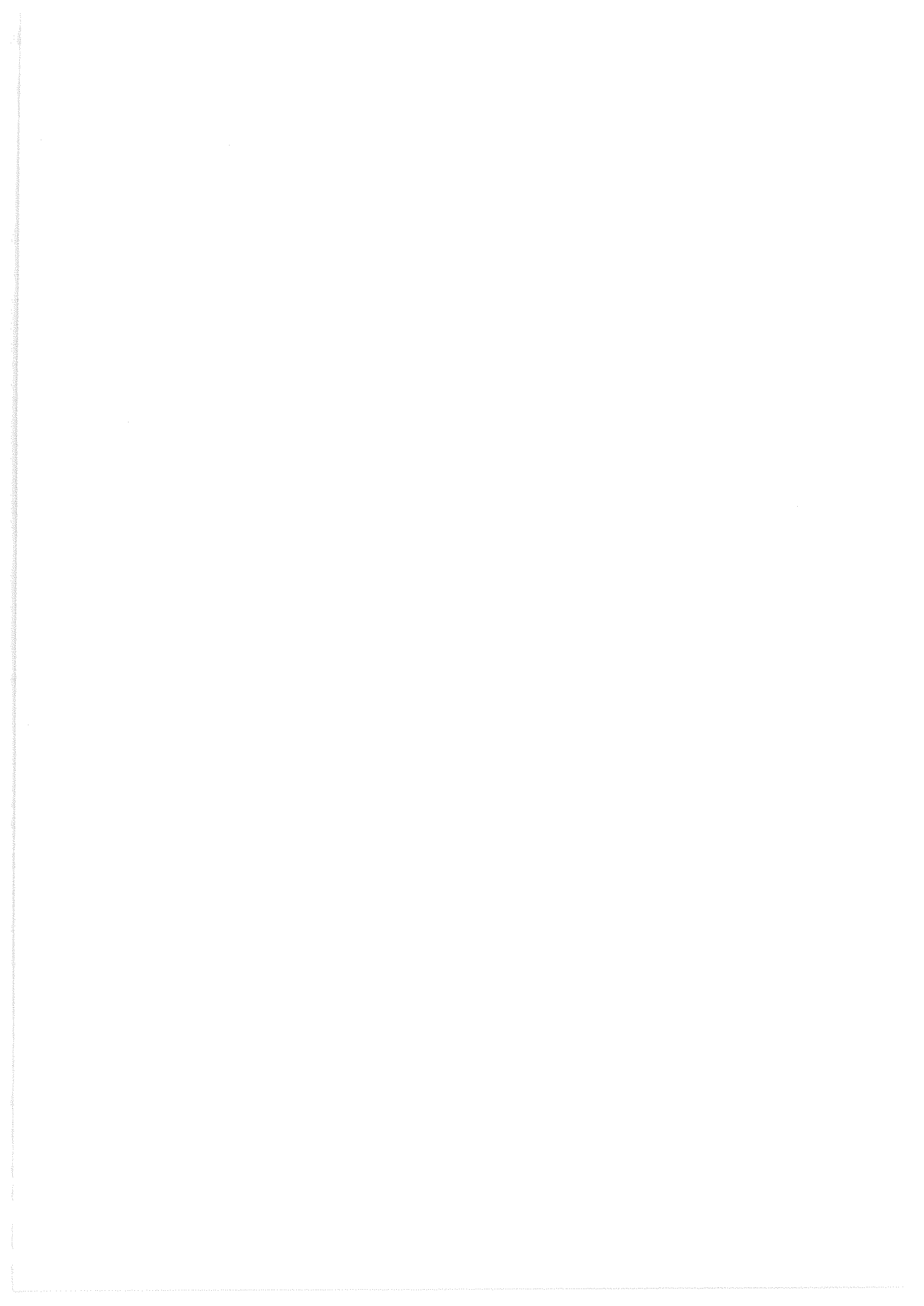
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## GENERAL PROGRAM

Friday, July 27, 1979

10.00 Arrival of participants  
Meeting of IASPER Executive Council

15.00 Meeting of PPA Committee

19.30 Informal dinner

Saturday, July 28, 1979

09.30 Opening of book exhibition.  
Opening of exhibition on rock art in Valcamonica: «10.000 years of history through rock art».  
Opening of exhibition of materials brought by the participants of the Symposium.

12.30 Pause

15.30 Opening of the hall and introductions among the participants.

16.00 INAUGURAL SESSION.

Pietro ODELLI, Town Mayor of Ponte di Legno:

*The Local Population and the Symposium.*

Giacomo MAZZOLI, Senator, President of Comunità Montana di Valle Camonica:

*The role of Valcamonica in Culture and Research.*

Francesco SISINNI, Director Generale of Academies, Libraires and Cultural foundations, Italian Ministry of Culture:

*The role of Research Institutions and the Purposes of the Ministry of Culture.*

Antonio BELTRAN, Dean, Faculty of Letters, University of Zaragoza, Spain; Member, Executive Council of IASPER:

*Culture and Scientific Research.*

Luigi COTTINELLI, President of Centro Camuno di Studi Preistorici:

*This Symposium in the Perspective of the Previous Ones.*

Sandro FONTANA, Alderman of Culture and Local Administrations, Regional Administration of Lombardy:

*A Regional Policy for the Promotion of Culture and Research.*

Mario PEDINI, President, Commission for Culture and Education, European Parliament:

*For a Better Understanding Between Men.*

Emmanuel ANATI, General Secretary of the Symposium:

*Opening Address.*

19.30 Inaugural dinner.

Sunday, July 29, 1979

09.15 Opening of the hall.

Section I: *ORIGINS OF INTELLECTUAL EXPRESSIONS.*

Presidents: Brunetto CHIARELLI and Robert BROCKWAY.

09.30 Brunetto CHIARELLI (Florence, Italy).

*Introduction to Section I. Origini delle manifestazioni rituali e del comportamento religioso.*

Patrizia MESSERI (Florence, Italy).

*Reazione degli animali di fronte alla morte.*

Robert W. BROCKWAY (Manitoba, Canada).

*Lower Palaeolithic Hominidis and the Origins of Religion.*

Hugh C. CAIRNS (Newtown, Australia).

15 *Intellectual expressions of Pre-historic man in relation to aboriginal people in Australia.*

- 11.00 Pause.  
 11.20 Debate on material presented during the morning.  
 12.30 Lunch.  
 15.15 Session re-opens.  
 15.30 Elisabeth J. BARKER and Samuel STERN (Brookline, Mass., USA).  
*The Paradox of Adam's «dominion» over the animals as context for the study of the intellectual Expression of Prehistoric Man.*  
 Arturo SCHWARZ (Milan, Italy).  
*La dimensione verticale dell'androgino immortale.*  
 Kostas GALLIS (Larisa, Greece).  
*Evidence for funerary rituals at cremation burials since early Neolithic in Thessaly (Greece).*  
 17.00 Debate on material presented during the afternoon.  
 17.20 Pause.  
 17.45 Presentation of proposed debates.  
 Robert BROCKWAY (Manitoba, Canada).  
*Can the origins of religion be discussed?*  
 Debate.  
 General debate on works in section I.  
 19.15 Brunetto CHIARELLI.  
 President's conclusion of section.  
 19.30 Closing of section I.  
 21.15 Choir concert «Luca Marenzio».  
 23.00 Refreshments.

Monday, July 30, 1979

- 09.15 Section II: *RELIGION AND RITUALISM AMONG NON-LITERATE PEOPLE.*  
 Presidents: Julien RIES and G.C. OOSTHUIZEN.  
 09.30 Julien RIES (Louvain, Belgium).  
*Introduction to Section II: le mythe et son message dans le comportement de l'homme des sociétés archaïques.*  
 Raoul MAKARIUS (Paris, France).  
*Food division and distribution in Prehistory and Social Anthropology.*  
 Janos MAKKAY (Budapest, Hungary).  
*Foundation sacrifices in Neolithic Houses of the Carpathian Basin.*  
 Horia CIUGUDEAN (Alba-Iulia, Romania).  
*Funeral and magic practices in the necropoles of the Cotofeni Culture.*  
 Ernesta CERULLI (Genoa, Italy).  
*Le credenze religiose tra gli Anyi/Abron della Costa d'Avorio orientale.*  
 11.15 Debate on material presented in the morning.  
 11.45 Pause.  
 13.45 Excursion A: The rock art of Valcamonica.  
 Guides: Tiziana CITTADINI, Umberto SANSONI, Annamaria ZANETTIN.  
 Visit to Capo di Ponte and Nadro.  
 19.30 Return.  
 21.30 Film projections.  
 23.00 Closure of day's program.

Tuesday, July 30, 1979

- 09.15 Section II: *CONTINUATION.*  
 09.30 Julien RIES.  
 Opening words.  
 R.L. CARLSON (Burnaby, F.C. Canada).  
*Expressions of belief in the prehistoric art of the Northwest coast Indians.*  
 Jean ARNAL (Treviers, France).  
*A la recherche des voyageurs isolés pendant la préhistoire récente.*  
 S.U. ERIVWO (Ilorin, Niger).  
*Ancestors in the religion of some plateau peoples of Nigeria.*  
 M. CURATOLA (Chiavari, Italy).  
*Il suicidio tra gli Indios del Perù (XVI e XVII sec.).*

- 11.45 Debate on material presented.  
 12.30 Pause.  
 15.15 Continuation: debates.  
 15.30 Julien RIES:  
 Opening words for the debates.  
 G.C. OOSTHUIZEN (Westvill, Natal, Republic of South Africa).  
*Iconography in non-literate and semi-literate Christian context in Africa with emphasis on the early traditional influences.*  
 Debate.  
 Mark MILBURN (Gross-Gerau, West Germany).  
*Complex stone structures as expressions of religious beliefs.*  
 Débat.  
 Giuseppina TANDA (Sassari, Italy).  
*Arte e religione nella Sardegna preistorica. Esistono caratteristiche mediterranee delle religioni preistoriche?*  
 Débat.  
 Kostas GALLIS (Larisa, Grèce).  
*Neolithic Cremation Burials in Europe and the Probable Different Ideology (Religion). They Suggest for the People Practising Inhumation.*  
 Débat.  
 General débat on material presented.

Section III: ROCK ART AND RELIGION.

Presidents: Sverre MARSTRANDER and Antonio BELTRAN.

Sverre MARSTRANDER (Oslo, Norway).

*Introduction to Section III.*

Antonio BELTRAN (Zaragoza, Spain).

*La valeur religieuse des figures animales incomplètes ou défectueuses dans l'art pariétal du paléolithique.*

Claude BARRIERE (Toulouse, France).

*Le thème du serpent à Rouffignac.*

Francisco JORDA-CERDA (Salamanca, Spain).

*Sur les sanctuaires monothématiques dans l'art rupestre cantabrique.*

19.30

Pause.

21.00

Evening reserved for meetings of working groups.

Wednesday, August 1, 1979

09.30

Session re-opens.

C.N. DUBELAAR (Haren, Netherlands).

*Petroglyphs in the Guyanas.*

Denis WILLIAMS (Georgetown, Guyana).

*Controlled resource exploitation in contrasting neotropical environments: meso-Indian petroglyphs in Guyana.*

Alfred MUZZOLINI (Toulouse, France).

*Extention géographique des «Têtes Rondes» au Sahara.*

Antonio BELTRAN (Zaragoza, Spain).

*Los hechideros o emmascarados en la religion del pueblo del «Arte rupestre Levantino».*

Mario VARELA GOMES (Lisbon, Portugal).

*Aspects de la religion mégalithique d'après les menhirs de Portugal.*

11.00

Débat on material presented.

11.30

Pause.

13.15

Excursion B: Valtellina, Grosio, Tirano, Teglio.

Guides: Prof. Davide PACE, Dr. Laura VALMADRE, Ins. Bruno CIAPPONI, Prof.

Giuseppina MAZZONI RAJNA, Prof. Pierluigi GABRIELLINI, Prof. M. MAFESCIO-NI-GABRIELLINI.

23.00

Return.

Thursday, August 2, 1979

09.15

Session re-opens.

09.30

Opening words: Sverre MARSTRANDER.

J. GARCIA DEL TORO (Murcia, Spain).

*Los grabados rupestre de «La piedra Labra» de Chercos Viejo (Almería, Espagne).*

17

	Gaetano FORNI (Milan, Italy). <i>Coppelle, palette, protoerpicci probabili simboli rituali del debbio (Swidden cultivation), una pratica coltivatoria predominante sulle Alpi.</i>
	Romolo FORMENTINI (La Spezia, Italy). <i>L'allineamento di Pontevecchio in Val di Maja ed il significato della rappresentazione femminile nei vari gruppi di statue-menhirs europee.</i>
10.40	Débate on material presented.
11.00	Pause.
11.15	Continuation of session.
	Annamaria ZANETTIN (Lovere, Italy). <i>Il significato magico religioso del labirinto nell'arte rupestre camuna.</i>
	Umberto SANSONI (Capo di Ponte, Italy). <i>Note sullo studio del Simbolismo nell'arte rupestre.</i>
	F.L. VIRILI (Paris, France). <i>Essay of interpretation of some ritual representations among the petroglyphs of the Pilbara, Western Australia.</i>
	Thomas CAMERON (Edmonton, Alberta, Canada). <i>Writing-on-stone, Southern Alberta, Canada.</i>
13.00	Pause.
15.30	Débate on material presented.
17.30	Conclusion of SECTION III.
17.45	Pause.
18.00	General débate and proposals of motions.
19.00	Closing speech.
19.30	Pause.
20.00	Final dinner.
23.00	Conclusion.

*Friday, August 3, 1979*

10.00	Meeting of PPA Committee.
11.15	Excursion C: Passo Paradiso and Glacier Presena (Alt. 3.000 m.). Guides: Savio GIACOMELLI and guides from the C.A.I.
17.00	Return.

*Saturday, August 4, and  
Sunday, August 5, 1979*

07.30	Excursion D: (Post Symposium). The Menhir Statues of Lunigiana; Prehistoric art and religion (Pontremoli-La Spezia-Florence). Guides: A. AMBROSI and R. FORMENTINI. Debate on the Menhir Statues at La Spezia Museum. Coordinator: R. FORMENTINI.
	Sunday: Visit to the Archaeological Museum of Florence. Guide: Paolo GRAZIOSI.
20.30	Return to Capo di Ponte. End of Symposium.



Fig. 1  
 The desk of Presidency in the inaugural Session, from left to right: Ries, Beltran, Odelli, Sisinni, Pedini, Anati, Mazzoli, Fontana and Cottinelli.

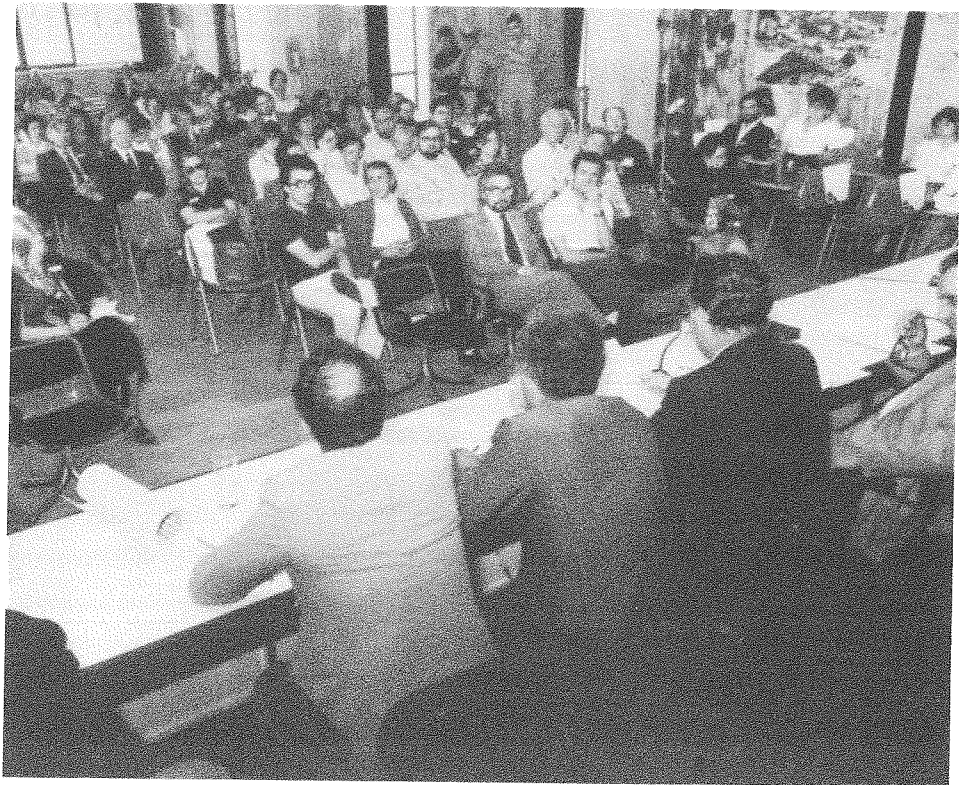


Fig. 2  
 The Conference-hall during a debate

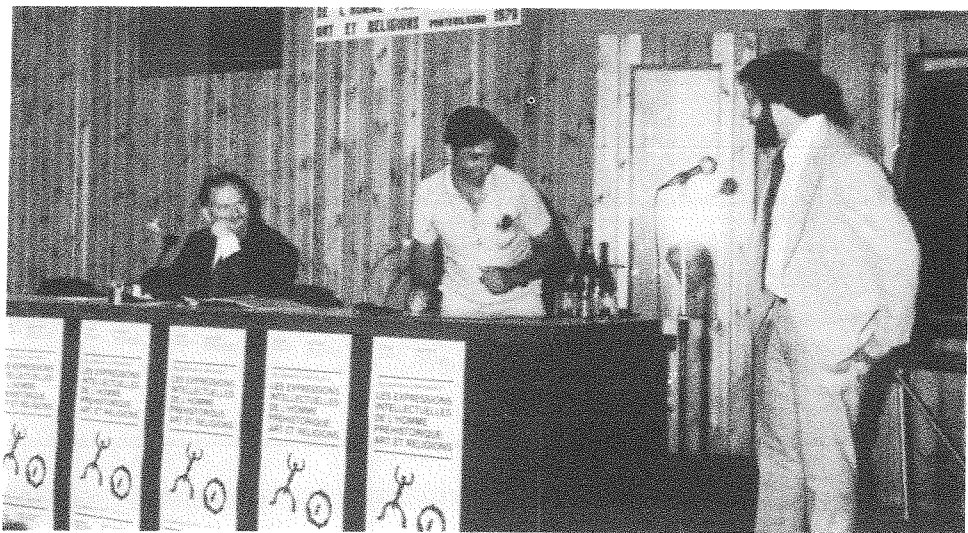
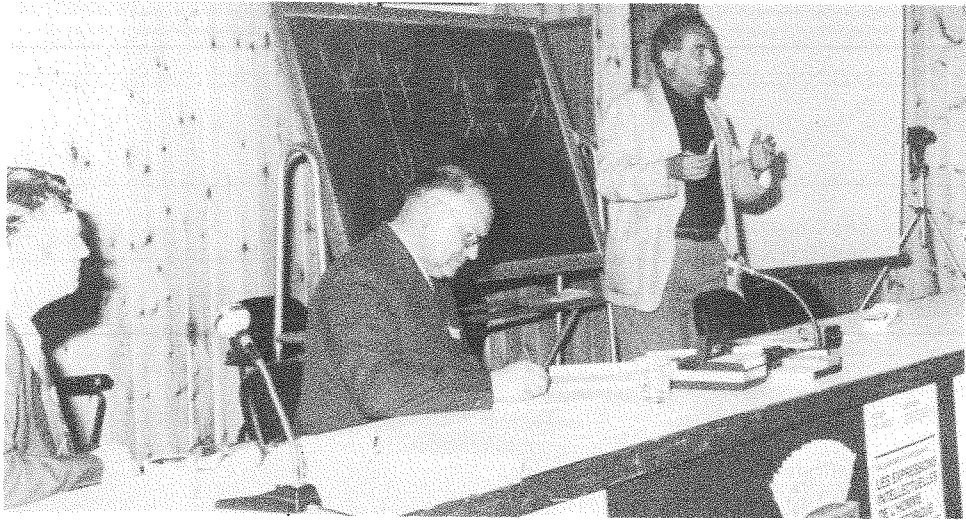




*Figs. 3-4  
Two views of the Presidency desk  
during a Session.*



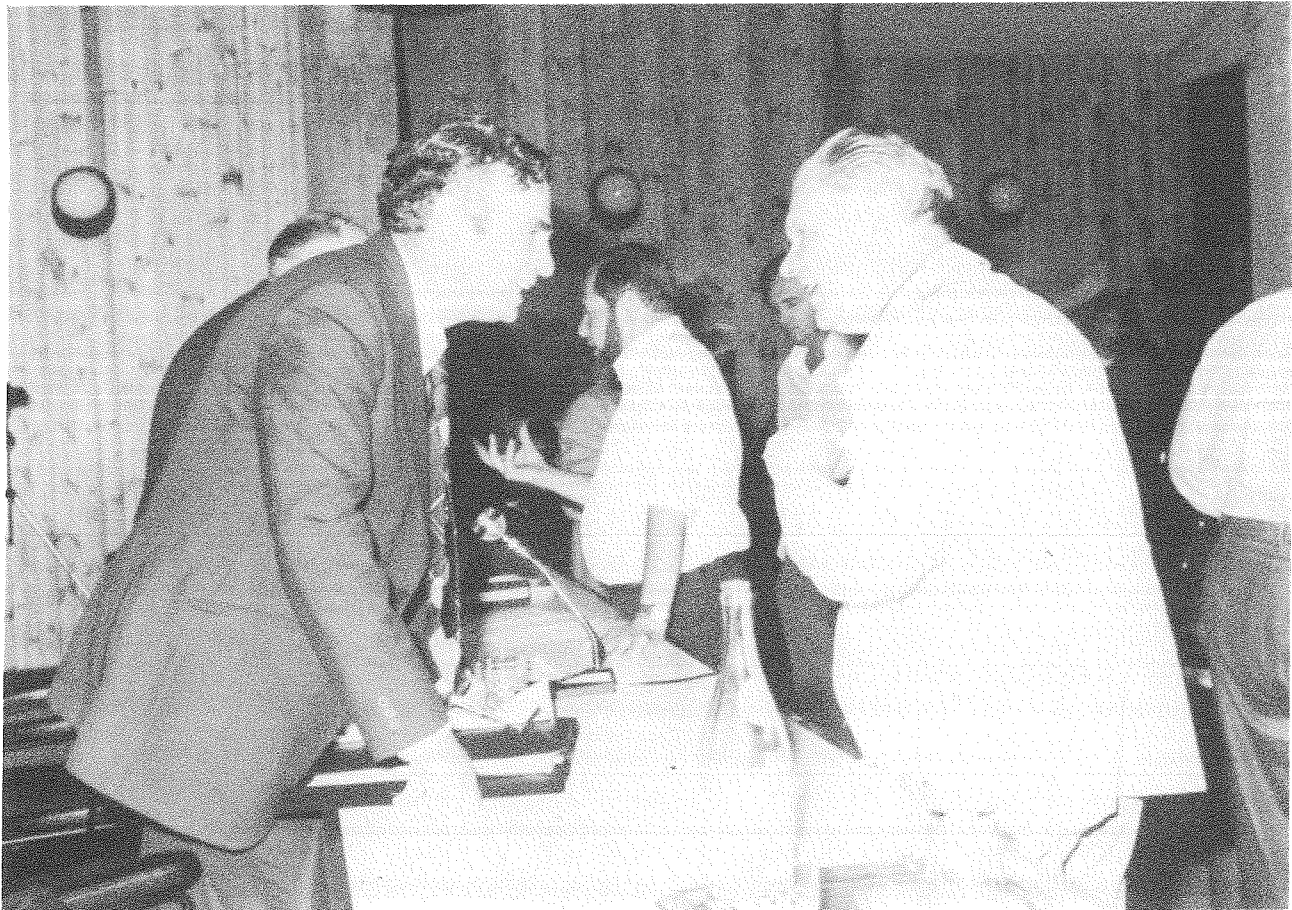
*Figs. 5-6-7  
Three views of specific debate, Fig.  
5: Schwarz, Oosthuizen and Ries,  
Fig. 6: Anati and Ries, Fig. 7:  
Chiarelli and Gallis.*





Communications: Fig. 8: Ries; Fig. 9: Erimwa.

Fig. 10  
A moment of discussion:  
Oosthuizen, Cairns and Meyer.







*Figs. 11-12*  
*Two moments of the book-display.*





*Figs. 13-14-15  
Three aspects of the field excursion:  
Fig. 13: Naqane; Fig. 14: Grosio;  
Fig. 15, Nadro.*





Fig. 19  
*The closure of the Symposium:  
Mrs. and Prof. Anati say farewell  
to guests.*

Fig. 16  
*The team of the Secretariat in a moment of relax.*



Fig. 17  
*Some of the guests enjoying the Ponte di Legno landscape.*



Fig. 18  
*Enjoyment and wonder as a reaction to a new theory expressed in the course of a debate.*



INAUGURAL SESSION





## THE LOCAL POPULATION AND THE SYMPOSIUM

Pietro Odelli, Town Mayor of Ponte di Legno

As Mayor of the town in which you are guests, I would like to welcome all those taking part in the Symposium. The town administration and its citizens take great pleasure in seeing you all here: scholars and representatives of the administrative, political and cultural spheres from so many countries.

From a cultural point of view, the mid-valley might perhaps have been more suitable for the meeting as it is there that we find the great historical heritage of Valcamonica. However, Ponte di Legno was chosen in view of the facilities the town offers, its natural environment and the hospitality of its people. We believe that you will feel at home and hope that you will also take advantage of the opportunity to discover this area, the furthestmost tip of the Camunian land. I would like to thank those who chose our town for this Symposium. I must add, and this also goes for many others who have become interested in the rock engravings and in your studies, my thanks and admiration for those who, over the last fifteen years, with great commitment and overwhelming organizational, economic and administrative difficulties, have promoted the discovery of this invaluable Camunian historic heritage and have made it known throughout the world.

The local population is very proud of its rediscovered heritage and of the interest that so many distinguished scholars are taking in it.

It is thanks to work of the archaeologists that Valcamonica has become known, and millions of people have been able to learn of these studies and appreciate them, and in doing so have been able to gain a knowledge of our direct roots. It is no coincidence that the Lombardy region chose a prehistoric rock figure from this Valley, the «Camunian Rose», as its symbol, as proposed by Assessore Fontana, who is with us today; this is something else of which the Camunians can boast.

I wish to express my hope that Ponte di Legno may provide enjoyable and peaceful surroundings for your work, so that after leaving you will have pleasure in remembering our land and people.

Finally, I should like to take advantage of the presence of Senator Pedini to present him with a plaque, a bronze figure of the arms of Ponte di Legno. We are glad to pay him this tribute in view of his recent appointment to the Presidency of the Commission for Education and Culture of the

European Parliament. And together with our congratulations to him for this new responsibility, I should like to add our hopes that he will bring to the task the capacity of the man of culture he is, which we were able to appreciate in his activity as Minister of Education until recently. On behalf of the township of Ponte di Legno I present you, Senator, with this plaque as an expression of our appreciation to you and as a symbol of the link between our township and the European countries which are so widely represented in this Symposium.

It is a good omen, Mr. President, that your first public appearance in your news role with the European Parliament, takes place today, with us, in this town, for this event, promoted by IASPER and the Centro Camuno di Studi Preistorici. Scholars from Europe and from outside Europe are present here to work together and your presence indicates the good disposition of Europe to open up towards the world.

## THE ROLE OF VALCAMONICA IN CULTURE AND RESEARCH

Giacomo Mazzoli, Senator, President  
of Comunità Montana di Valle Camonica

It is with great pleasure that I welcome the participants in this Symposium and express the hope that the studies you are pursuing in Valcamonica will lead to an evergrowing understanding of this civilization. I would like to thank the Centro Camuno di Studi Preistorici, and especially Director Anati, for the attention, perseverance, and intelligence shown over these years since the birth of the Centro during which, in overcoming great difficulties, meetings and studies of a national and international level have been promoted. This is his personal merit. It is something I would like to point out because, having followed all the stages of development and the people working with the Centro, I have been able to appreciate the work carried out by this dear friend of mine, who gave up work and interests in other parts of the world to devote himself to Valcamonica and to the Camunian civilization. And it is not only something which gives us great pleasure, but also goes to show the importance of prehistoric finds in Valcamonica. For if a well known scholar, who had already studied civilization of this kind, decided to settle in Valcamonica it must mean that there is something of great importance here.

Work subsequently carried out showed that there was an immense heritage of human values and an important civilization to be discovered, made known and understood. It would take up too much of our time to recall all the stages of development of the Centro Camuno di Studi Preistorici. I thank the current President Cottinelli, for his patient work, which has led the Centro to overcome situations that at times bring about extremely delicate and complex difficulties; great courage at such moments is required to carry forward such an important initiative.

Professor Anati has had great courage. I would like to wish him the attainment of the goals he thinks are important, and which his determination will certainly lead him to achieve. This, with the required co-operation on the part of the local, regional and national authorities. The sensitivity of the region is witnessed, not only by the choice of the Camunian rose as its symbol, but also by the attention of Mr. Fontana.

I trust that this Symposium will contribute to the definition of objectives of evergrowing interest to culture and the community, on the part of the citizens and the public authorities. The subject to be debated by this

Symposium derives from the basic reason of Camunian art: the expressions and the significance of what has been handed down to us from prehistoric man: a great source of consciousness.

A rather peculiar but interesting fact emerges from these studies. Prehistory in Valcamonica has left us more signs of the presence, will and intelligence of man than all subsequent periods. Prehistory wrote a huge book in Valcamonica. Probably it represents an Alpine civilization and perhaps it illustrates the path of many other people. This huge book reflects the intelligence and tradition of a civilization, an intelligence expressed openly by words which were transformed into signs: a book left open to all those to come. It speaks of life, religion and the dignity of men and their capacity for the hardships of those times. What impresses me most is that for thousands of years these Camunian and Alpine civilizations were able to convey a message which is still valid, which shows the importance of life: living together, working together and handing down together. Because at a certain point in time, the message was broken and there was no longer that wealth of civilization or that capacity to offer and convey which existed in earlier times. And I suggest something for their studies: perhaps the values of all civilizations, the ability to think, the wisdom of knowing how to work together, has something to do with the fundamental rights of man, which are dignity and freedom. I believe something of the kind is suggested to us by Valcamonica and its civilization.

The Camunian civilization disappeared when Valcamonica lost its freedom, lost the possibility to be itself, lost the right to rule itself according to its own traditions and habits. And perhaps from these studies a great lesson will emerge for the men of today: we learn that man has the power and right to be himself and to develop his feeling freely and affirm his own dignity. It is with this dignity that the ancient Camunian people handed down to us their ways of life, their customs and their forms of associative life. All the following periods of history in Valcamonica are extremely poor in their forms of associative life. The studies on the Camunian civilization have had a peculiar result. Today the more we approach present times the fewer are the signs of history and life in Valcamonica. And so this is the suggestion I make to the scholars convened here for this Symposium: to examine the expressions of man's intelligence in art and religion to see whether there is a fundamental connection, in view of what happened in Valcamonica, between man's dignity, freedom and the possibilities of expression of a civilization. All my best wishes to you in your work.

THE ROLE OF RESEARCH INSTITUTIONS  
AND THE PURPOSES OF THE MINISTRY OF CULTURE

Francesco Sisinni, Director General of Libraries  
and Academies, Italian Ministry of Culture

It is my great pleasure to greet you on behalf of the Ministry for Culture and especially the General Direction of Academies, Cultural Foundations and Libraries, whose task is that of spreading culture. I first learned of the greatness of the Camunians from Senator Mario Pedini, to whom I am grateful because it was he who gave me the possibility to discover the importance of this heritage, the depth of the studies and analyses carried out on this heritage under the careful guidance of Prof. Anati.

We have adopted a program which I would like to inform you of and which aims at supporting cultural institutions, because we see in them not only research institutes but also areas of cultural exchange. The presence of so many eminent professors and so many authoritative foreign participants leads me to stress our supporting function for cultural institutions seen above all as areas of international exchange. We are convinced that local cultures join together in forming national culture, then continental and finally universal culture. There is no culture without this international dimension. Culture requires assessment, man needs comparison and inferences; in re-vitalizing these institutions our aim is to bring out the importance of this aspect, which is in itself a guarantee of true culture. The presence among us of Assessore Sandro Fontana also leads me, in expressing my thanks to him, to underline another function of cultural institutions: making culture available. And this, my dear Fontana, is the field in which we must work together. The State and the Regional government, and the initiative recently taken in Valcamonica of setting up local natural museums, a number of which I have visited with my friend Anati, are an example of how culture should be spread and promoted in these times; by *bringing* the population to culture, not by *lowering* culture to the population.

I would also like to say something about the theme of the Symposium. This has been dealt with by Sen. Mazzoli, so I should only like to add some considerations which may be of greater use to us as administrators than for you as scholars. This continual return to the origins, this return to our sources, is of great interest. The intellectual manifestations of prehistoric man are the manifestations of thought, and without being forcedly Hegelians, we know that life begins with thought. Thought that develops, and returns to

itself, until it becomes autobiography and total awareness, and therefore civilization. Civilization is culture, because never more than today have we felt that civilization can be identified with culture. Therefore I only hope that this meeting will bear fruit for all of us. On my part I confirm our commitment to our role, which is certainly not a role of power, as it is dismissed at times, but a service as a support of these institutions and of their scientific and cultural activities.

To Prof. Anati go my best wishes, that he may continue to give us these concrete demonstrations of the validity of studies and research delving into our past to which we must often refer, in order to have a precise concept of progress; because progress is above all alimented by tradition, and above all it is stimulated by a link with our sources, with our past. All that remains for me to do is to wish you all a good work and a constructive encounter.

## CULTURE AND SCIENTIFIC RESEARCH

Antonio Beltran, Dean, Faculty of Letters, University  
of Zaragoza, Spain; Member, Executive Council of IASPER

Mr. Minister, Senators, ladies and gentlemen. I shall speak briefly on behalf of the foreign colleagues who have come to this Symposium from 30 countries. Also I should like to greet you personally as a member of the Executive Committee, as well as on behalf of the Spanish Minister for Culture, and as President of the Spanish National Council for Architecture and Archaeological Excavations.

I believe that the 30 countries represented in this Symposium by our colleagues are a demonstration of international cooperation, which is the most important aspect of such a meeting. We are discussing the problems involved in the search for culture, the origins of present culture, dating back to prehistoric times, and I think it impossible to understand what we have today without understanding from where it all stems.

Culture, profound culture, culture going back to its origins, is the main aim of meetings such as this. This third Valcamonica Symposium gives us the joy of coming once more to this valley and to the Centro. I can express this on behalf of everyone by thanking the mayor of Ponte di Legno who is lucky enough to have these mountains, these natural beauties. Also I must thank those who have helped in making the organization of the Symposium run so smoothly. Naturally, I could go on at length, but my friendship with Prof. Anati might lead some of you to think that friendship is the true reason for my words. The other way around may be more true. Appreciation and evaluation lead to friendship. I believe that the Centro Camuno di Studi Preistorici is one of the international institutions that deserves the gratitude of all, and I want to state this in public. I will conclude by expressing my best wishes for Ponte di Legno, the whole of Valcamonica and the Centro Camuno di Studi Preistorici, universal culture to which there are no boundaries, and repeat the phrase of the ancient universities «*Vivat, crescat, floreat*».

THIS SYMPOSIUM IN THE PERSPECTIVE  
OF THE PREVIOUS ONES

Luigi Cottinelli, President, Centro Camuno di Studi Preistorici

Ladies and Gentlemen. It is a pleasure to welcome you all to this Symposium, on behalf of the Board of Directors of the Centro Camuno di Studi Preistorici. This is the third Symposium of its kind to be held in Valcamonica in the last ten years.

The two previous ones provided much cultural debate and were also at the origin of the setting up of two new university courses. Despite the difficulties it has had to face over the last few years, the Centro has continued in its commitment to promote culture at the highest level. We are convinced that bringing together scholars from different fields is a stimulus to human creativity and facilitates the participation of an ever-growing number of people in scientific research.

In a world which slowly but surely is becoming more bureaucratic, it is surprising to see that there are still initiatives such as these, born from the inventiveness of few and put into practice notwithstanding the huge amount of work needed and the personal sacrifices entailed. With this I refer to the work done by Prof. Anati and his wife and the team of assistants who have aided in preparing the Symposium. To them goes my admiration and my hope that they will reap intellectual enrichment from this meeting.

Special thanks to the Region of Lombardy and the Ministry for Culture, for their encouragement and the help they have promised and which we are relying on. I should furthermore like to thank the Municipality of Ponte di Legno, which is our host, and the authorities who have taken part in this opening ceremony: Minister Pedini, Senator Mazzoli, Alderman Fontana, the General Director Sisinni, Mayor Odelli of Ponte di Legno and all the other public servants that took the burden of travelling a long way to be here with us. For us it has been a privilege and a pleasure to co-operate once again with the IASPER in full agreement and in common bonds, perspectives and aims. For myself and the Centro Camuno there is reason for great satisfaction in seeing well known scholars from five continents meeting again in Valcamonica.

With the trust that these meetings continue to find new grounds on which to be based in the future, I wish good work and personal satisfaction to all the participants.



## A REGIONAL POLICY FOR THE PROMOTION OF CULTURE AND RESEARCH

Sandro Fontana, Alderman of Culture and Local Administrations,  
Regional Administration of Lombardy.

I would like to bring you the greetings of the President of our Region, Cesare Golfari, and of the Alderman for Instruction, Hazon, who have generously made available the equipment for this meeting. I must also greet you on behalf of the Alderman for Tourism, who was very interested and unfortunately is not here today, and the whole Regional Council and Assembly, which is also represented here by my colleague, Arturo Minelli, who is President of the Commission of our Regional Council.

I intend to underline three concurrent events which have come to our attention as we inaugurate this Symposium: The first is that in the last few days the Lombardy Region has adopted a provision of the Council, under which the Centro Camuno di Studi Preistorici is acknowledged as being one of the five most important cultural institutions in the Region, underlining the value the Centro has not just for Valcamonica but for the whole region of Lombardy. The importance of the Centro has been acknowledged by the Region not only in view of the roots the Centro has in the Camunian civilization, as has been expressed so clearly and proudly by our friend Senator Mazzoli, but also because of its international importance, as underlined by this Symposium. Therefore this is an acknowledgement of regional significance, which, however, does not restrict the value and operative area of the Centro, but recognizes its close connection with local and regional reality and, on the other hand, its international scope.

Another event, which is well known to all, is that the World Heritage Council of UNESCO will soon include the Rock Art of this valley in its list of World Heritage monuments. This was an initiative that stemmed from our region, and which was wholeheartedly supported by the Ministry of Culture and the Ministry for Education, with the full support of Minister Pedini and Prof. Sisinni.

Finally, something much more familiar for us, which I consider important for the culture of our country, and also, I believe, for European culture, is that we have with us our friend Senator Pedini. He has just been elected not only as Italian representative to the European Parliament, but within this Parliament, has been appointed President of a European Commission of great importance, which will deal with culture. I believe this too to be an important event, which bears with it great expectations for those

of us who have looked in on the life of the Centro Camuno di Studi Preistorici with interest and involvement.

When we selected the prehistoric figure defined as «Camunian Rose» as the symbol of the Lombardy Region – the symbol which now appears on the banners and emblems of our region – we were not only attracted by the aesthetic value of the symbol, we were also fascinated by the cultural wealth behind it. We chose it not only intuitively, but also because the «Camunian Rose» was discovered at the height of expression of modern civilization, so much so that we arrived at the «Camunian Rose» looking for the symbol not only in the Camunian engravings but also in the work of Leonardo da Vinci. In examining the work of Leonardo, the highest point of expression reached in Renaissance culture, we kept coming across in an almost obsessive manner a quest for perfection, a balance between centrifugal and centripetal tendencies which is figuratively embodied in the «Camunian Rose». So we selected the Rose, not just by chance, but through a long process of cultural identification, through the utmost expression of Renaissance and other cultural periods in our country and in this region. And what is this if not a monument to what Senator Mazzoli called the culture and civilization of the ancient Camunians.

This is why I too must thank all those that have worked, at times alone, to carry forward the initiatives of the Centro Camuno di Studi Preistorici.

I have nothing to add, dear Anati, to what has been said so clearly by the representatives of the Valley. I think that in Mazzoli's words you were shown, even though there have been moments of difficulty, the appreciation and love of the Camunians for what has been done over the years.

While bringing the greetings of the Lombardy Region to all the scholars that have come here from so many parts of the world, I would like to thank the authorities present who have tried to support this initiative and most of all I would like to thank the friends from the Centro Camuno di Studi Preistorici for the work they have done and the work they intend to carry out in the future: Thank you.

## FOR A BETTER UNDERSTANDING BETWEEN MEN

Mario Pedini, President, Commission for Culture  
and Education, European Parliament

I would like to thank Mayor Odelli for his kindness and to congratulate him on the development of this beautiful town of Ponte di Legno. I consider myself lucky in beginning my work as President of the Commission for Culture and Youth of the European Parliament with this meeting in Valcamonica. I am also glad to be able to congratulate you, Prof. Anati, for the work you have been doing so patiently in these years. I also want to thank Dr. Sisinni on behalf of the Ministry of Culture for the substantial aid it is channelling, more and more, to the Centro Camuno, and I would like to take advantage of the opportunity to recommend him to do even more. Anything in aid of the Centro Camuno di Studi Preistorici promotes a heritage which is important to all. And this also gives us the chance to bring about with the region, whose representative, Alderman Fontana, I greet, the co-operation between Central State and Regional authorities which I believe is to be hoped for always, at a time when culture, everywhere, leads us to the discovery of the main lines of the cultural personality, and at the same time makes of the national personality a conjunction of all the features of local personality embodied in the regions.

I should like, dear Anati, to add to these wishes a brief anecdote. A few years ago, in the depth of winter, I was in Siberia in a University town named Akademgradov, near Novosibirsk. As Minister for Italian Scientific Research I visited a center for cultural studies. In this institute a singular archaeological mission was at work. It was made up of a Soviet professor and students together with a professor and students from an American university. And they were trying to reconstruct the route followed by man from Central Asia to America across the Bering Straits. Among the books they were consulting there were, and this gave me great pleasure and moved me, a number of important publications from the Centro Camuno di Studi Preistorici. Therefore gentlemen, I should like to see in this coming together of two nations, perhaps as yet not totally friendly, but capable of meeting to discover their common past, and which were making use of European texts and an Italian scientific contribution, a symbol of the future we would all like to have. We hope that by means of culture there will be a future in which men of different civilizations, speaking different languages, will be able to meet in the universality of man. This co-operation may be a

symbol of a future mankind to which we must all make our contribution.

The Centro of Valcamonica is today making a great contribution in this direction and I consider as extremely pertinent the theme you have set yourselves and which you are examining in this Symposium, as mentioned by Sen. Mazzoli; the research for man in his fundamental values, in his aesthetic intuitions, in his religious motivations.

Why, dear friends, does a European Parliament, which now stems from the popular vote, need to give itself a commission for culture and youth? Because we realize that scientific progress and economic progress alone are not enough for an understanding between people; a true community cannot exist today without deep scientific cooperation. So our commitment is not only that of creating the trader of a common Europe or the scientist of a common Europe, but is also that of seeing if it is possible to find the basic lines of European man. This is why your work is so precious. Perhaps in this age, in which my late friend Ugo Spirito would have said we have to ask ourselves whether philosophy is still possible in the uncertainty of our reasoning, and in which we have to ask ourselves in view of the tension of our times if it is still possible to believe in a true international and cooperative economy, it is more than ever necessary to turn back to rediscover man if we want to create our future. This is why your work is precious: you turn to man and his essential values in which we can recognize ourselves. If I may quote Erasmus, I recall a letter in which the great humanist wrote that we cannot look forward to the future unless we take the trouble of climbing up onto the shoulders of the past. And this is what you are doing, and I express my best wishes for the success of your work as a contribution to a common civilization and as a contribution to a better understanding between men, who will be able to create a real and valuable Europe only if they are able to rediscover its content of truth, civilization and humanity.

## OPENING ADDRESS

Emmanuel Anati, General Secretary IASPER; Director, Centro Camuno di Studi Preistorici; General Secretary of the Symposium.

For the Ancients, the owl was the symbol of science. It is perhaps for this reason that when one receives an invitation to a conference, in jargon this is called the «Call of the Owl». That the call is strongly felt is borne out by the fact that over 130 scholars have taken the trouble to come to this village in the mountains of Lombardy, from 30 different countries and from all continents. To the authorities present and to these friends and colleagues who have come to the meeting go our thanks and gratitude. Nothing could have given us more happiness than your participation and the possibility we thus give each other to study, discuss and think together over the next few days, in the peaceful surroundings provided by this landscape, in the village of Ponte di Legno of which we are guests.

Your participation, the commitment of a number of organizations, the determination of the executive councils of IASPER and of the Centro Camuno di Studi Preistorici, have made it possible to meet here today to try to continue the debate which had already begun among many of us at the Calcutta, Santander and previous Valcamonica Symposia.

Time available to organize this Symposium was short. At the meeting of the Executive Council of IASPER, which was held in Paris in November 1978, the need was felt to continue international scientific contacts with a symposium to be held in the Summer of 1979. A number of members of the Committee offered to examine the possibility of holding the meeting in their own countries, but one after the other had to decline the task due to bureaucratic difficulties. These, it seems, are a feature of our time.

Considering the unanimous opinion of the Executive Council concerning the suitability, moreover the need, for a meeting of this kind, there remained at the beginning of March the alternatives of abandoning the project or of rolling up our sleeves and getting down to work.

The message was taken up by the Board of the Centro Camuno di Studi Preistorici, which, in its meeting held on March 4th, despite the difficulties it was experiencing and without any existing promise of support or funds, bravely decided to take the task upon itself. One week later we were at work defining the content of the symposium, drawing up the first circular letter in cooperation with the IASPER and preparing an address list. Fifteen days later the first circular letter was sent off.

Four months have gone by and today we are about to embark upon what we hope to be a constructive intellectual experience. Given the short time available, and the lack of means and assistants, we hope you will forgive us if you find deficiencies: we have done our utmost to make this Symposium take place in a creative atmosphere.

The Symposium has been organized with very little money, mainly thanks to the efforts of volunteers and assistants, who already have to face the burden of archaeological excavations, research, teaching and many other activities. There was not much time available and it is inevitable that something may have been forgotten, but today this Symposium is a reality.

And you too, dear colleagues and friends, who have come from afar, have not had much time to prepare yourselves. You responded to the call of the owl, and now you are here; with your papers, subjects for debate and problems which you want to communicate.

Rather than awaiting better times, better situations to organize a perfect meeting, sponsored, blessed and subsidized, we decided to have the meeting in any case, because the need for it had been spontaneously felt.

Human society is going through a period of profound crisis: the economic, political and energy problems are only the consequence of much more fundamental problems: lack of imagination, values and creative capacity. But the fact that you have all come, shows that you are resolved to do something to overcome these difficulties. Your presence here is emblematic.

Around us we often find great confusion, plenty of words and a great many contradictions: confusion leads to paralysis and paralysis to crisis, because the human spirit does not accept paralysis, which is an abnormal factor, even though at times it appears to become dominant.

Man considers himself different from other animals because he is capable of what he calls «intellectual expressions». This is surrounded by rites, and through the ages *Homo Sapiens* has accumulated an enormous amount of intellectual expressions and a heavy burden of rites upon them. We find ourselves faced today with a world in which rites, in their differing aspects, threaten to strangle the core around which they have developed.

In order to understand the reality we live in, to assess it and find ourselves within it; in order to restore strength and stimulus to our culture, we have to understand the deepest roots, to rediscover our primordial, historical and biological origins and grasp the stages man has passed through in his long history. This is our aim here, now.

We are in an age of specialization. Thus we feel the need to confront ourselves with colleagues from other fields. This meeting is characterized by a multi-disciplinary approach as it comprises scholars from almost all fields of human sciences and some from natural sciences: archaeologists, ethnologists, prehistorians, anthropologists, ethologists, biologists, psychologists, philosophers, art historians, historians of religions. We shall try to create together, despite the differences in language and training. As we meet the need to understand each other, these differences will prevent us from sterile erudition and professional distortions. It will be a full and, perhaps, hard week.

From the papers received it seems that there is a lot to be said, and if it were possible to give everybody an adequate time for the communication of their information and ideas, the meeting would last for several weeks.

Scientific research and culture are the basis of any dynamic capacity for development of thought and therefore make up the future of our society.

And yet, too often, those who generate culture and those who do research, without compromises and with no ulterior aims, feel abandoned to themselves. From the prehistoric artist dedicating his creativity to the darkness of his caves, to the engraver of the Valcamonica rocks, through Galileo and countless others, to the artist of contemporary tribal societies or the scholar or writer of our times, creative man has often been a lone worker. At times he derives comfort from the fine sounding words directed to him, but often he lacks concrete help which, if provided constructively, would be a great contribution to the development of society. We must learn to understand the significance of the dialectic relationship which has at all times confronted the creative personality and its potential receptive environment. We must also look for the roles that emerge from the dynamics of cultural development.

The theme bringing us together for this Symposium is man, his art and his religion, and the intellectual characteristics of his nature.

As we have said, in order to understand ourselves, our drives, reactions, habits, it is necessary to dig down to our roots, rediscover our archetypal structures and motivations and trace back the paths followed by the human intellect. And therefore we must know the universal expressions and know how to distinguish them from those that reflect, to various degrees, local and contingent factors.

Official culture, in many countries and in many times, has emphasized those facets which awaken a sense of pride and glory, emphasize and exalt local, ethnical or national characteristics.

In this stress on the individuality of the group, the universal values of man are often left aside. But without a knowledge of these, we have no measure to assess the validity of defined experiences and only a partial understanding of reality can be obtained. On the other hand, it is not possible to assess the magnitude of our heritage, without having consciousness of the cultural elements which make one human group different from another and which allow the individual to identify with a certain part of society. Those are particular features, and should be judged as such.

These two aspects, the universal and the particular, must be seen in their unitary complexity, otherwise a comprehensive cultural evaluation will not be possible.

However, in the cultural contacts characterizing our age, in the mobility of man and the evergrowing spread of ideas, the universal tends to grow in importance as compared to the particular. Messages of universal value tend to take root and gain affirmation whereas subjective and circumscribed messages do not endure.

The rhythm of cultural development is increasing and this demands of the human mind a capacity for selection, synthesis and conceptual integration which is leading to a turning-point in the direction culture is taking. In such a situation, a deep and reasoned knowledge of our origins is more essential than ever before. We must know who we are and why we are as we are. To know means to understand and to understand means to be able to be ourselves, in an ever more conscious way.

But man's cultural attitude today has contrasting tendencies. The creative personality finds ways of expression in research, analysis, selection, definition and comprehension, but it takes time to integrate creative gains with general knowledge. Visual messages, colours, smells, slogans, mythograms, in the meantime assault the empty spaces and at times set up grotesque

comparisons with the existential reality. They have their charm and function as saccharine desserts, which the hopeful citizens continue to taste after their canned food.

In these excursions into illusion, man cannot help but rediscover himself, with his weaknesses and obsessions, with full awareness. Even in such banalities, which are so commonplace as to evade identification, antecedents are not lacking. The search for our origins leads us to verify certain aspects of human nature and distinguish, once more and increasingly, the universal from the particular. Our curiosity for knowledge makes us human beings. The easy way, of adapting and conforming, makes us forget ourselves.

In a zoo, a monkey imitating man no longer makes us laugh. It makes us think, not so much about the ape in the cage, as about ourselves whom we believe to be free because we have paid the ticket and have thus acquired the right to observe the animal. In the attitude of a visitor to a zoo, the points of identification are often not the essential but the marginal; they are reflected expressions, which allow one to laugh about the animal and consider oneself in the most serious manner.

Intellectual creativity is becoming more and more the expression of individual thinkers, scholars or artists who feel themselves more and more isolated, in the midst of what is defined as «culture»: an amorphous entity full of formalism, axioms and glorifications, with which they can no longer identify. Even the most insensitive bellies cannot be satisfied for much longer by the saccharine dessert. The creative individual can give a new taste and consciousness to society, but often his efforts come up against walls. His work will be recognized when he is long buried and when acknowledgements would no longer be of any use to him in increasing his productive potential and in furthering the social and cultural environment.

But despite the growing gap between makers of culture and «official» culture, the wonder of human creativity does not deceive. Progress of imaginative and creative thinking leads mankind forward, especially thanks to the efforts of individuals and groups of individuals. Mass culture, in the best of cases, can be receptive, not creative, and tends to accept or integrate marginal factors, commonplaces and ingredients most suitable to give emotional reactions: the subproducts of culture.

Scholars from over 30 nations are here to open up new pathways, to promote a deep and true culture, based on the clear consciousness of our intellectual being, and to analyse and understand lasting or transitory expressions of the human mind, which may still be part of our cultural heritage or may have been relegated to the past.

The thirst for knowledge, the need to respond to the aggressive questions which arise so numerous in our minds, produce a power which no one will be able to erase as long as there are humans worthy of this name.

The call of the owl is within us; it is part of us.

The inaugural meeting is intended to set up a contact between the scholars taking part and the social world around them. The real work begins tomorrow. Our spirit is not that of the Sunday visitors to the zoo. The call of the owl leads us into the forest of man.

The results of the Symposium depend on us all: the intellectual commitment we are able to provide, on our capacity to communicate and cooperate. Messages of culture, proposals for the progress of research and for new frontiers in the intellectual expressions of man shall emerge from this hall. Whether they will be contingent or universal, only the future will judge.