

EXPRESSION, No. 1, September 2013

BIMONTHLY E-LETTER OF THE COMMISSION ON INTELLECTUAL AND SPIRITUAL EXPRESSIONS OF NON-LITERATE PEOPLES

*UISPP-CISENP was founded in 2006 as an international scientific commission of
The International Union of Prehistoric and Protohistoric Sciences
(Union Internationale des Sciences Préhistoriques et Protohistoriques)
President, UISPP-CISENP : Emmanuel Anati*



Newspaper Rock, Utah

EXPRESSION is a new link in the human chain of events.

UISPP-CISENP is now inviting you to join our interdisciplinary dialogue on the intellectual and spiritual expressions of non-literate peoples. As a collective force in Conceptual Anthropology, which includes the various disciplines of the human and social sciences,

CISENP aims at debate and creative discussion to encourage comparative study. The idea is to invent together new ways of sharing insight and consider issues emerging from this burgeoning, interpretative field of research.

EXPRESSION is first focusing on *human expressions* - all traces emanating from ancient, modern, and contemporary non-literate peoples to unlock the nature of human language, cognition and spiritual thinking. Pre-literate children, prehistoric *homo sapiens*, and traditional tribes without written or alphabetic orthography, such as North American Indians and contemporary Amazonians, use various different means to

express themselves without using words. Sounds, like whistling and humming, gestures, like pointing, or fully developed sign language systems, body movements, choreographed dances, as well as the arranging, creating and composing of paintings, engravings, and objects, evidence intangible intellectual and spiritual thought at work.



In Capo di Ponte, Italy, the **XXV Valcamonica Symposium** (20-26 September, 2013) will soon be meeting to reflect on how making art is a means to making history, indeed "*Art as a Source of History*". Participants will present on how story and myth emerge as etiology for the human species' desire for continuity.



In Burgos, Spain, next year, at the **XVII UISPP World Congress** (1-7 September, 2014) "*Atapuerca*", CISENP will meet on the site of Europe's early Paleolithic humans to see how we can advance our new projects to ensure collaboration between our key meetings, coordinate publications, and develop educational exhibits and museum exhibitions.

The meaning of new discoveries of prehistoric and proto-historic evidence and examples known to independent or interdependent scientific communities can now be shared on our virtual pages: cisenp.wordpress.com

We sincerely welcome your reflections to open our eyes, ears, arms and minds to reconnect with each other.

**Lysa Hochroth, Editor
Secretary, UISPP-CISENP**

Dear Friends,

*Some of you have asked me what **Conceptual Anthropology** is and how it is related to **Prehistoric Sciences**. I am grateful to those who have inquired.*

***Conceptual Anthropology** is a new approach that brings together various aspects of human and social sciences in researching the human being, his behavior and material and spiritual culture, using past experience to understand the present.*

The idea was already in gestation a long time ago, but was formulated in Brazil, during the UISPP World Congress in Florianopolis in 2011, offering new horizons for the prehistoric sciences.

*Understanding human behavior and its intellectual and spiritual expressions is also the ongoing dialogue at the Atelier workshop, generated in Valcamonica, Italy. “Making History of Prehistory” was the theme of a recent meeting. Atelier shares the same goals as CISENP, in that it aims to clarify the past to understand the present. It has made **Conceptual Anthropology** the heart of its own endeavors. The objective is to understand humanity’s path, the rules, the exceptions, the foreseeable and unforeseeable orientations of the evolution, not only of technology, but also of social, intellectual and spiritual thought. This itinerary filled with revelations and*

emotions leads to the rediscovery of ourselves and the multiple dimensions of the world in which we live, operate and socialize. Each discipline has its own memory, which is the foundation of research and progress. Uniting disciplines also brings together memories which widens the foundational bases of research and culture. Today, the media and encyclopedias substitute for technical memory. However, the human mind is still irreplaceable in its intuitions and associations. Our being and our way of operating are rooted in memory. When we make errors, we owe it to a loss of memory. When we arrive at positive results, it is because we have made good use of our memory. We are not speaking of electronic or digital memory, but rather the memory that is transformed into intuition and into rediscovery. It is memory that springs forth from the deep well of our psyche. Each being, just like each discipline, is concentrated on certain aspects of memory and neglects others. Together, we are giving memory a much more vast dimension. The main goal of CISENP, besides the pleasure of meeting and exchanging dialogue, is that of encouraging multidisciplinary research. From anthropologists and archeologists to psychoanalysts and educators, with semiologists and sociologists as well as philosophers and historians, we all need to respond to questions that only collaborative handling can contribute to clarifying. The encounter between different disciplines offers a much wider approach to knowledge and offers greater analytical

powers as well as a greater capacity for synthesis.

Faced with extreme specialization that reduces researchers to technicians, we are swimming against the tide.

This is why Atelier is the workshop of CISENP: it is its experimental playground to develop ideas and provoke intellectual stimulation.

We certainly need technicians and they are more than welcome, but we are also seeking a more panoramic cultural vision in the common task of human and social sciences. Research has as its real social function the production of culture. Culture is such when it is creative, that is, when it promotes the growth of the intellect and stimulates innovation in thinking.

Friends and colleagues, join this ongoing and expanding dialogue as we trace the goals of future research, and conceive papers for the CISENP session for the forthcoming Burgos UISPP Congress in 2014 through our fruitful discussions between now and then.

Best regards,

Emmanuel Anati
President, UISPP-CISENP
& Coordinator, Atelier

EXPRESSION DISCUSSION FORUM



Fig. 50, Petroglyph Talking Symbol
Marriner, Harry A., Colombian rock
art motifs: some ideas for
interpretation.
(rupestreweb.tripod.com/motif.html)

This space is connected to our blog cisenp.wordpress.com and dedicated to all members of UISPP-CISENP, participants in the next Valcamonica Symposium, present and future Atelier readers, new friends and longtime associates who want to exchange ideas, contribute to the dialogue and propose images, research and comments we will publish to share. In each issue, we will pose a specific question to get it rolling...

DISCUSSION:



Lower Sand Creek, Grand Staircase
Escalante National Monument, Utah

ANATI'S POSTULATE NUMBER 1

Emmanuel Anati, in *World Rock Art: The Primordial Language*, 4th edition, Archaeopress (2010), has enumerated 18 postulates to categorize the patterns and archetypes present in prehistoric art. Today, we can use these to understand how language evolves as an expression of intellectual and spiritual concepts in the course of their gestation, maturation and development into highly complex forms.

The fundamental human processes of association and

logos developed throughout the ages during which the human species acquired its basic behavioral patterns. This postulate is a key example of the approach of Conceptual Anthropology in that behavior and language or culture are seen as emanating from the basic grammar and syntax in visual, oral, and aural arts of non-literate societies where universal patterns emerge.

Researchers from different disciplines can analyze this postulate, concentrating on chronologically and spatially diverse examples of the *processes of association*.

If widespread patterns and repetitions indicate the presence of basic human “logic”, how is it that figures of style, conjunctions, connections, metonymies, juxtapositions, similarities, oppositions, contrasts, and arrangements that predate words and written language can show logic in the making?

QUESTION NUMBER 1

What visual, auditory, sensory, tangible examples of “association” show logic developing? How is it that arrangements including repetition, juxtaposition, similarities or oppositions constitute “processes of association”? How do logic and behavior develop from association?

*Please post your answers, examples, images, videos, comments, links or relevant publications on our **new** blogsite:*

cisenp.wordpress.com

Looking ahead...

EXPRESSION No. 2

will follow up on the Valcamonica Symposium. We will consider how creating and deciphering “art” as a non-literate form of symbolic transcription can help understand cognitive and spiritual manifestations. How did art make history and what caused the origins of art?



Har Karkoum, Paleolithic Shrine, Negev Desert (top)
Masked Qagyuhl dancers, Kwakwaka'wakw, Northwest Coast (bottom)

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EXPRESSION

N°1

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