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# Courier

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ARGENTINA

Bartolomé de Las Casas  
champion of Indian rights  
in 16th-century  
Spanish America





Photo © Louvre Museum, Paris

TREASURES  
OF  
WORLD ART

100

International  
Women's Year

**IRAN**

The queen with folded hands

Excavation of a vast temple complex at Choga-Zambil, near Susa, brought to light the statue of a queen of Elam, an ancient country roughly corresponding to the modern region of Khuzistan, in Iran. Wrought in bronze in the 13th century B.C., it is life-size (1 m. 29), weighs 1,800 kg. and depicts the queen in a pleated and embroidered robe. At its base, a cuneiform inscription reads: "I am Napirasu, wife of Untash-napirisha. May the curse of the great god fall on him who breaks my statue, on him who mutilates the inscription..." But this warning failed to prevent vandals from decapitating the statue. Detail shows the folded hands of this regal figure.

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**SPECIAL NOTICE**

This issue of the UNESCO COURIER has been published with considerable delay because of a prolonged strike at our Paris printers. We ask our readers' indulgence for the consequent late delivery of the issue. We sincerely hope that the disruption in our printing and distribution schedules can be reduced to a minimum for subsequent issues.

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**Cover**

Five hundred years ago, in the city of Seville, in southern Spain, was born a man who was to become known as the "Apostle of the Indians". His name was Bartolomé de Las Casas, champion of human rights, racial equality and respect for all cultures. Two articles in this issue are devoted to the life and work of this Spanish priest. Cover photo shows the head of a Mayan Indian unearthed at Palenque (Mexico) in the Chiapas region where Bartolomé de Las Casas was bishop. This pre-Columbian carving is now in Mexico City's National Museum of Anthropology.

Photo © Dominique Darr, Paris





## By Angel Losada

**ANGEL LOSADA**, Spanish historian, is a specialist in the history of Spanish humanism, particularly two of its major figures, Bartolomé de Las Casas and Juan Ginés de Sepúlveda. He has been a professor at Madrid University and a researcher with Spain's Higher Council of Scientific Research. Among his many publications are "Bartolomé de Las Casas a la luz de la moderna crítica histórica" (Bartolomé de Las Casas in the light of modern historical criticism), Madrid, 1970, and two previously unpublished manuscripts of Las Casas, "Los tesoros del Perú" (The treasures of Peru), Madrid, 1958 and the "Apología" in reply to Sepúlveda, translated into Spanish from Latin (Madrid, 1975).

**T**HERE are few figures in history as controversial as Father Bartolomé de Las Casas. For some people he was the "Apostle of the Indians", for others, the author of the anti-Spanish "black legend", and even before his death he was the subject of hostile and embittered opinion. There is no doubt that these conflicting views are the result of an imperfect understanding of both the man and his times.

Father Bartolomé lived for 92 years, and his long and fruitful lifespan can be divided into four main periods.

**Birth and education (1474-1502).** Although we do not know the exact date of his birth, it is generally assumed that Las Casas was born in Seville in 1474. We do know that his father was a merchant and that he was a close friend of Christopher Columbus whom he accompanied on his second journey to the New World. It is very probably this which ex-

plains his son's keen interest in the Indies. Bartolomé received his elementary and secondary education in Seville where he studied the humanities and obtained his bachelor of arts.

This kind of education, frequent enough in his day and which did not require him to go to university, qualified him to receive the tonsure and take minor orders. As a priest he could, and did, apply for a post as "doctrinero" (1) or "auxiliary" to the preachers in the recently discovered Indies and he obtained one.

In this first period of his life, then, Las Casas can be described as an average Spaniard, outstanding neither by birth nor education and so eminently suitable, like so many of his contemporaries, for the adventure of

(1) A sort of parish priest among the South American Indians.

(2) A person receiving an "encomienda" or grant of land and slaves.

# Bartolomé de Las Casas



## champion of Indian rights in 16th-century Spanish America

On October 12, 1492, Christopher Columbus and his three tiny ships made landfall off Guanahani, today one of the Bahama Islands. For Spain this marked the start of an era of discovery, conquest and colonization of what was then known as the "Indies" but which was soon to be called "America". Left, Columbus and two of his Spanish fellow-explorers receiving gifts from American Indians, as depicted a century later by the Flemish engraver Theodore de Bry. In 1502, Bartolomé de Las Casas, a young Spanish priest from Seville, arrived in the Indies. He was to become famous as a champion of the Indians against the abuses of colonialism. The engraving of Las Casas shown above is based on his only surviving portrait (see page 7).

a voyage out to the distant New World. Such beginnings add to the merit of Las Casas' subsequent achievement.

**Priest and colonist in Central America—first conversion (1502-1522).** In January 1502 Las Casas sailed for the Indies in an expedition under Nicolas de Ovando sent by the Court to put some order into the governing of the colony. He was also to ensure that the Indian enjoyed his freedom like a normal human being and he was to free him from the exactions, injustices and even slavery to which the lack of experience of the Columbuses had subjected him. The disciplinary aspect of the expedition was responsible for the orientation of Las Casas' future Indian vocation and explains why he was to devote his life and soul to the human problem of the Indian.

Las Casas landed in Santo Domingo (Hispaniola) on April 15, 1502 and for

the first few years his way of life was in no way different from that of any other emigrant colonist. Making full use of native labour he ran the estate which his father had left him, took part in the wars which Ovando waged against rebellious Indians and like any other "encomendero" (2) had no scruples in taking full advantage of Indian labour, something which he was bitterly to repent later.

In 1510 there landed in Hispaniola an expedition of four Dominican missionaries from Salamanca, centre of the School of Theologians and Jurists who were the founders of modern international law. The expedition was led by Friar Pedro de Cordoba and among its members was the famous Father Antonio Montesinos. The first sermons of Father Montesinos made a deep impression on Las Casas.

The colonists' tendency to blur the distinction between the freedom and

the slavery of the Indians in their service caused the Dominicans to react immediately and take up the defence of the Indians.

The Dominican spokesman was the fiery Antonio Montesinos who, in a sermon delivered before Admiral Diego Columbus, son of the Discoverer, and a group of Royal officials on November 30, 1511 made the first deliberate major public protest against the treatment being meted out to the Indians by the colonists. His call for freedom in the New World for every non-Christian man and nation marked a decisive turning point in the history of America.

The main theme of Montesinos' sermon was that all the colonists were living and dying in mortal sin because they were making slaves of the Indians and compelling them to work for them as well as waging unjust wars upon them, and that furthermore they were failing to carry out their duty as evangelists.



## Bishop of the Indians



Montesinos' words greatly annoyed the colonists and authorities on the island and were not well received at the Court either. The result was that the Dominican friar was obliged to return to Spain. His sermon, however, unleashed a pro-Indian campaign which was to affect both men's thinking and the more practical domain of government institutions. From that West Indian environment there arose "a Las Casas, tireless advocate in the Spanish Court of the cause of the Indians" (1).

The Cuban campaigns in which Las

(1) Silvio Zavala: "La Defensa de los derechos del hombre en América Latina, Siglos XVI-XVIII" (The Defence of Human Rights in Latin America, 16th-18th centuries), Unesco, Paris, 1964.

Casas served as military chaplain to the Governor, Diego Velazquez, were the decisive element leading to his conversion. Velazquez had rewarded him with a rich "grant" of Indians but the scruples which Montesinos' sermon had caused in Bartolomé's soul were increasing.

He resolved to give up the estates which he farmed with the help of the Indians and dedicate the rest of his life to the defence of the Indians. He then decided to return to Spain and try and convince the Court of the urgent need to suppress the abuses of the "encomiendas" and the wars of conquest in the Indies.

Las Casas returned to Spain in 1515 and devoted his energies to winning to his cause the new king, Charles I,

who was also to become the Holy Roman Emperor Charles V. To this end he had an interview with the Regent of the Kingdom, Adrian of Utrecht, to whom he sent a memorandum on the distressing situation in the Indies. Adrian passed the memorandum on to his Co-Regent, Francisco Ximénez de Cisneros, Cardinal of Spain and Archbishop of Toledo, who immediately took Las Casas seriously and made him his counsellor for Indian affairs.

Las Casas was appointed Universal Protector and Procurator of the Indians with an annual salary of 100 gold pesos. (This position of "Protector of the Indians" was a typical and exclusive institution of the Spanish Crown as a colonizing power and its duties en-

In 1544, when his persistent efforts in America had borne fruit, Las Casas, on the recommendation of Emperor Charles V, was named by the Pope as Bishop of Chiapa in what is now the Mexican state of Chiapas. As bishop he continued his "great mission", the peaceful settlement of the region of Verapaz, a "territory forbidden to the conquistadores" under the terms of a concession granted by Charles V. During his few years as bishop he must have witnessed scenes similar to those shown here. Opposite page and bottom right, descendants of the Indians evangelized by Las Casas and his fellow-missionaries celebrate Holy Week in the township of Chamula, Chiapas state. Below, street scene in the little town of San Cristobal de Las Casas, which probably owes its name to its 16th century bishop. Right, the only known surviving portrait of Las Casas, by Antonio Lara, today in Seville's Biblioteca Colombina.

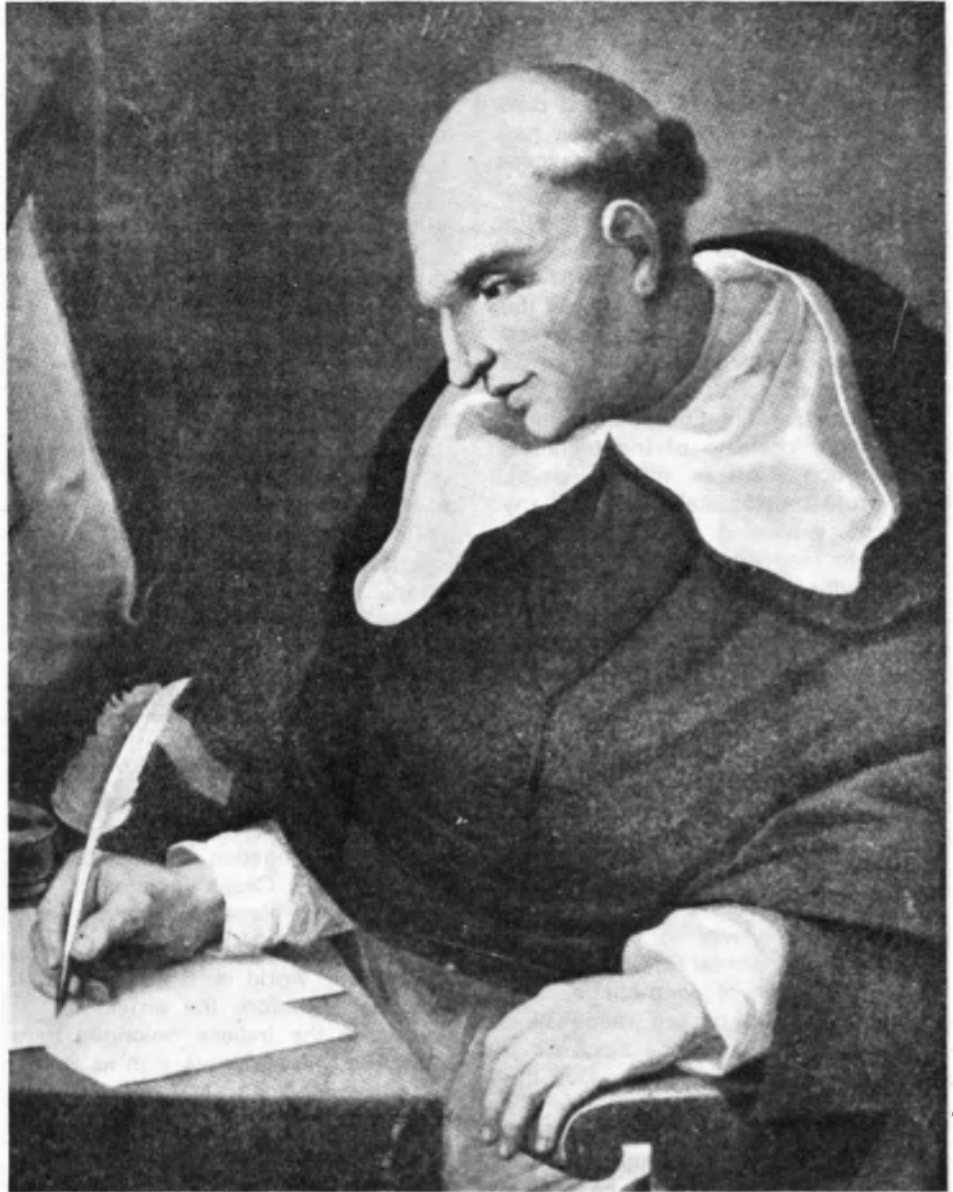


Photo © Snark International



tailed defending the rights of the natives and bringing before the Court for punishment all abuses of the Indians by the colonists.)

Las Casas presented Cisneros with a series of petitions on wrongs, remedies and accusations in all of which can be discerned the outlines of a plan to reform the Indies which implied a far-reaching revision of the entire Indian colonization policy. Cisneros sent a group of three Hieronymite monks to the Indies to look into the matter and Las Casas accompanied them as counsellor.

Right from the start, however, there was serious dissension between Las Casas' liberal Indian policy and the traditional colonizing principles of the Hieronymite friars. This soon led to an



Photos © Gisèle Freund, Paris

open break and in 1517 Las Casas returned to Spain with the intention of laying his complaints before Cardinal Cisneros. But the Cardinal had died on November 8, and Las Casas had no other course open to him except to deal directly with the Spanish king, who had just landed in the Peninsula.

A new project to reform the Indies was prepared and presented to the Court by Las Casas. Its aim was the agricultural colonizing of the New World using skilled farmers recruited in Castile to teach the Indians the tried techniques of European farming (a genuine foretaste of the technical co-operation projects of our days). This project completely rejected any idea of exploiting the Indian and looked to the consequent increase in productivity to supply new sources of income for the Crown.

The new Las Casas plan advocated, among other things, the recognition of equal freedom for the Indian and the subject from Spain, mixed marriages between the Spanish colonists and the Indians (far removed was the mere thought of racism) and permission for each family of farmers to take with them a black slave or a black slave couple.

This last idea was to become the first source of scandal for his enemies. They accuse him of contradiction and consider him the person responsible for the implantation of the black slave market in South America. But the French historian Marcel Bataillon has very clearly shown that Las Casas was not the first person to suggest such a practice and that, in any case, his advice had no practical effect. Later, Las Casas himself, in his "History of the Indies", bitterly repented of his idea.

**Admission to the Dominican Order—second conversion (1522-1550).** On May 19, 1520 Las Casas had obtained from King Charles a settlement of a strip of coastal land in Venezuela to put into practice his ideas on peaceful colonizing with land-workers recruited in Spain. Unfortunately the experiment ended in disaster mainly because

of the desertion of many of the farm-workers who were ill-prepared for the venture. Bartolomé was very disappointed and saddened and decided to change his way of life and enter the Dominican Order.

From 1524 to 1530 in the peace and quiet of his monastery he pursued his studies in law and theology with great thoroughness and thought out and started drafting the originals of his literary magnum opus. Here we have the beginnings of the great committed writer that Las Casas was to become later in his life.

With this new and enriched stock of cultural knowledge and the support of his brothers in religion, Bartolomé took up the fight once again. He rightly felt that his way was not that of the missionary moving among the pagan Indians, but that made possible by his access to the Court and even to the Pope where his ideas on colonizing and peaceful evangelizing could be effectively explained. These ideas can be summarized as follows:

—*Abolition of the "encomienda"* which would free the Indian from that state of subjugation to the colonist which, in Las Casas' opinion, is the worst form of slavery.

—*Condemnation of all wars of conquest.* The world must be brought to realize that before the arrival of the Spaniards the Indians belonged to a nation as free and sovereign as Spain, were as intelligent and free as any other men and, in many ways, were superior, naturally and morally, to the colonists. (Rightly may Las Casas be considered the precursor of the doctrine of the "noble savage".)

The decisive influence of Las Casas was soon to be felt in the question of the "encomienda". In 1542 the Crown promulgated the "New Laws" which implied purely and simply the abolition of the "encomienda". Another of the great ideas advocated by Las Casas had triumphed.

Consecrated Bishop in Seville in 1544, he was appointed to the, for him, much desired diocese of Chiapa in Central America where he was received in triumph.

Then he immediately began to put into practice a whole series of measures to discipline abuses of the existing colonial system. He even brandished the terrible weapon of "refusal of confession" to any colonist who had Indians in his service and went so far as to raise it to the level of a regulation in a *manual of precepts* entitled *Confessionary* which he attempted to circulate as widely as possible in manuscript form.

This attitude of his naturally brought him into serious conflict with the

clergy and colonists deeply rooted in the "Establishment". This, and the premature repealing of the "New Laws" in 1545, an indisputable victory for the colonists, meant a new failure for his cause. But Las Casas did not consider his cause to be lost and decided to leave the New World once and for all to wage the decisive battle for the Indian cause in Spain itself.

**His campaign in Spain to win recognition of the Indians' human rights (1550-1559).** The circulating of the *Confessionary* was the last straw for the colonists and aroused their anger against the Bishop of Chiapa. They sought a person to defend their cause at Court and through Hernan Cortes, among others, they found him in the person of the new Chronicler and Confessor of Charles V, the Cordoban humanist Juan Ginés de Sepúlveda.

Before the King he denounced the *Confessionary* as an attack on Spanish rights in the Indies and in his Latin treatise, *Democrates the Second or on the just causes of the war against the Indians*, he defends the system of "encomiendas" when applied without abuse, and the justice of war against the Indians when they wish to resist the preaching of the Gospel.

There is no doubt that seen from our present day viewpoint Las Casas' refusal to recognize any superiority of cultures is not only more attractive and exemplary but is the only just attitude to take. But even today how far are we from seeing it effectively accepted in practice!

What is really surprising is that the Spain of those days, which allowed a freedom of speech which even today arouses our admiration, should remain divided into two opposing bands; the supporters of the colonizing policy advocated by Sepúlveda and the supporters of the policy favoured by Las Casas. Between them the Crown maintained its neutrality.

In view of this state of affairs, Emperor Charles V very prudently decided



to summon a "Council of Theologians and Jurists" in Valladolid (1550-1551) to allow the opposing parties to defend their viewpoints, which was tantamount to opening a debate on the justice of a war which the Emperor himself was waging in America. Furthermore, while waiting for the Council to come to a conclusion the Crown decided to suspend all wars of conquest in the New World, and proceeded to do so.

To combat the arguments of Sepúlveda (summarized in an *Apologia* of his *Democrates the Second*) Las Casas presented and read to the Council a voluminous treatise also entitled *Apologia*. The text of this work lay unpublished in the National Library in Paris until we recently sent it to the printer together with a Spanish translation of Sepúlveda's *Apologia* (Editoria Nacional, Madrid, 1975).

As for the respect which should be shown to the pagan religion of the Indians we can do no better than quote the following which is a paragraph from the *Apologia*:

"Neither cannibalism nor the sacrifice of human victims to the Gods by the Indians are offences which shall justify war being waged against them. In the first place because such cases be but rare and in the second place because the said cannibalism and immolation are an essential part of their religious rites... A change of religion, though it be conversion to the true religion is a matter which shall not be treated lightly nor in any way be imposed by force, for there is no matter whatsoever more arduous and important for a man than to abandon his first religion, even though its rites include the sacrifice of human victims..." (We could almost be reading a page of Rousseau or Voltaire!)

Las Casas, then, is proposing a formula for peaceful co-existence in political and religious matters between all peoples. He calls for mutual respect of race, religion and culture as a forerunner of the modern concept of racial, cultural, political and religious pluralism.

It is certain that as far as Las Casas was concerned there was only one true religion and that was Catholicism, and yet he maintains his principle that rather than make war on a nation in order to convert it to the true religion, the pagan religion of that nation should be respected. He goes on to say that it would be better for the nation to keep its original religion than be obliged to adopt another by force.

Here we have the essential difference between the doctrine of Las Casas and that of Sepúlveda and Francisco de Vitoria. The latter claimed

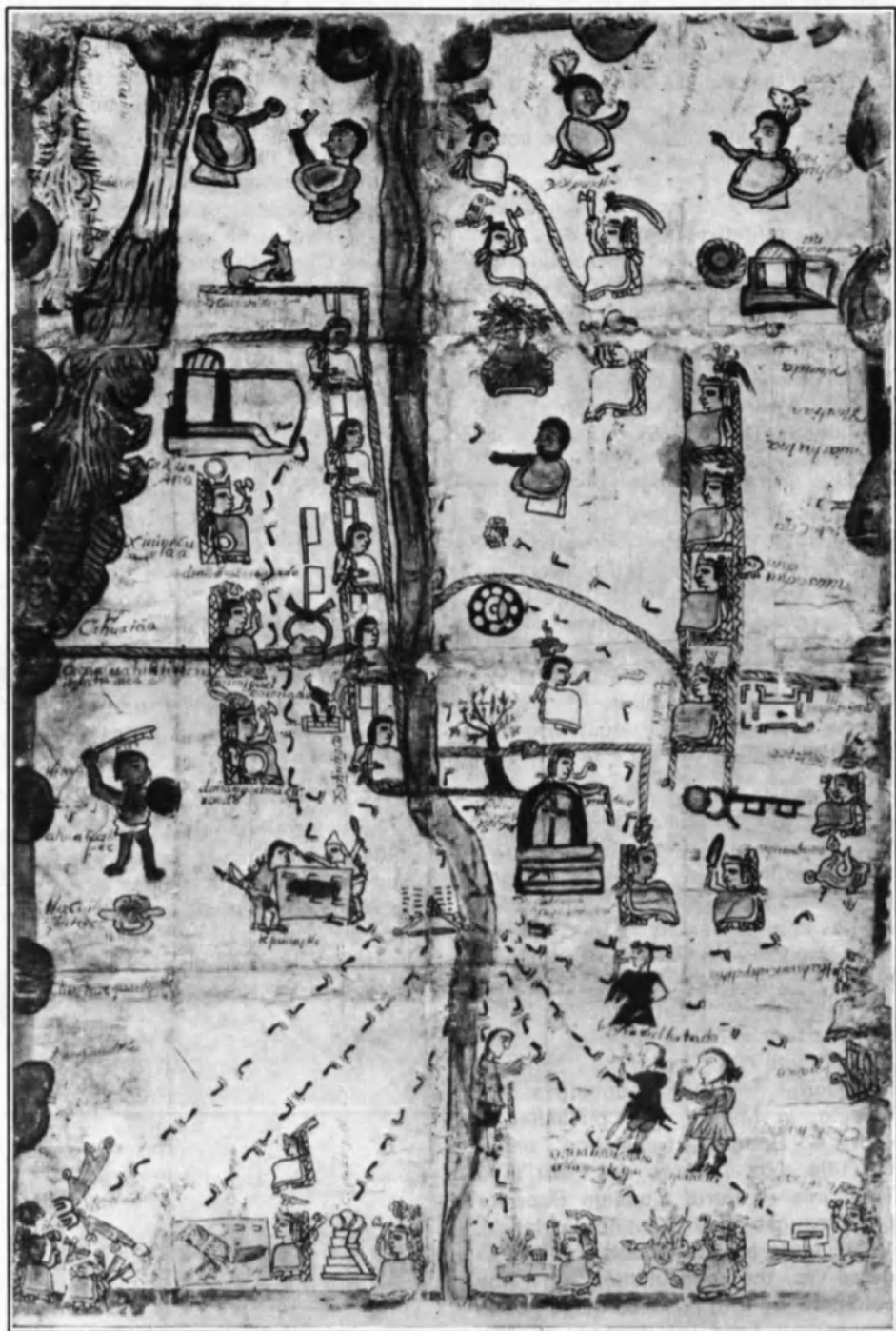


Photo Bibliothèque Nationale, Paris © Snerk International

## Revolt against oppression

Las Casas fought unceasingly to bring about the abolition of the oppressive "encomienda" system, under which the Spanish Crown "granted" a number of Indians as workers to Spanish settlers known as "encomenderos". Las Casas' efforts were crowned with success in 1542 with the promulgation by the Spanish Crown of the so-called New Laws, described by American historian Lewis Hanke as representing "as revolutionary a change in the administration of Spain's great empire overseas as Las Casas' contemporary, Nicholas Copernicus, had achieved in astronomical circles." Above, detail from a Mexican manuscript of the period depicting an Indian uprising against an "encomendero" and the latter's trial.

▶ that the sacrifice of innocent victims by the Indians was sufficient justification for the armed intervention of Spain in the Indies. For Las Casas such armed intervention was a greater violation of natural law than the sacrifice of innocent victims.

Although the Valladolid Council reached no definitive decision, it is true, nevertheless, that the subject and the opposing positions adopted on it have had an influence which has lasted to the present day.

**Las Casas' intervention in the affairs of Peru (writing of "De Thesauris") and his death (1559-1566).** From 1559 onwards Las Casas took a special interest in the affairs of Peru and in its colonial system which post-dated that of Central America and which was the prey of civil wars for a long time. Thus, in 1561 he came out very strongly in support of the position adopted by the Bishop of Charcas, Provincial of the Dominicans in Peru, Father Domingo de Santo Tomas, against the perpetuating of the "encomienda".

He was a nonagenarian when, in reply to a consultation requested by the missionaries in Peru, he wrote two fundamental works. One was written in Spanish, *Las Doce Dudas* or *Doce Cuestiones Peruanas* (The Twelve Doubts or Twelve Peruvian Questions, published in Paris in 1882 by José Antonio Llorente). The other, in Latin, *De Thesauris*, had remained unpublished until we found the original manuscript in the Biblioteca de Palacio, in Madrid, and published it with a Spanish translation under the title, *Los Tesoros del Peru* (The Treasures of Peru; Consejo Superior de Investigaciones Cientificas, Madrid, 1958). Here, Las Casas replies in detail to the consultation on "the colonists' right to possess those goods proceeding from the ransom of Atahualpa (1) and the treasures from the sepulchres of the Incas".

Las Casas appears here as one of the first and most ardent defenders of the notion that each nation has its own cultural identity. The archaeological and artistic treasures of a nation are the inalienable property of the people and if even the prince cannot

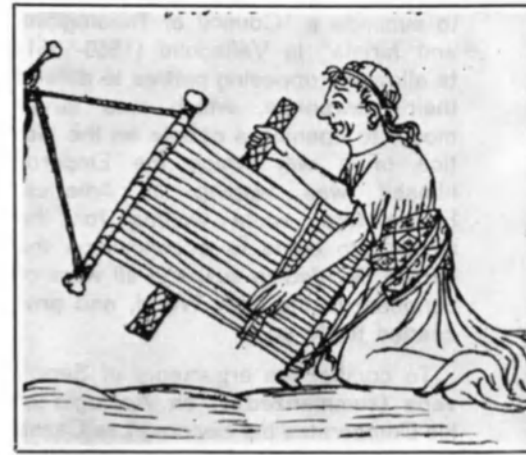
dispose of them how much less can they be seized by strangers.

From speaking of artistic treasures Las Casas passes naturally and immediately to the subject of human treasure and for him the greatest treasure in South America is the Indian who has to be defended. *De Thesauris*, the most perfect work of literature written by Las Casas in our opinion, can be considered up-to-date even at the present time (2). This book, which he considered to be his last will and testament and which he presented as such to King Philip II, marks the end of Las Casas' literary activity.

Las Casas died on July 17 (or perhaps July 18) 1566 in the Convent of Our Lady of Atocha in Madrid. He was 92 years of age. According to the Chronicler Father Gabriel de Cepeda, being on the point of departing this world, with the candle in his hand, Las Casas begged everyone not to cease to protect the Indians and, repenting that he himself had not done for them everything that was necessary, he implored them to help rectify this omission.

Shortly afterwards (May 6, 1567) the Council of the Indies solemnly granted their freedom to the Indians at Coban, the first posthumous victory of the "Apostle of the Indians" and one which was to be followed by so many others right up to the present day.

■ **Angel Losada**



Photos © Shark International

Las Casas vigorously denounced the cruelty and injustice which the greed of the conquistadores had brought to America, (as depicted in engraving by Theodore de Bry, opposite page) and used every possible argument to support his fight for justice. But alongside these injustices and this cruelty, inherent in all forms of colonialism, positive developments were taking place, due in many cases to the efforts of Spanish missionaries. Colleges and universities were founded (the university of Mexico City was set up on Las Casas' initiative in 1533, four years after the end of the Spanish conquest); printing was introduced, along with European farming and industrial techniques; towns were built, etc. In the words of the Mexican historian Ramon Xirau, "in the conquest of America were intermingled utopia and "encomienda", deeds and laws, wars and missionary work, aggression and the desire to build a new City of God." Las Casas, and other Spaniards who defended the rights of the Indians, symbolize this positive aspect of the Spanish colonization of America. Above, forced labour depicted in engravings from a manuscript of Huaman Poma de Ayala, one of the first Indo-Hispanic writers of Spanish America. Top, an Indian woman works at her loom. Bottom, a "choleric and arrogant" Dominican forces "spinsters and widows" to work for him.

(1) Last ruler of the Inca Empire, taken prisoner by the Spanish conquistador Pizarro. Although a ransom of a roomful of gold and silver was paid by the Incas, Atahualpa was executed in 1533.

(2) Unesco's 1975-76 programme of aid to Member States "for the preservation and presentation of the cultural and natural heritage" includes a special programme for Peru: "Restoration of historical monuments in the Cuzco-Machu Picchu area...". Las Casas with his work "The Treasures of Peru" may well be considered the first advocate of this well justified campaign.



## BARTOLOMÉ DE LAS CASAS

# Two inalienable principles: freedom and the right to human dignity

**JOSE ANTONIO MARAVALL**, Spanish historian, is professor at the Complutense University, Madrid and has been associate professor at the Sorbonne, Paris. A member of Spain's Royal Academy of History, he is president of the Spanish Association of Historical Sciences. Among his many published works, most of which are devoted to Spanish culture and political thought from the Middle Ages to the 18th century are "La cultura del Barroco: Análisis de una estructura histórica" (The culture of the Baroque: analysis of a historical structure), Madrid, 1975 and his two-volume "Estudios de historia del pensamiento español" (Studies in the history of Spanish thought), Madrid, 1967 and 1975.

by  
**José Antonio Maravall**

**L**AS Casas' thought and the doctrinal content of his work have a value which surpasses the simple events of the situation in America in his day. Their interest lies in the fact that they are applicable to the different historical circumstances of other peoples.

Some historians have pointed out certain ideological elements in his work. In the first place there is the



There is no doubt that Las Casas considered evangelization very important, because he knew that when he used the gospel as the basis for his arguments it made it very embarrassing for his opponents to disagree with him. But Las Casas always sought the well-being and the preservation and the enrichment of the Indian. He wanted to see the poor and the modest gain wealth and the craftsmen and labourers who came from Spain improve their lot. Perhaps the prime objective of his struggles was to attain a temporal society with earthly values.

He proposed new models to correct and improve this society and some of them, it has been suggested, reflect the influence of Thomas More. He was particularly interested in societies based on farm-workers, societies with an agricultural economy but which had a place for craftsmen, merchants, magistrates and even soldiers. He paid particular attention to the relations between the Indians and the Spaniards and advocated racial intermingling which would give rise to a new type of society.

I think that it would be true to say that all of the Utopias which came out of 16th century Europe were influenced by the major economic transformations which were part of the Renaissance. Las Casas' starting point was his direct experience of the economic upheavals that had caused the ruin and destruction of many nations.

Las Casas was fully aware of the situation of the small farm-labourers and day-workers of Castile, deprived of their land and crushed by heavy burdens. In his plans for the Indies these wretched souls would find an opportunity to own a "more free and fortunate" piece of land.

Las Casas had an acute social conscience, he was distressed by the destruction of the Indians' ownership system and was upset by the unjust payment that they received for their work: "let the day's wage be according to the day's work", he reminds us in his treatise *Among the Remedies*. He was shocked by the harsh treatment the Indians were subjected to and by the acts depriving them of their land

which left them on the verge of starvation and extermination. He realized that there were two major causes for this state of affairs: the introduction of money and everything it brought with it.

Las Casas attributed the actions of the Spaniards in the Americas to a large extent to the lust for money and riches. "Money", he said, "has become an end in itself". The desire for wealth and riches had become so intense that it had led to a degree of covetousness never known before, to the point where it was considered "blessedness and happiness".

For Las Casas it was the root of all the evil attributed to the Spanish colonists. In his book *Among the Remedies*, he placed the theme of covetousness far and above all other reasons for the Spanish colonization of the Americas. "All those who do rise and go to the Indies", he wrote, "are poor and covetous men and are moved to go there by nought but covetousness and the yearning not just to escape poverty but to become rich, and not just rich but more opulently so with such riches as were in times past neither thought possible nor dreamed of..."

It is easy to understand the over-all condemnation which, as a moralist and Utopian, our inflexible friar pronounces: "for this cause is the whole of Spain corrupted and infected by covetousness and avarice."

The Utopians start out by recognizing the existence of a state of society unfavourable for the weak who groan under the burden of the wealth of the powerful and the covetousness of those who wish to rise in the social scale and ennoble themselves. Las Casas started from the same point and made an analysis of the subject of ownership, at a time when it was already noted that the possession of goods was the basis for the development of the person and that the great divisions of society would be according to the extent of one's possessions.

These Utopian systems combined certain pre-Socialist notions with a respect for the property of the small man and the middle-class man and were used to defend the idea of bourgeois property (which, to establish itself, used arguments very similar to those which would later be used by the proletariat in the 19th century) and, furthermore, the Socialist schools of thought could point to these Utopians as antecedents for their own doctrines. This is what happened with Thomas More and Rousseau.

Las Casas, who had an obvious sympathy for common ownership and in whose organization plans there are

► prophetic element, which is apparent when he warns the King of the evil which might befall Spain, through the will of God, for having neglected its divine task to protect and Christianize the Indians. Secondly we have the messianic element: Las Casas considered that he had been designated to fulfill a divine mission in the Indies. In third place we have the millennial element which inspired Las Casas to await the coming of the spiritual Jerusalem, that perfect and definitive society which stands apart from history and which in the fullness of time brings it to an end by divine ordinance.

There is no doubt that there are elements of all this in Las Casas' thought but they are a very small part of his work and are in no way typical of the whole.

I think that the best word to describe Las Casas is Utopian. He wanted to see his reforms put into practice immediately and without delay, that is, within the framework of our present world with human means and for human ends. To a large extent these reforms dealt with social and economic questions and implied a reorganization of society to achieve the proposed ends.

Las Casas insisted on presenting the objectives of his political government with terms such as "spiritual and temporal utility", "prosperity", which he believed he had found among Indians ruled by their original governments, "temporal happiness"—values which seem to anticipate the ideas of 18th century Enlightenment.

His aim was to attain a temporal and reasonable "order" or system of government. When he states that the aim to be pursued by any government of the Indians is the "good and usefulness and prosperity and growth" of the Indians, he manages to define the general aim of political society.

always elements of a community type, fought the amassing of riches by the powerful but defended the holding of private property by the Indians and small farm-labourers settled in the new continent.

For Las Casas, God had created all things free and without an owner so that all men could make use of them. Originally, then, everything belonged to the community. But if anyone can make use of a thing, then that implies that he can appropriate it for his own use, therefore possession is the legitimate title to ownership.

The Indians who were the first to settle on American soil were the rightful owners of the land and not the lords and masters later imposed on them. This right of original ownership was applicable, Las Casas said, to all men, be they Christian or not, for this was one of the aspects of civil life which religion could in no way alter. Therefore all grants, gifts, sales, etc. of Indian property by the Spanish kings were illegal and ought to be annulled.

Las Casas did not go so far as to apply this thesis to the land gifts made by the kings to the nobles in Spain but he sought to attract the poor farm-labourers away from the Peninsula by offering them prospects of free land in America and by telling them that the Indians had occupied vast expanses of land which they could not work alone. He indicated that the Indians would let them have part of these lands or else would take them as companions or associates to work the land jointly.

Las Casas not only laid down rigorous principles of private property but also proposed certain forms of collective exploitation in mining and agriculture. His fondness for the myth of the "noble savage", which he developed long before the philosophers of the 18th century, led him to view favourably a stage of primitive Communism, dear to 16th century Utopianism.

But the most important principle for Las Casas was that of freedom. It underpinned all his thinking and ideas. Las Casas saw freedom as the fundamental answer for problems of human interrelationships and coexistence.

Freedom, Las Casas said, touches on everything in human life. To be a man and to be free are complementary concepts. From his beginnings, by his very nature man is free. And this, Las Casas believed, was also applicable to the Indians.

In his *Petition of Remedies* (1516), Las Casas wrote that "those Indians are men and free and must be treated as men and free".

Freedom is an essential element of human nature and cannot be set aside or abolished, nor can it be lost. No one can remove it. In truth (save very exceptionally in cases where an exceptional offence has been committed and in virtue of the lawful application of penal justice) there is no power on earth that can take away the freedom of free men. By no one, not even by themselves "can they be deprived of that freedom which is theirs by natural law" (*Petition of 1543*).

Moreover, no one can renounce freedom even voluntarily since freedom is an integral part of the human condition. Though people may resolve of their own free will to lower their estate and abandon their condition as free men "yet would their will be null and void and impossible to do". In support of this thesis, Las Casas clinches the case with the following argument: if a group is to form a political community, if it is to be a nation, its members must be free people for "if they are not free they cannot be part of a nation".

It is interesting to note that this judgement on the value of freedom is found in another 16th century "Utopian" book, *Don Quixote*, by Miguel de Cervantes. Las Casas declares that "since freedom is the most precious and supreme of all the goods of this temporal world and is so loved and held in esteem by all creatures both sensitive and insensitive and much more so by rational ones" (*Among the Remedies*) then any attempt to settle the cruel situation of the Indians must start by "setting them free for without freedom no solution is good".

Las Casas was speaking of freedom as a universal postulate applying to all mankind. So that when he spoke

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Photo Bibliothèque Nationale, Paris © Snark International

## Aztec calendar

Aztec calendar for the years 1520, 1530 and 1531, during the period of Las Casas' work in "New Spain" (present-day Mexico). Drawings depict the downfall of Aztec civilization and its gods at the time of the Spanish conquest.

# Oceania

art and everyday life in

**A Unesco travelling exhibition reveals the creative talent of the Pacific islanders**

by Roger S. Duff

The "Unesco Courier" presents on the following pages different aspects of "The Art of Oceania", the eleventh travelling exhibition organized by Unesco in its programme for the international circulation of cultural works. The exhibition, a vivid artistic "portrait" of the enormous scatter of islands in the Oceanic zone of the south Pacific, will be displayed in different parts of the world after being first shown in Sydney, Australia, in May 1975. It was compiled by the author of the article published here, New Zealand anthropologist Dr. Roger S. Duff, Director of the Canterbury Museum, Christchurch, New Zealand, in association with Stuart Park, Director of the Otago Museum, Otago, New Zealand. The Unesco exhibition was designed by the Austrian graphic artist Freimut Steiger, who has also executed the layout of these pages devoted to the art of Oceania.

The power and beauty and variety of the applied arts of Oceania are an expression of the creative genius that can be shown by even the smallest and most isolated of human communities.

No one who has studied the region can fail to be impressed by the settlement of the successive zones of Oceania, which was essentially a series of one-way voyages into the outer space of the world's greatest ocean.

The region is divided here into three great cultural areas: New Guinea-Melanesia, from West Irian to New Caledonia; Micronesia, from Palau to the Gilberts; and Polynesia, so vast that its west-east axis runs from Fiji to Easter Island, its north-south axis from Hawaii to New Zealand.

Throughout the region there was "no sort of iron" (to quote Cook, the British explorer, referring to the Polynesian Tahitians of 1769), and we constantly marvel at the technical achievement of Oceanic material culture in a world without metal.

Pottery was absent over the greater part of Polynesia and Micronesia, remaining viable only in or within reach of the chain of the continental rock clays of Melanesia. In those many atolls without stone the basic carpenter's adze blade had to be ground

down from the shell of the giant reef-clam.

Agriculture was at the pre-cereal stage, without plough or oxen, and husbandry was without grazing animals of any sort. The coconut had originally to be brought in by canoe and planted out along the barren strand. So too was the breadfruit, the paper mulberry, the banana, the sugar cane, the taro lily, the sweet potato, the Lagenaria gourd and others.

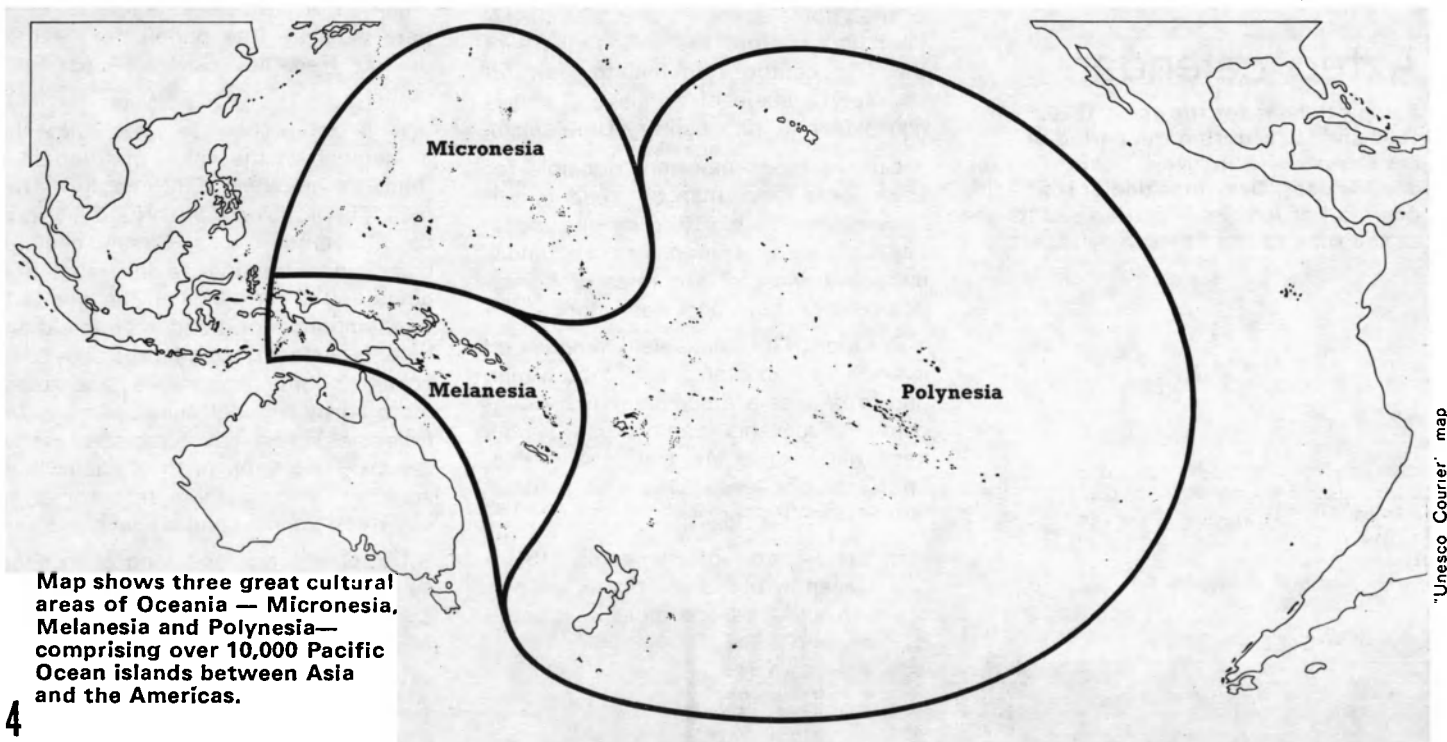
It might be said that the Oceanic peoples were "castaways", miraculously able to survive on desert islands. In the world context the cultures of the islands of Oceania are seen to be an extension of the Austronesian Neolithic of south-east Asia in the second or third millennia B.C.

The Malayan language complex remains as the most enduring evidence of this expansion today, representing the world's largest cultural area of a common language, linking Madagascar (Malagasy), Malayo-Indonesia, the Philippines, Formosa, Melanesia, Micronesia and Polynesia.

While excitingly varied and of often macabre artistic power, the applied arts of New Guinea-Melanesia reflect the assumed Austronesian prototype somewhat fitfully. For this we need to turn to the two remaining areas, Micro-

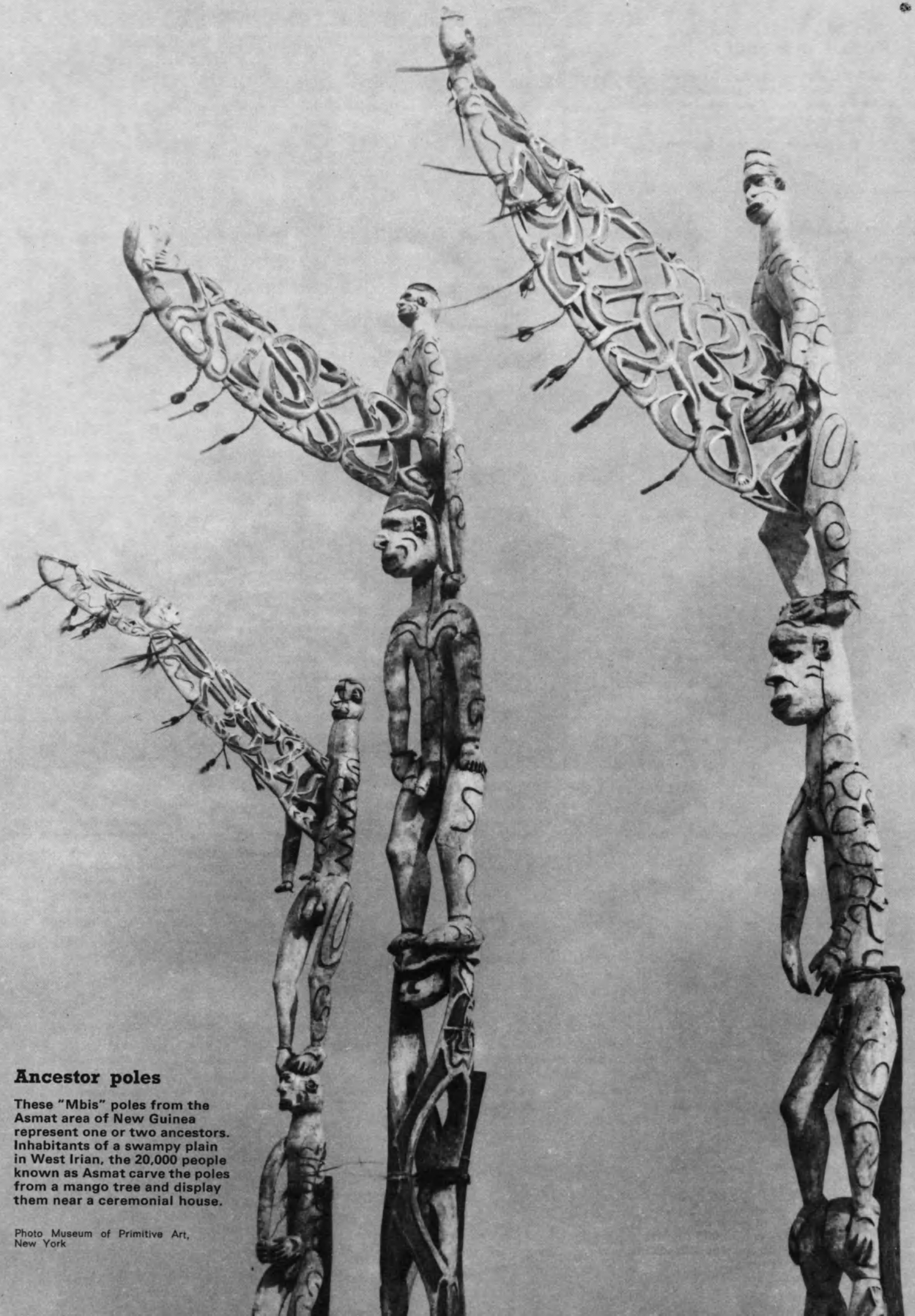
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## Oceania's 10,000 islands



Map shows three great cultural areas of Oceania — Micronesia, Melanesia and Polynesia— comprising over 10,000 Pacific Ocean islands between Asia and the Americas.





### **Ancestor poles**

These "Mbis" poles from the Asmat area of New Guinea represent one or two ancestors. Inhabitants of a swampy plain in West Irian, the 20,000 people known as Asmat carve the poles from a mango tree and display them near a ceremonial house.

Photo Museum of Primitive Art,  
New York

## Club-house carvings and paintings

Villagers in the Sepik region of New Guinea once used carved wooden hooks like the one shown below to keep everyday items (especially food) out of the way of children, dogs and rats.



Photo Australian Museum, Sydney

Right, a Sepik "tambaran" house of a men's society in New Guinea, its triangular facade brilliantly decorated with painted bark depicting ancestor heads and other motifs. Today similar facades decorate the local council buildings.



Photo Jacques Villemot, Paris



Photos Musée de l'Homme, Paris



Sculptured figure of a woman (left) is placed over doorway of men's club-houses in Palau. Such figures commemorate an incident in folklore and are named Dilukai after the woman concerned.

Photo Linden Museum, Stuttgart Fed. Rep. of Germany

Far left, porch of a men's club-house at Goreor, a village in the Palau islands of Western Micronesia. Displaying the skill of expert traditional joinery without nails, the porch is faced with planks, each of which serves as a frieze of painted themes from life and oral history. Left, details of painted Palau porch panels depicting dance of the tattooed women welcoming their men (top) and diving for sea turtles (bottom).

nesia and Polynesia, where the original Austronesians found their way to empty islands, on which they could establish viable cultural offshoots.

The word which most adequately characterizes New Guinea-Melanesia is "diversity"—in language and in way of life. In New Guinea alone there are some 500 entirely different languages, one-sixth of all the languages spoken in the world. In some parts a group would be unable to understand the speech of their neighbours in another valley only thirty kilometres away.

From island to island, from coast to highlands and from valley to valley, the dress, housing, art and ideas of the people can differ markedly. Yet in all this diversity, one finds certain themes and ideas which are widespread: the importance of pigs as a food item, a source of wealth and of prestige; the attitudes to the dead, who are believed to play an important role in the lives of the living; and the continual struggle for power, whether this be through warfare, through oratory or through the acquisition of wealth.

The earliest human occupation in New Guinea has been dated to around 25,000 B.C. The earliest dated expansion of peoples into the other Melanesian islands comes at about 3,000 B.C.

Most of the archaeological work in Melanesia to date has concentrated on the study of pottery, and especially on a particular type of pottery known as "Lapita" ware, after the site in New Caledonia where it was first excavated. Lapita pottery has usually been recognized by the distinctive style of impressed decoration it bears, but the fabric of the ware itself can be distinguished from other types of pottery, so that it is possible to recognize "plain" Lapita.

Archaeologists have been particularly interested in the makers of Lapita pottery because it is believed that they are responsible, at least in part, for the origin of the Polynesians. They seem to have moved through the Melanesian island chain between about 1200 and 200 B.C., living in coastal areas or on offshore islands.

There is still considerable scholarly debate over the exact route taken by the settlers of Polynesia. While the Lapita potters are certainly ancestral to the later Polynesian peoples, there is also very strong evidence that people bearing elements of Polynesian culture entered the Pacific by means of the northerly route through Micronesia.

Because the great majority of the islands are small coral atolls, Micronesia is properly called the cultural area of "small islands". Life in the low atolls was a constant struggle for exis-

tence, made tolerable only by the maintenance of trade contacts through the development of the fastest and most advanced sailing canoes in Oceania.

The key lay, of necessity, in the absence of timber large enough to sacrifice for a dug-out hull, in lashing small planklike pieces edge to edge in carvel style to produce a knife-edged hull. This, with an outrigger float to windward and a balance platform to leeward, needed only the reversible sail rig to become the fastest sailing platform in the world.

The same skills of precision joinery were applied to the houses of Micronesia. Dwelling-houses were roomy and functional, while the ceremonial houses of Palau and the western islands could seat several hundred

people. The handsome Palau club-houses (rubak-bai) set on foundations and framework of adzed beams, had front and back porches protected by shaped and painted boards. Boat-houses were an important third class noted for spaciousness and elegance.

One of the most distinctive cultural links between eastern Micronesia and Polynesia is the legend of the culture-hero Maui, the ancestor of "a thousand tricks", who fished up islands. What was thought to be his original fish-hook was the subject of dispute by the islanders. Polynesian fish-hooks and harpoons undoubtedly came from Micronesia.

The name Polynesia ("many islands") is hardly adequate to describe the enormous scatter of islands within

Right, reels of feather money once used on the Santa Cruz islands. The bands were made from small plates of feathers gummed together and bound into a roll 10 metres long, and using feathers from 300 birds.



Photo Otago Museum, Dunedin, New Zealand

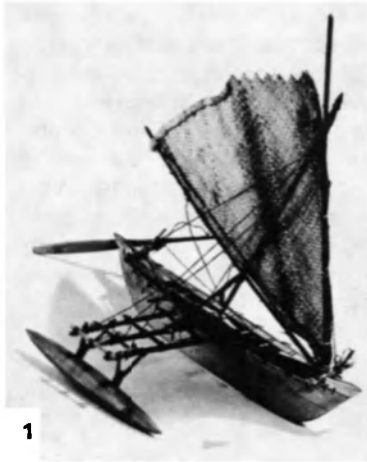
Left, Polynesian stone adzes (cutting tools). The one at far left is a simple working tool; the others are ceremonial adzes with decorative carving.



Photos Canterbury Museum, Christchurch, Otago Museum, Dunedin, and National Museum, Wellington, New Zealand, and British Museum, London



## Pacific island canoes



1



2

► Polynesia. Suspended in the void of the Pacific Ocean, its western and eastern borders equidistant from Asia and America respectively, its southern boundary midway between equator and pole, the Polynesian "triangle" with its scattered islands occupies the most inaccessible part of the habitable world and the last to be settled by man.

As in Micronesia, this settlement was made possible only with the development in south-east Asia of stable

sailing canoes, with a sail rig enabling them to beat into the prevailing trade winds, which, for that majority of Polynesian groups lying south of the equator, blow from the south-east.

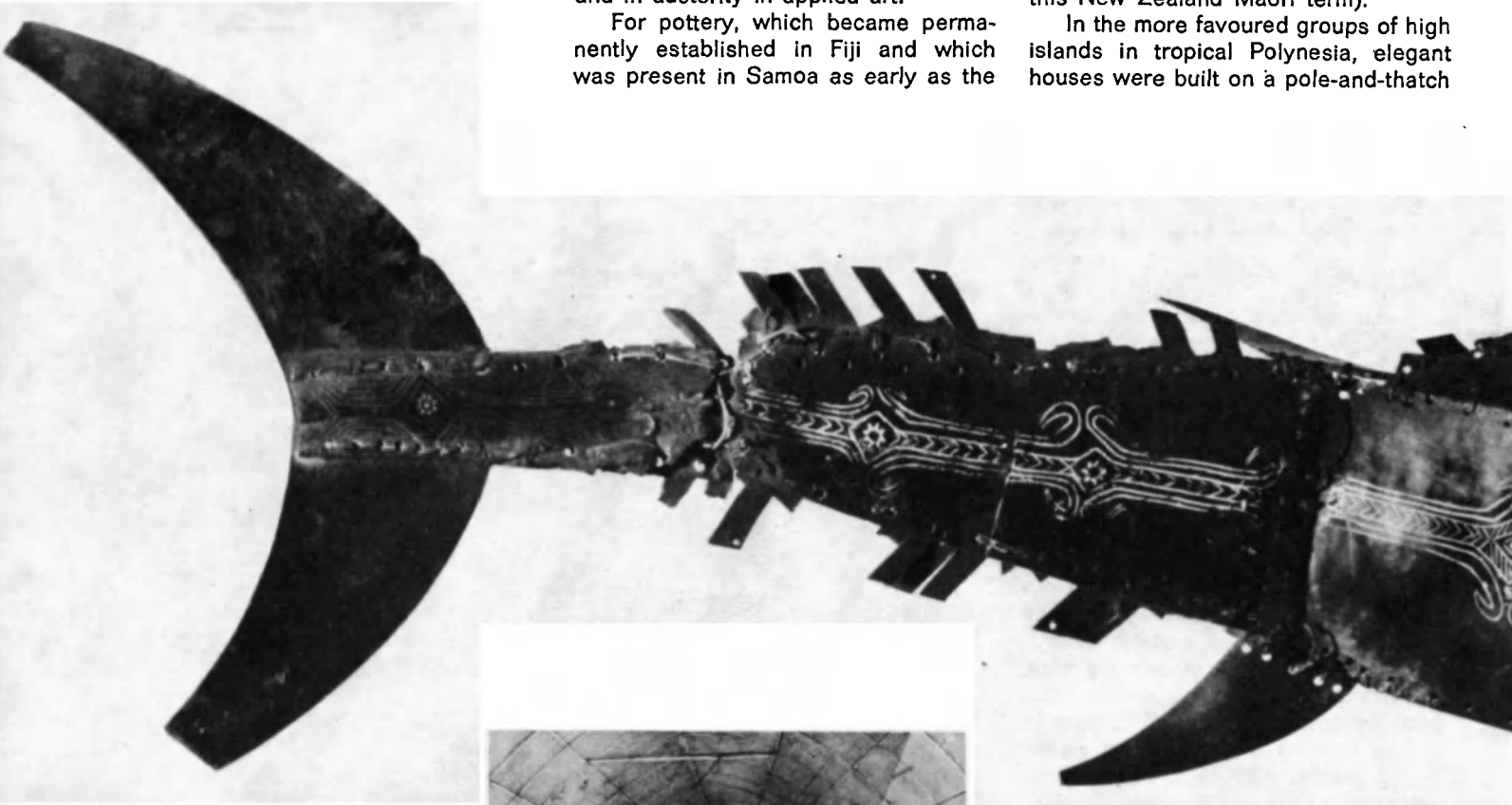
This northern ocean highway could well have been the route of entry of those cultural complexes exclusively shared by Micronesia and Polynesia, shown in canoes and navigation, fishing devices, houses and house furnishings, canoe sheds, tattooing, basic costume styles of breech-clout and kilt, and in austerity in applied art.

For pottery, which became permanently established in Fiji and which was present in Samoa as early as the

first millennium B.C. and in use for a thousand years in Tonga, we must look to the earlier island-hopping route, the southern route skirting the northern borders of New Guinea and Melanesia to the Santa Cruz group now seen to be emerging as a key staging-point, and with Fiji as the point of entry into Polynesia.

All skilled craftsmanship, from house-building to tattooing, was carried out by a class of experts known as *tohunga* (or the dialect variants of this New Zealand Maori term).

In the more favoured groups of high islands in tropical Polynesia, elegant houses were built on a pole-and-thatch



Interior of boatshed in Tonga, West Polynesia, showing the kind of double-hulled canoes in which Tongans regularly voyaged great distances to Fiji, Samoa and most of West Polynesia until the middle of the 19th century.

**1. Model of outrigger lagoon canoe from Gilbert Islands, Micronesia.**

Photo Canterbury Museum, Christchurch, New Zealand

**2. Fast single-outrigger sailing canoe from Fiji, Polynesia. Fijian canoes were kept up to five years to build and were kept in boatsheds as big as the hangar of a jet passenger plane.**

Photo Musée de l'Homme, Paris

**3. Outrigger canoe from the isolated Polynesian island of Tikopia.**

Photo Auckland Institute and Museum, New Zealand



fabrication. Everywhere boat-sheds matched the dwelling-houses. Houses were set aside as schools of learning (*whare wananga*) in the Cook Islands and New Zealand.

While dwelling-houses were small and low in New Zealand to keep out the winter cold, community houses were built on a grand scale, of adzed planks, the wall plates carved in relief effigies of ancestors, the rafters painted in decorative volutes. House furnishings were confined to head-rests, bowls for

**Polynesian and Micronesian fish-hooks commemorating a legendary hero, Maui, who fished up islands out of the sea.**

Photos Otago Museum, Dunedin, New Zealand; University Museum of Archaeology and Ethnology, Cambridge, U.K.; Otago and Canterbury Museum, New Zealand; Bernice P. Bishop Museum, Honolulu, Hawaii, U.S.A.; National Museum, Wellington, New Zealand (Oldman Collection); British Museum, London, U.K.

**Elaborate fish mask (below) made of small plates of turtle-shell tied together comes from the Torres Strait Islands, New Guinea. Such masks were often worn at dances for initiations and funerals and dances to bring rain and to ensure plentiful fish and crops.**



Photo Otago Museum, New Zealand

**Fish-hook from Tonga, with a fish-shaped whalebone lure and barbed point of turtle-shell.**

Photo National Museum of Ethnography, Stockholm, Sweden





Photo Auckland Institute and Museum, New Zealand

### Melanesian bamboo pipes

"Malanggan" carvings like this (above) were used in New Ireland as the centre of a series of ceremonies lasting several months. This figure is shown playing bamboo pan-pipes, a common Melanesian musical instrument.

Human figures made from bark cloth stretched over a cane frame exist in some parts of the Pacific, but their function is still not fully understood. This one (right) from the Admiralty Islands may have figured in a ceremony in honour of ancestors.



Photo Australian Museum, Sydney

### Prestige of the pig

Wooden model pig from the Massim area of New Guinea. Throughout Melanesia pigs are important as a source of food and the possession of many pigs ensures wealth and prestige for their owner.

Photo Otago Museum, Dunedin, New Zealand



▶ food and kava (drink made from the pepper-plant), tables for pounding starch foods and, but rarely, low seats.

Wooden receptacles of great elegance were developed for kava. Canoe-shaped food-bowls (*kumete*) were of giant size in the Cook Islands, and supported by sculptured human bearers in Hawaii. In the Marquesas and New

Zealand, lidded boxes were used for small treasures and in the Society Islands a house-shaped receptacle protected figurines of gods from the vulgar gaze.

The mast-head and steering paddles of Fijian canoes of the early nineteenth century recall the double-canoes: up to thirty-five metres long, with mast of eighteen metres, steering oars eleven metres long and deep enough for men to walk upright between hold and deck. They took up to five years to build and needed a boat-shed as large as the hangar for a jet passenger plane.

Through centuries of life on the sea, Polynesian pilots (*Tohunga Tautai*) had developed surprising skill in navigation, based largely on star knowledge, notably of zenith stars, which enabled them to fix latitude. Cook's Tupaea could at command, on a clear night, indicate the position of Tahiti, then thousands of kilometres distant.

The loom was absent in Polynesia: it found a counterpart in the remarkable development of bark cloth from the inner bark of the paper mulberry (*Broussonetia papyrifera*) and breadfruit (*Artocarpus*), original imports from south-east Asia which were carefully cultivated in all islands where they would grow. For the cloth, a favourite West Polynesian decorative device was to produce a colour rubbing by placing the plain material over a design tablet with detail in relief, and one illustration from Tonga shows an early-twentieth-century version of a phonograph.

In body decoration, the practice of tattooing (known to the world from its name of *Tatau*) was virtually universal in Polynesia, body coverage being greatest in the Marquesas and New Zealand.

With a people as preoccupied by genealogical descent as the Polynesians, various efforts were made to



## Tattooing and body decoration



1 Photo Alexander Turnbull Library, Wellington, New Zealand



2 Photo Musée de l'Homme, Paris



3

The word tattoo is of Polynesian origin and the practice of tattooing the body was once virtually universal in Polynesia, the pigment being pricked into the skin in a variety of patterns with bone-chisels tapped with a light mallet. In Samoa youths are still tattooed today on attaining manhood.

1. 19th-century engraving of Chief Ngatai, New Zealand. The chief's face is covered with curvilinear patterns.

2. Diagram of woman's tattoo from the Marquesas Islands, Polynesia

3. Bark cloth model of a god-symbol from the Marquesas islands painted with human tattoo motifs.

Photo National Museum, Wellington, New-Zealand (Oldman Collection)

preserve the mortal likeness of the deceased. Maoris succeeded in preserving the hair and features by steam, heating the head in an earth oven. Marquesans covered the skull with bark cloth, painted to represent the tattooed face. Easter Islanders represented ancestors by sculptured wooden figurines representing emaciated men and women past child-bearing and the sole wooden sculpture known from the Chatham Islands emphasizes the ancestor's protruding ribs and collapsed stomach.

Rivalry among clan and family groups in erecting commemorative sculptures of ancestors seems one reason for the giant images of Easter Island, which have attracted world attention and given rise to theories of an introduction from South America. A more cautious theory is to regard the practice as an elaboration of the East Polynesian complex of the courtyard temple (*marae*) found in all tropical groups from the Cook Islands to Hawaii.

Under population pressure the needs of competing tribes inevitably led to warfare, which became endemic in Fiji, New Zealand, Easter Island and the Marquesas in particular. Chronic warfare was associated with cannibalism, head-hunting and the use of the enemy bones for fish-hooks and utilitarian utensils.

To meet the preference for hand-to-hand combat, weapons comprised wooden spears, a class of spear-clubs used like a quarter-staff, two-handed clubs, wooden daggers and the one-handed stabbing club (*patu*) of New Zealand and Easter Island.

By tacit agreement the bow was outlawed in warfare; it was used in Tahiti only in archery sport and in Samoa for shooting birds and rats. The unwieldy size of the standard club from the Marquesas reminds us of the

frequently ceremonial nature of Polynesian warfare, where nominated champions decided the issue in single combat before an audience of dancing supporters.

■ Roger S. Duff



"Tapa" mask of the Baining people of New Britain. Such masks are used in ceremonies connected with the propitiation of the dead and the initiation of adolescents.

Photo Auckland Institute and Museum, New Zealand

# Modern graphic artists of New Guinea

On this double page we present six etchings executed by contemporary artists of New Guinea taught and guided by Rolf Italiaander, a Dutch writer and ethnologist whose travels throughout the world have inspired him to study the relationship between traditional folk culture and modern art. In 1972 in New Guinea he repeated an experiment he had carried out in 1953 in Poto Poto, near Brazzaville (Congo), where he taught the techniques of dry point etching to Congolese artists who produced 82 remarkable etchings, today in the Museum of Modern Art, in Paris.

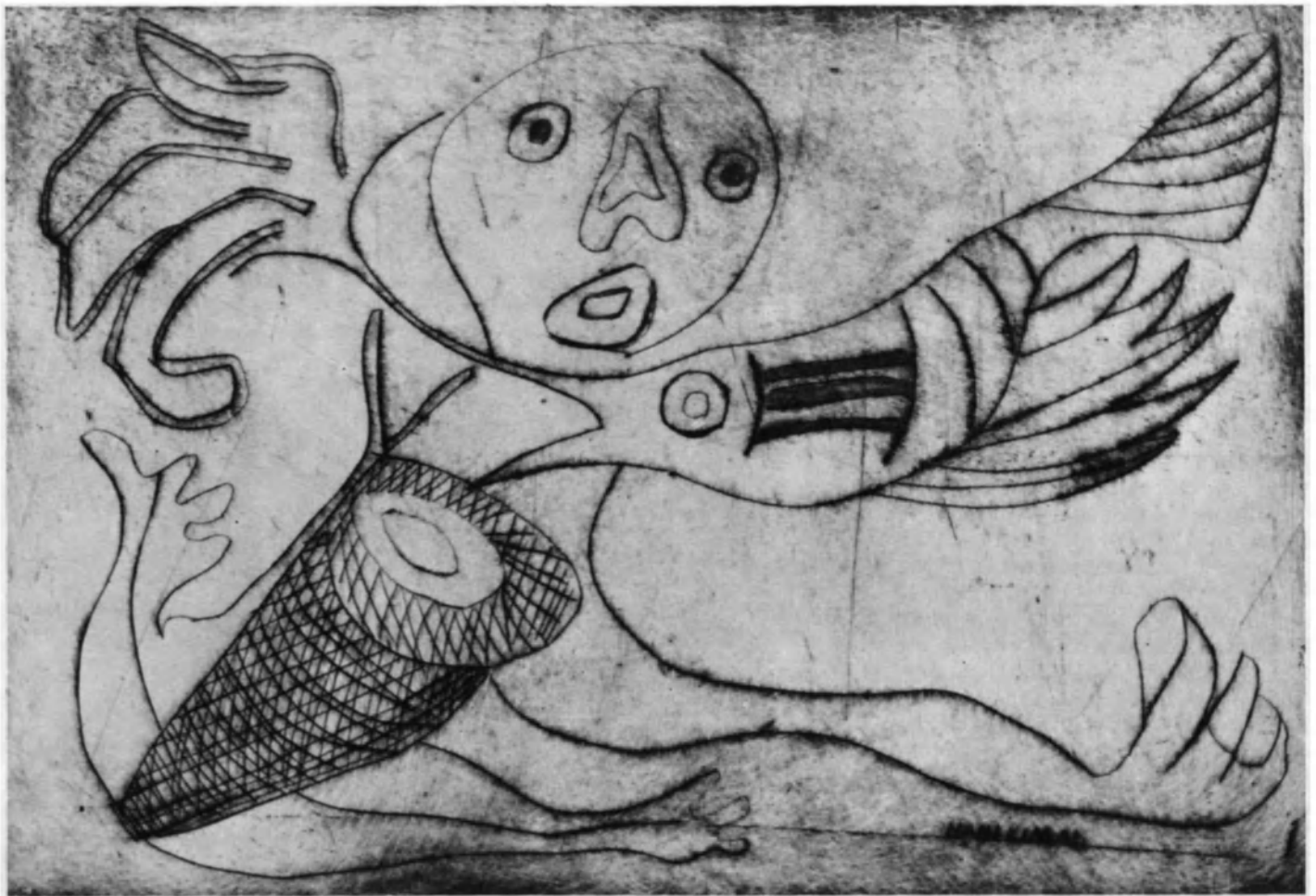
Rolf Italiaander's experiments in New Guinea took place in Lae, a big port on the island's east coast, in

Goroka in the highlands, and in villages of the Sepik region, where he encouraged local artists to acquire the skills of copperplate engraving. The artists quickly mastered this technique, which was absolutely new to them. "When I told them they could first make a design in pencil if they wished," says Italiaander, "most of them refused, saying that they knew in advance exactly what they were going to do." The 41 etchings made by these artists reveal their profound awareness of their cultural identity; they depict the world around them—animals, flowers, dwellings, their way of life, customs—using a distinctive symbolism and a style which, while retaining its links with tradition,



*Two men and a bear*, by Nani Kimai

*Fabulous creature*, by Nani Kimai





**Mask**, by Uia Melo Pokana

displays vitality and originality. The subjects of the etchings show how the artists have remained rooted in their traditional world: "Wabag house of the Enga people", "My forefather the cannibal", "What a young man must give to his bride", "Fabulous animals", etc. Many of the artists gave written explanations of their works, but the etchings provide such a rich and vivid picture of life that they speak for themselves. ■

**Spitting snake**, unknown artist



**Fantastic bird**, by Iatan Stplo

**The spirit of the forefathers**, by Nani Kimai



# Do we have the teachers we need for higher education?

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by Dragoljub Najman

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**DRAGOLJUB NAJMAN** of Yugoslavia is Director of Unesco's Department of Higher Education and Training of Educational Personnel. He has written many articles and has published two books on educational problems. He examines the subject of the present article more fully in his book "L'enseignement supérieur, pour quoi faire?" (What's the purpose of higher education?), published by Fayard, Paris, 1974. His study "Education in Africa—What Next?" was published in English by Editions Maisonneuve, Paris, in 1972.

**O**NE may sometimes wonder what connexion, if any, some of the people who teach in higher education have with real life and society. How many of those in faculties of arts and sciences responsible for training secondary school teachers have themselves actually taught in secondary schools? How many of those who teach economics have played an active part in the preparation of five-year, four-year or annual economic development plans?

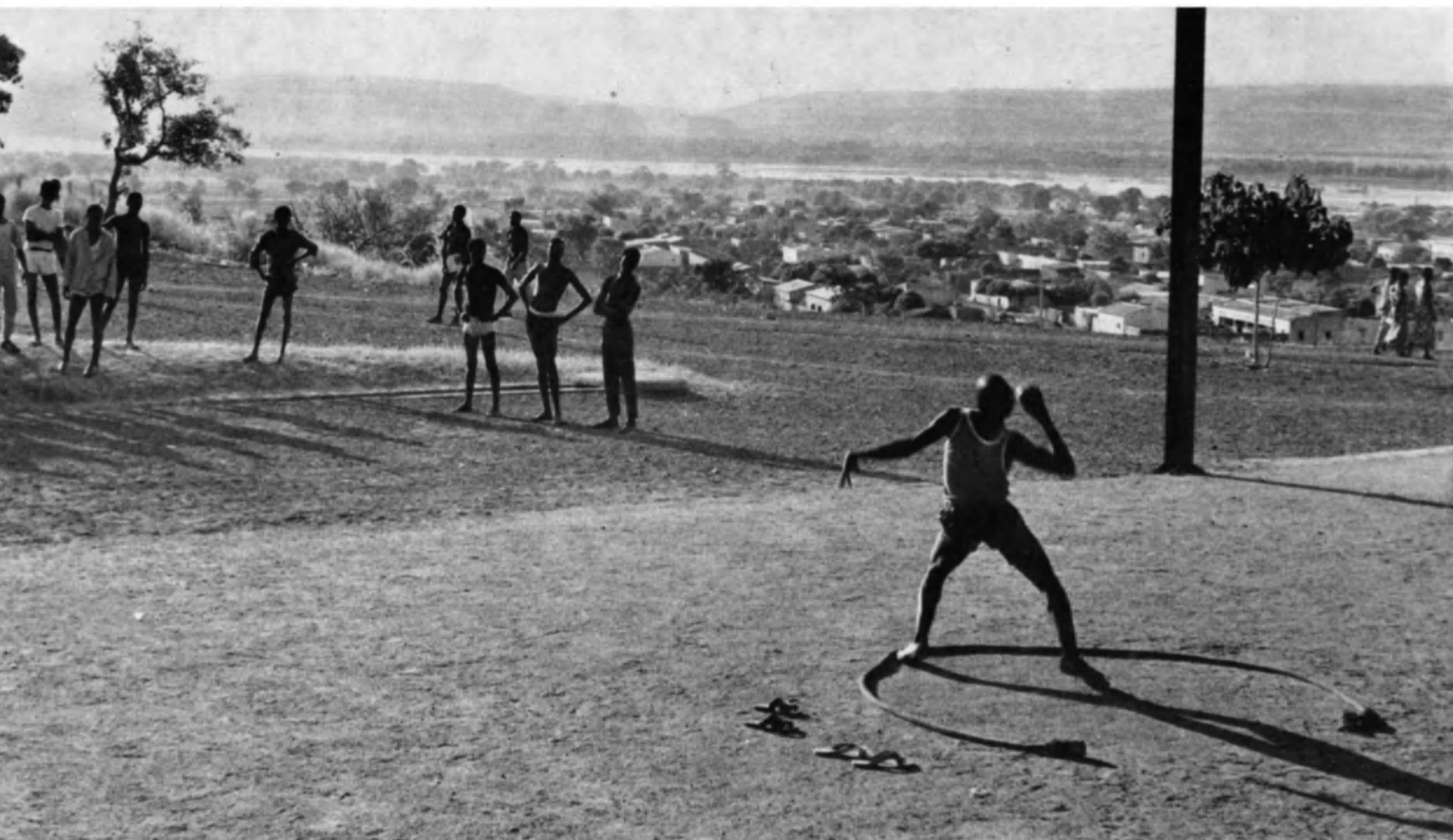
How many of those who teach in schools of engineering have ever been in charge of factory workshops or building sites? How many of those who teach law also practise it, albeit only on a part-time basis?

And yet these are the same teachers who claim an unchallenged right to have the final say on all forms of higher education. "University professors constitute a priestly caste dispensing education like a sacrament. Few innovations or changes emanating from outside the monopoly exercised by this professional clergy stand much of a chance of being approved or adopted..." (1).

It would be a mistake, however, to put all the blame for this state of affairs on the shoulders of college and

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(1) *La Contribution des Universités à l'Éducation Permanente* (The Contribution of Universities to Lifelong Education), French National Commission for Unesco, Paris, 1972.



# A critical look at conservatism in the world's universities

university teachers. We must not forget that in many institutions of higher learning their position is far from clear-cut since they are regularly called upon to do totally different tasks at one and the same time: to carry out research work, deliver their lectures and teach in class, as well as act as supervisors and trainers of future generations of scholars and scientists.

I believe there can be no real reform of higher education unless a radical change is made in the selection and composition of the teaching staff.

The doors should be immediately opened wide to those who, although they may not possess degrees or

doctorates, nevertheless have vast experience in their own specialities. Vigorous action is needed to ensure that teaching staff are recruited solely on the basis of competence, even if it means recruiting part-time staff.

At present it is possible to pass from nursery to primary school, then from secondary school to university and to be awarded a doctorate, and finally to become a teacher without ever having had any real contact with life. If we really wish education, higher education in particular, to become something other than a self-perpetuating process of this kind, it is essential and urgent that people with completely different backgrounds and

qualifications should be drawn into the teaching profession.

Students and student behaviour are widely criticized. It is claimed that they are cut off from society and do nothing but criticize it. Studies and newspaper articles point out at length how difficult it is for them to adapt to the needs of society when they leave university. At the same time, the training of men and women who will have to do important jobs and shoulder heavy responsibilities is entrusted to those who are in many cases out of touch with the economic, social and political realities of life in their own countries.

It would be impossible to change the ►



Photos Unesco - J.-C. Bois

On achieving independence in 1960, Mali faced the urgent problem of training specialized personnel needed for its development. "Not wishing to follow the example of countries which set up universities copied from foreign models", writes the author of our article, Dragoljub Najman, in his book "L'Enseignement supérieur pour quoi faire?" (What's the purpose of higher education?), "Mali decided to set up a higher education system fully adapted to existing conditions and able to meet its immediate needs for trained personnel." The first institution created along these lines was the Bamako training college for secondary school teachers (photos left). In addition to training secondary teachers in the arts and sciences, the college provides courses in these fields for students entering other professions.

whole of the teaching staff in all the world's institutions of higher education overnight. No one would want to do this, and I am certainly not suggesting it. But now it is becoming both essential and urgent to include on the teaching staff people drawn directly from working life.

I would stress the point that such persons should only have part-time teaching jobs, since I consider it essential for them, for their teaching and for their students, adolescent or adult, that they should keep their feet on the ground and should go on with their previous jobs in the economic, social or political life of their respective countries.

At the same time, college and university teachers, professors, lecturers, etc., should participate in the country's economic and social activities. The aim should be to reach a situation where a mathematician or sociologist, a doctor, a journalist, an artist, an electronics expert, a local or national government official, an industrialist or a civil servant spends a certain number of hours each week teaching in higher education while carrying on his or her regular job.

The sort of arrangement that certain futurologists foresee for tomorrow, such as "higher education programmes that make use of 'mentors' drawn from the adult population... Accountants, doctors, engineers, businessmen, carpenters, builders and planners might all become part of an 'outside faculty'" (1), should become a reality today.

"People with a creative talent in literature and the arts will be added to the list of teachers in spite of the fact that they have no degrees. Educated people will also be recruited, according to needs, from the com-

munity, from the worlds of commerce and industry" (2). But why use the future tense?

"Non-academics, under certain conditions at least, have perhaps the same vocation and the same rights to teach as academics. They should therefore be given an opportunity, and no discrimination, statutory or otherwise, should be made against them" (3) and "Every society should include among its educators its best artists, scientists, writers, musicians, doctors, lawyers, priests, engineers, etc." (4).

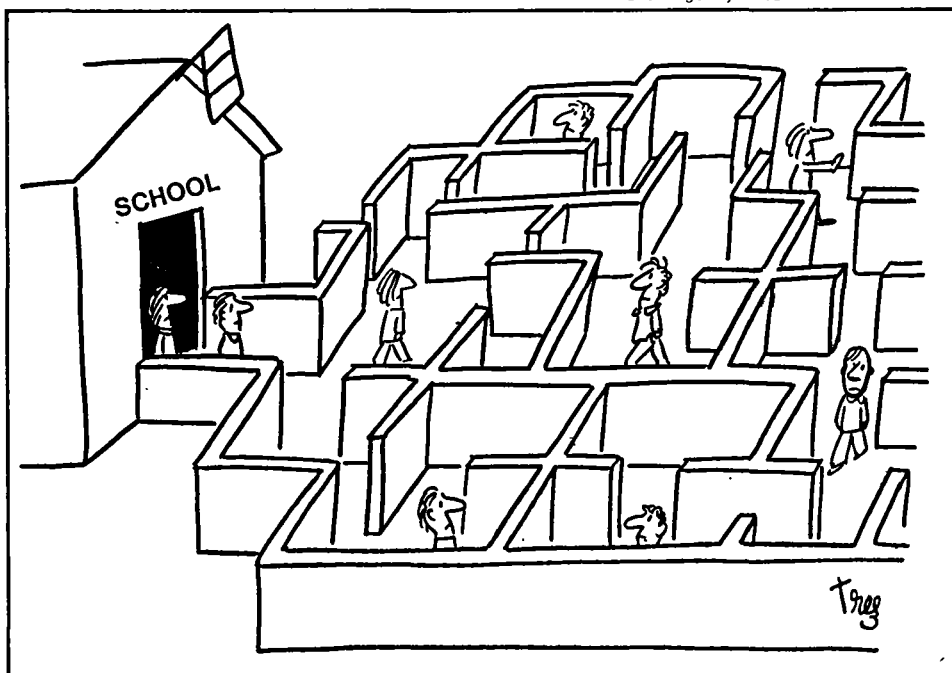
"The faculty would include substantial numbers of tenured members who were not scholars but doctors, lawyers, administrators, and so on.

with practical experience in working life into teaching.

I think it is up to higher education to show the way and to set an example if, instead of tagging along behind the other forms of education, it wishes to influence them, not only by the content of the education which it provides but also by its methods and, in the particular case we are discussing here, by the composition of its teaching staff.

Only a few years ago, this question might have seemed incongruous... During a round table held at Unesco headquarters on the problems of the rôle and function of the university in modern society, the student participants agreed to discuss the questions raised

Drawings by Trez © Unesco Courier



A...MAZING WORLD, ISN'T IT ?

The programme would include not only regular academic courses in literature, psychology, and chemistry but clinical experience and field work of various kinds" (5). But why use the conditional in all these cases?

The answer is, alas, only too simple: the trouble lies in the physical resistance by institutions of higher education to such innovations—"Scholars and scientists have not in the past shown... broad-mindedness. Whenever they have had power they have used it to eliminate most non-academics from undergraduate teaching" (5).

This is the key to this problem, which is political and not technical. Its solution cannot depend solely on the goodwill or lack of goodwill of the teaching profession, and it is up to society, to the government and the authorities in general to bring people

by the admission of students to university on condition that the agenda should also include a discussion on the admission of teachers to university.

This is not surprising, considering that in Britain, for instance, "the core of the problem of improving university teaching... is that a vast majority of academic staff receive no training in how to teach, so that... most teachers have to learn for themselves the art of instruction" (6), or that "even more curious has been the attitude of some professors to what they call 'pedagogy' and for which they do not trouble to hide their scorn" (7).

The question, however, is far from being one of "pedagogy" alone: "What once was an art—the art of teaching—is now a science, built on firm foundations, and linked to psychology, anthropology, cybernetics, linguistics and many other disciplines. However,

(1) *Future Shock*, Alvin Toffler, Bantam Books, New York, 1971.

(2) *Relationships between student activism, student participation and institutional reform: Five case studies*, Joseph Di Bona, Unesco, 1970.

(3) See note 1 page 24.

(4) *A Chacun Selon sa Demande* (To each according to his needs), B. Girod de l'Ain, in "Le Monde", Paris, 3 July 1973.

(5) *The Academic Revolution*, Christopher Jenks and David Riesman, Anchor Books, Doubleday and Co. Inc., N.Y., 1969.

(6) *New Universities in the United Kingdom: Case studies on innovation in higher education*, H.J. Perkin, OECD, 1969.

(7) *The concept of life-long integrated learning "education permanente", and some implications for university adult education*, International Congress of University Adult Education, 1967.

(8) *Learning to Be*, Unesco and Harrap, Paris and London, 1972.



the application of pedagogy by teachers is in many cases more of an art than a science" (8).

As regards the training of teachers for higher education, it should be realized that education at this level is comparable in certain respects—methodologically and technologically—both with adult education and with the type of education at present given at primary and secondary levels.

It thus becomes essential to develop these methods at the higher level and these methods are something which can be learned. Few people are born with a gift for teaching. Most of those who are capable of putting over not only their knowledge but also their aptitudes and even their attitudes, are people who have learnt the technique.

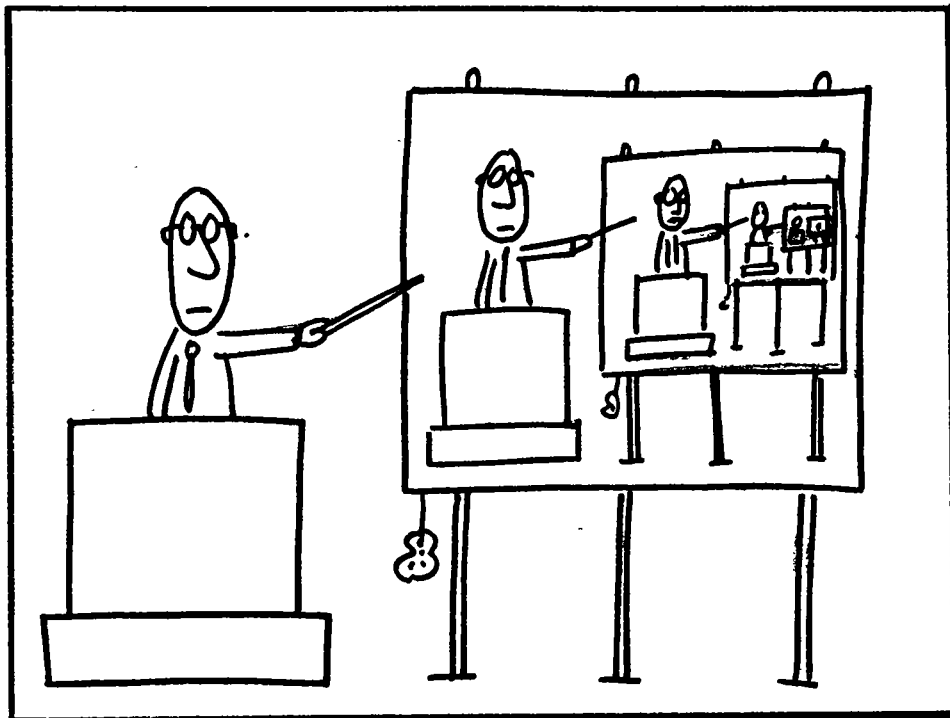
After apprenticeships of varying lengths, they have acquired the knowledge necessary to teach at a particular level. There is no reason to think that teachers in higher education do not need this special training to enable them to put across their knowledge much more effectively and successfully than they do at present.

In the coming years all countries, large or small, developed or developing, will obviously require an increasing number of teachers for higher education, and in world terms this number will be very large indeed. I think that, in order to meet this demand, we should see to it that properly organized training is given to all those who will be full-time teachers in higher education.

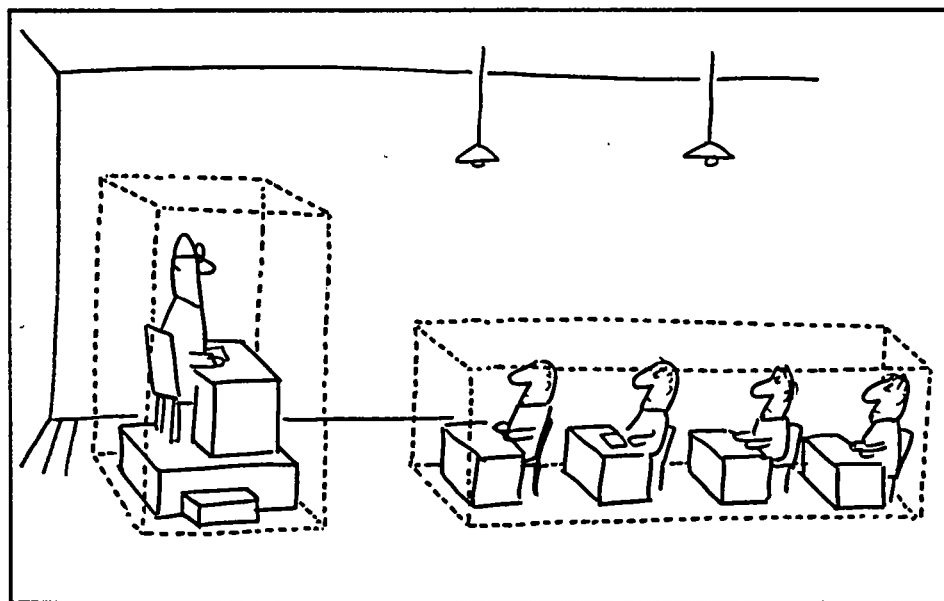
In this connexion, an interesting lead has been given by the Government of Mali, which has set up a higher education teacher training centre. At the Centre, prospective teachers for higher education are trained in their special subjects and at the same time receive teacher training so that they will be able not merely to instruct the country's future specialized personnel, but to educate them in the fullest sense of the word.

Anyone may be required, at some time in his or her life, to teach others. All students should therefore be regarded as potential teachers. This entails a far-reaching adjustment in education from the first stages of higher education onwards, but it does not involve students alone: "...many engineers, most librarians, most agricultural and other fieldmen, most social workers, and many business executives also need some preparation as agents who will assist education" (7).

Seen from the viewpoint of lifelong education, a viewpoint adopted by most education systems, "should we not deduce from all this that an aptitude



A TEACHER IS A TEACHER IS A TEACHER IS A TEACHER...



EDUCATION OR ISOLATION?

to educate should henceforward form part of the training of every individual...? More specifically, it would seem clear that educational theory and practice have now become an integral part of the training of any individual belonging to a modern society whose occupation endows him with influence, authority or responsibility towards others" (1).

Two conclusions seem to me to follow from what has been said. Firstly, if higher education is to give some training to all students to enable them to become the teachers of tomorrow, will they be properly equipped to teach if their own teachers today have not themselves been trained? The answer to this question is certainly a negative one.

It follows that it is essential to give pedagogical training to all who are going to teach in higher education today and tomorrow, so that they can themselves produce educators in their turn. This applies equally to full-time teachers and to those who, as I suggested earlier, might be called in to teach part-time. Here again the responsibility lies with higher education: it has not only to teach the teachers but also to teach the teachers' teachers.

I believe a first practical step in this direction should be to change teacher training institutions into institutions giving pre-service and in-service training to all who teach or may be required to teach full-time or part-time at any level, including that of higher education.

These institutions could be used as a testing ground for an interdisciplinary form of instruction with education itself as the main subject on the curriculum. It would in fact be extremely interesting to bring together in one place people with experience in business, industry, etc., students preparing for various occupations and professions and university faculty members who have not studied to be educators, and give them all a training fully adapted to the tasks that lie ahead.

■ *Dragoljub Najman*

(1) *An Introduction to Lifelong Education*, Paul Lengrand, Unesco, Paris 1970.



# A STONE AGE ORCHESTRA

The earliest musical instruments  
were made from the bones of mammoths

*by Sergei N. Bibikov*

**SERGEI N. BIBIKOV**, *historian and corresponding member of the U.S.S.R. Academy of Sciences, is a researcher at the Archaeological Institute of the Academy of Sciences of the Ukraine.*



Photo S.N. Bibikov © APN, Moscow

In this collection of bones are instruments from one of the world's oldest orchestras, dating back some 20,000 years. Made from the bones of mammoths, these percussion instruments were unearthed at a Palaeolithic site near the village of Mezin, Ukraine. The largest include a shoulder-blade (left), a leg-bone (below), and a hip-bone (right).

**A**RCHAEOLOGICAL excavations carried out at the site of a Palaeolithic settlement (some 20,000 years old) in the village of Mezin, near Chernigov in the Ukraine, between 1954 and 1962, brought to light the remains of a house built of the bones of a mammoth.

Inside the house, Ukrainian archaeologists I.G. Pidoplichko and I.G. Shovkoplyas found some large mammoth bones decorated with a cut-out geometrical design and coloured red. They were in a place apart and appeared to form a set, although their purpose was not immediately clear.

The finds included a shoulder blade, a thigh bone, two jaw bones, a fragment of pelvis and a portion of a mammoth's skull. Two ivory rattles, a mallet fashioned from a reindeer's

antler and a large number of sea shells were also discovered on the floor of the house, together with a "rattling" bracelet with a simple but highly artistic design and consisting of five pieces of mammoth-tusk ivory with carved open-work decoration.

Near to the bones were found four heaps of pure yellow and red mineral ochre and also eight bone perforators. The floor of the dwelling bore the traces of three fireplaces and four pairs of bone struts for supporting the wigwam-type poles which had formerly held up the roof.

Detailed analysis of the finds has revealed that the history of this Palaeolithic construction falls neatly into two periods. At first it was used as a winter dwelling, but in the course of

time it became unsafe—the whole three-ton edifice was in danger of collapse—and was abandoned by its inhabitants.

As the settlement grew, the villagers needed a public building, so they took over the old house, re-furbishing it, shoring it up from the inside, cleaning out the rubbish and using it as a building for festive occasions and rites.

It was then that the decorated mammoth bones and other objects of a non-utilitarian nature were brought into the building. It should be pointed out that some of the minority peoples in the north of Russia were still using abandoned houses for similar ceremonial purposes until fairly recent times.

Examination of the mammoth bones eventually made it possible, in 1974, ▶



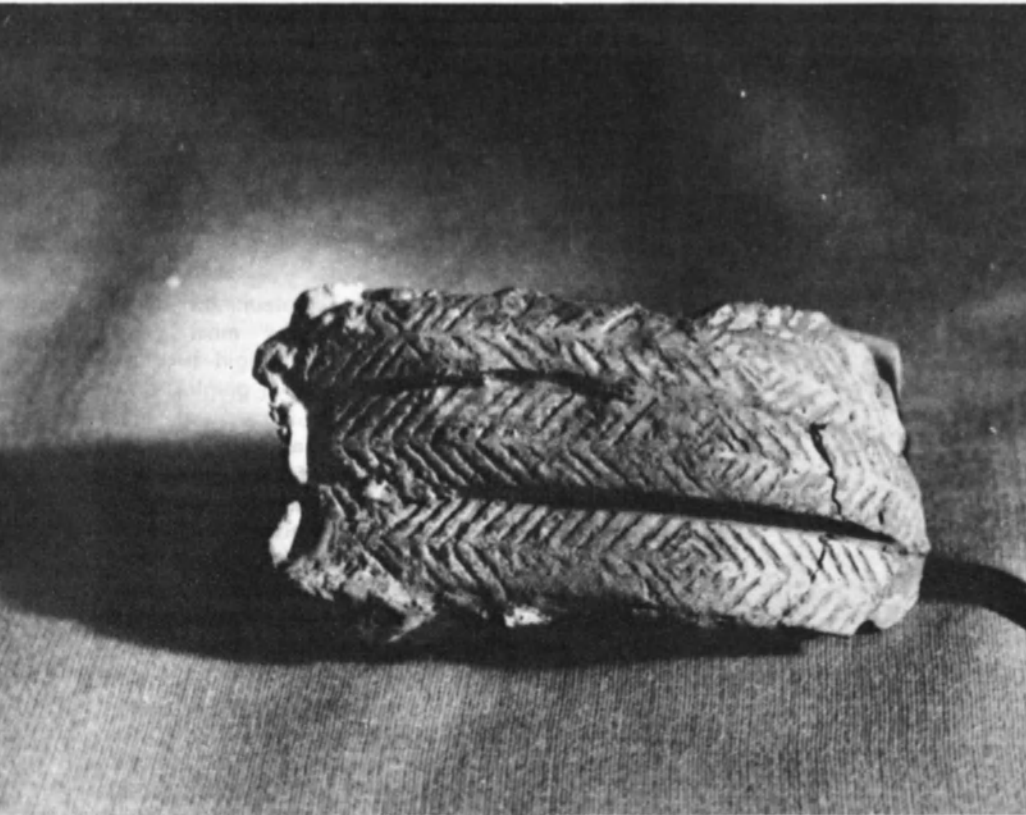


Photo S.N. Bibikov © APN, Moscow

## Cro-Magnon castanets

Formed of flattened rings of mammoth-tusk ivory with carved decoration, this "castanet bracelet" discovered at Mezin, in the Ukraine, is the first Palaeolithic instrument of its kind ever found. The rings make a harmonious sound when rattled together, and it is thought that the bracelet may have been used to accompany dances, thus suggesting that dancing was already practised in Cro-Magnon times some 20,000 years ago.

to establish that they all formed part of a set of percussion instruments. The reindeer-horn mallet and the rattle fulfilled similar functions, while the bracelet undoubtedly has some connexion with dancing, corresponding roughly in function to a pair of castanets. The red dye and the bone perforators were part of the "props".

The purpose of the objects found at Mezin was established by a team of archaeologists, palaeontologists, forensic scientists and medical experts. The way in which the surface of the bones is worn in places, the way the outer part of the bone tissue is compacted and has flaked away from the inner, spongy part, the way in which the deformation of parts of the bone is strictly localized, and in which certain points on the surface have been polished, as well as a number of other clues, left the investigators in no doubt that these were in fact percussion instruments.

The discovery of such instruments dating from nearly 20,000 years ago is of the greatest significance, and is the first such discovery to have been made. Previously, only bone flutes, which incidentally have still not been scientifically investigated, had been discovered from Palaeolithic times in the U.S.S.R., and in Central and Western Europe.

The "castanet" bracelet is the first such instrument ever to have been found, and the only Palaeolithic object to have been discovered in the U.S.S.R. which confirms that the art of dancing was known in Central and

Eastern Europe in Cro-Magnon times.

Although music is generally recognized to be one of the supreme manifestations of culture, its early history has not yet been very thoroughly explored, as Professors Maurice Freedman and Bruno Nettl made clear in a "Unesco Courier" article ("Music of the Centuries", June 1973). Music has generally been regarded as dating back to the civilizations of the ancient Orient and to Antiquity.

As a result of the discovery of these Palaeolithic instruments, this dating has now been pushed back by at least 15,000 years, and rhythmic music is seen to have been already in existence in Cro-Magnon times. It thus appears that Cro-Magnon man had already mastered the elements of musical rhythm, tone and phrasing and was aware of the emotional impact of music. Music is thus probably as old as working skills and crafts and as old as society itself.

Dancing, which can also express the whole complexity of human experience—from imitations of the gestures of workers and craftsmen to the expression of the most subtle emotions—has also existed for as long as music. One of the earliest forms of the combined musical and choreographic performance—whether of ritual significance or simply dancing for pleasure—was done to the accompaniment of percussion instruments and also possibly to a sung accompaniment.

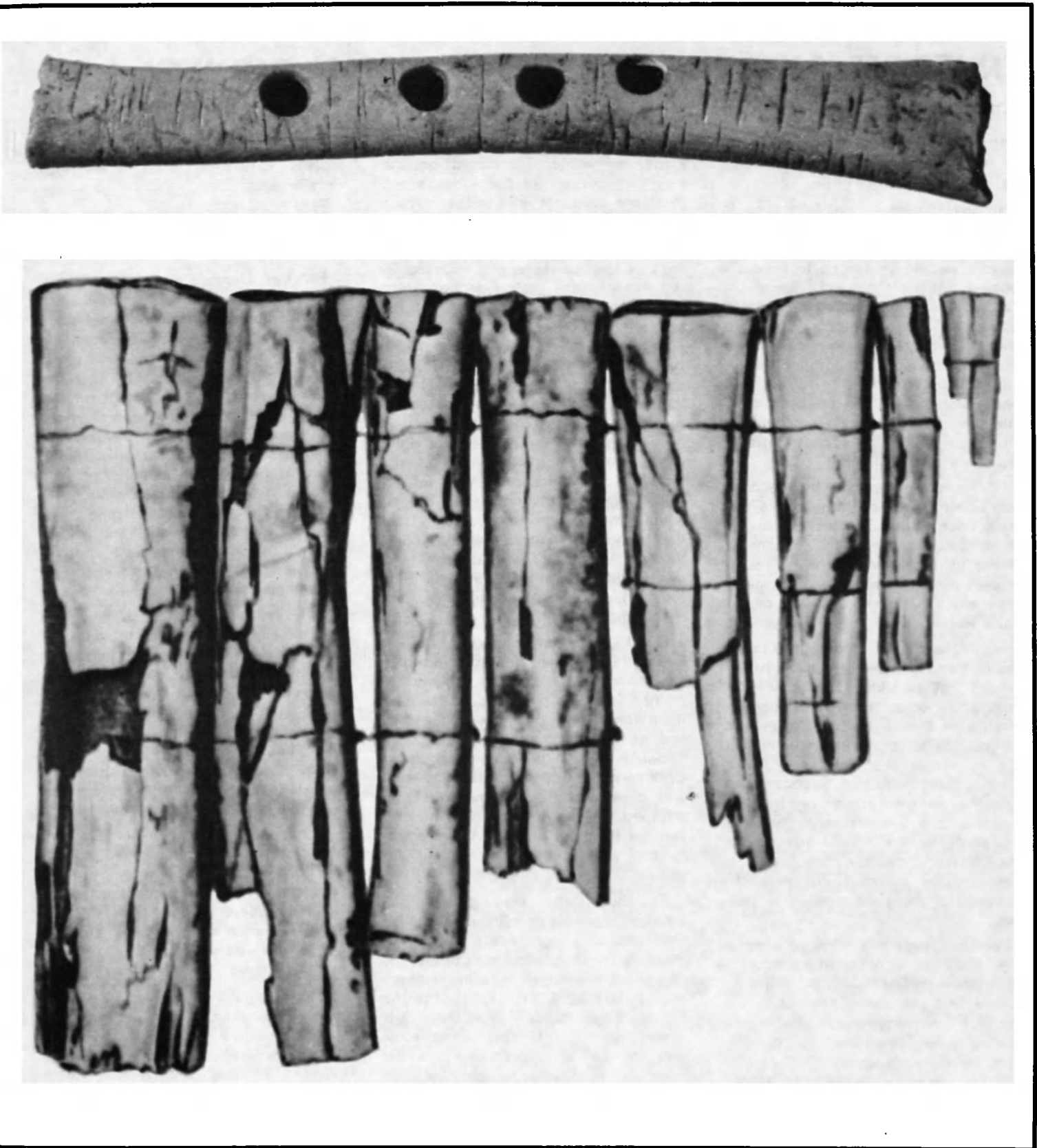
The structure of music and dancing is frequently compared with that of language. This emphasizes the corre-

lation between words and sounds, between speech and music as a vehicle for the expression of thought and ideas.

With the help of ethnography and other specialized fields of study, using the methods of cultural history and comparative analysis and even experimental methods, it should be possible to find out the basic facts about the musical culture of Palaeolithic times. This will give us a deeper insight into the mentality of *homo sapiens*, how he perceived the world, his emotional make-up, his behaviour and other aspects of his mental activity.

In order to get a rough idea of the sounds produced by the bone instruments, rather than relying only on the ethnographic evidence, an experiment was carried out at the Institute of Forensic Science, in Kiev (Ukraine). A musician carefully tapped out a rhythm on different parts of the shoulder-blade instrument. Sounds of various timbres—hard, resonant and musically expressive—were obtained. This experiment was a first step in the direction of investigating the range of sounds of Palaeolithic untuned percussion instruments.

■ **Sergei N. Bibikov**



Photos © APN, Moscow

## Prehistoric pan-pipes

While most of the musical instruments unearthed at the Palaeolithic site at Mezin (Ukraine) were percussion instruments, flutes like this one (top) have been discovered in Moldavia (U.S.S.R.), France, U.K., Czechoslovakia, and elsewhere. Fashioned from a stag's antler, this flute found in Moldavia may be between 12 and 15,000 years old. The antler was hollowed out and six holes (four on one side, two on the other) pierced to modulate the sound. Later, in Neolithic times (some 5,000 years ago) greater numbers of more sophisticated musical instruments were made, like these bone Pan-pipes (above) reconstructed from fragments. In form and conception they are remarkably similar to Pan-pipes still used in various parts of the world today (Latin America, Rumania, Greece, etc.).

## **FREEDOM AND THE RIGHT TO HUMAN DIGNITY**

*(Continued from page 13)*

of tyranny he did so in terms applicable to any place and time and which are valid even today.

No government, he maintained, could be imposed on a group of human beings against their free will. Nor could a people be forced to accept a religion against their will. Here Las Casas stands out as a champion of "tolerance" and "freedom of conscience" with respect to minority peoples. He supported the right of Jewish and Moslem minorities to full co-existence alongside other religious communities. He felt that no community should be obliged to accept Christian preaching against its will.

"If the entire republic, by the common accord of all of its members", he wrote, does not wish to hear us, if, as is the case with the Indians, it wishes to remain with its own rites on its own lands where there have never been any Christians, then we cannot make war on them."

Las Casas repeatedly maintained that neither the crime of idolatry (which he did not consider applicable) nor abominable or unnatural sins, nor the practice of human sacrifice were lawful grounds for punishing the Indians, making war on them or for depriving them of their lands and freedom.

By the same token, he rejected the idea that the term "blasphemy" was applicable to the normal practice of non-Christian religious rites (here Las Casas again included not only the Indians but the Jews and other peoples).

For Las Casas this principle of freedom finds its application particularly on the government level. Although we do not find the term "democracy" in any of his writings, we do find others which are equivalent such as "government by common consent", "government by free will", etc. And he asserted the principle that "power emanates directly from the people".

Departing from the current of thought which later evolved toward absolutism, Las Casas maintained that government by monarchy was not derived from the authority of the Pater Familias. "Monarchies", he wrote, "are a more modern phenomenon", meaning by that that they were not created by Nature and did not originate at the beginning of human society. This was tantamount to maintaining that monarchies were not an obligatory form of government but depended on the agreement of men who, indeed, had

invented them. The government of kings, he wrote, "is based on the voluntary consent of the subjects and therefore does not imply either natural force or absolute necessity".

Therefore, for Las Casas, the full consent of the members of a community did not alienate their freedom which was entrusted into the hands of the sovereign, but rather implied that the sovereign's task was to defend and perfect that freedom. Las Casas specifically told the King of Castile that when his rule was accepted by the Indians, it had to be confirmed in order to preserve that precious right: "the Indians do not lose their freedom", he wrote, "by accepting and having Your Majesty as universal lord. Rather, having made good any defects that they may have had in their republics, the lordship of Your Majesty shall clean and purify them and thus shall they enjoy better freedom." (*Among the Remedies*).

But Las Casas went even further. Even after they had been converted to Christianity, he said, the Indians remained free and any government over them would only be lawful when they had freely recognized it as their own. "Should it be that after becoming Christians they do not wish to receive and obey such a supreme lord", he affirmed, "this is no reason for making war on them so long as they remain in the faith and show respect for justice."

This thesis, which may rightly be called democratic, is complemented by his assertion of a right which, under the absolute monarchies in Europe, is rarely acknowledged by other authors in the 16th and 17th centuries: the "right of resistance". For there are cases, says Las Casas, where royal prerogatives and decrees, however coercive, cannot be received, obeyed nor carried out, if they are against the faith, and also "if they run counter to the service and well-being of the kingdom and against the common good."

The defence of the democratic principle required, at that time, a demonstration of the political capacity of the Indians so Las Casas completed and reinforced his spirited defence of the freedom of the Indians with evidence of their political abilities.

The greater part of his *Apologetic History*, many passages of his *History of the Indies*, and other writings are based on the merits and legality of the

systems of government which the Indians had established when they were free.

This leads on to the crowning principle of the Las Casas system: the principle of *humanity*.

For Las Casas, "all nations of the world are composed of men and each and all men have but one definition and that is that they are rational beings". All possess the same physical and mental faculties; "all have the natural principles or seeds to understand and learn and know the sciences and those things which they do not know and this is so not only among those of virtuous disposition, but even in those marred by moral depravity..."; "all cherish goodness and take pleasure in what is agreeable and joyous and all reject and hate evil and are disturbed by what is offensive and does them harm."

Differences indeed exist, said Las Casas, since men live in different places and so are subject to variations in the conditions influenced by the "heavens" (understood in its cosmographic not its theological sense). And so it is evident that the result of such diversification of causes produces different effects on the human body and these effects determine the differences between one man and another.

Yet for Las Casas the homogeneity of human nature far outweighs individual difference and exerts a powerful influence on the oneness of mankind. Thus the ideas of particularism and universalism are expressed by Las Casas in a new way that comes closer to the thinking of modern man.

The cosmopolitanism he professed goes far beyond a mere ethical attitude; it relates directly to everyday human life and determines the relations between all men and women on a planet which, in the words of the great Spanish humanist Luis Vives, had been made explicit for the first time.

Las Casas thus depicts for us an authentic "cosmopolitanism of co-existence", in which "all men are united and linked together by a natural brotherhood and kinship...", as he writes in his prologue to *History of the Indies*.

And so the human universalism of Las Casas establishes the most exalted of all political rights: the right to human dignity.

## BOOKSHELF

### UNESCO'S LITERATURE TRANSLATIONS SERIES

#### JAPAN

■ **Ugetsu Monogatari** ("Tales of Moonlight and Rain") by Ueda Akinari, translated by Leon Zolbrod. Allen and Unwin Ltd., London, and University of British Columbia Press, Vancouver (for Canada and U.S.A.), 1974. 280 pp.

■ **Spring Snow**, by Yukio Mishima, translated by Michael Gallagher. Secker and Warburg, London; Charles E. Tuttle Company, Tokyo; Random House of Canada, Ltd., Toronto; and Alfred A. Knopf, Inc., New York, 1972. 394 pp.

■ **The Broken Commandment**, by Shimazaki Tōson, translated by Kenneth Strong. University of Tokyo Press, 1974. 249 pp.

■ **Japanese Folk-Plays: The Ink-Smeared Lady and Other Kyogen**, translated by Shio Sakanishi. Charles E. Tuttle Company, Rutland, Vermont and Tokyo, Japan, 150 pp.

#### IRAN

■ **Love and War; Adventures from the "Firuz Shah Nama" of Sheikh Bigham**, translated by William L. Hanaway, Jr. Scholars' Facsimiles and Reprints, Inc., Delmar, New York, 1974. 208 pp.

■ **Folk Tales of Ancient Persia**, retold by Forough Hekmat with the collaboration of Yann Lovelock. Caravan Books, Delmar, New York, 1974. 119 pp.

#### OTHER BOOKS

■ **Amazonia: Man and Culture in a Counterfeit Paradise**, by Betty J. Meggers. Aldine Publishing Co., Chicago, 3rd impression, 1973.

■ **Romanian Poets of Our Time**. Univers Publishing House, Bucharest, 1974. 148 pp.

■ **One World Only: Industrialisation and Environment in Asia: Report No. 9**. Edited by Dieter Bielenstein. Friedrich-Ebert-Stiftung, Tokyo, 1973. 369 pp.

■ **The Effects of Developments in the Biological and Chemical Sciences on CW Disarmament Negotiations**. Stockholm International Peace Research Institute (SIPRI), 1974: 54 pp.; **The Problem of Chemical and Biological Warfare, Vol. VI: Technical Aspects of Early Warning and Verification**. A SIPRI Publication. Almquist and Wiksell International, Stockholm and Humanities Press Inc., New York, 1975. 308 pp.; **Tactical and Strategic Antisubmarine Warfare**. A SIPRI Monograph. The MIT Press, Cambridge, Mass., and London, U.K. and Almquist and Wiksell International, Stockholm, 1974. 148 pp.

# UNESCO NEWSROOM

## Global science information network

Unesco has begun projects that will enable Bulgaria, Colombia, Guinea, India and Sudan to establish or improve scientific and technological documentation and information services. Costing nearly \$2 million, the projects are the first phase of Unesco's UNISIST programme, which aims to develop a world-wide network of scientific and technical information services that will systematically process, store and exchange information, studies and reports for the benefit of scientists and technologists in all countries.

## World population up by 78 million

The world's population reached 3,860 million in mid-1973, an increase of 78 million in one year, reports the latest U.N. Demographic Yearbook. The figure represents a 2.1 % annual growth rate which, if maintained, will double world population (to over 7,700 million) by the year 2007. The U.N. Yearbook presents international statistics on area, population, birth, death, marriage and divorce and life expectancy (\$38 cloth-bound; \$30 paperbound; order from Sales Section, United Nations, New York or Geneva, or from booksellers).

## Unesco's literature translations programme

Nearly 450 works have been translated under Unesco's auspices since its literature translations programme was launched in 1948. The works cover religion, philosophy, poetry, history, classical and modern novels, among other literary genres. They belong to over 60 different literatures (Asian, African, Latin American, European, Arabic, Persian, as well as non-Slavic literatures of the Soviet Union). Most have been translated into English and French, and others into German, Italian, Arabic, Spanish and some Asian and African languages. (See "Bookshelf" this page.)

## 'To Reach the Village...'

In its series "Unesco in Action", Unesco's Office of Public Information has recently published a booklet entitled, "To Reach the Village...", describing Unesco's promotion of rural newspapers in Africa. The booklet, in English, French and Spanish language editions, traces the various stages leading to the creation of rural newspapers in the Congo, Mali, Niger, Tanzania and Togo and of an African Association of Rural Journalists made up of editors from these countries and from Senegal.

## Women in science: a man's world

"Women in science: a man's world" is the theme of the latest issue of Unesco's quarterly *Impact of Science on Society* (Vol. XXV, No. 2, April-June 1975). Less than a quarter of the world's scientists are women, although as physicist Jacqueline Feldman points out in her article "The savant and the midwife", "the time when the proposition that women could be

scientists needed to be proved is past." Among other articles contributed by eight women scientists and science writers are "Woman's scientific creativity", "Obstacles to women in science" and "How a woman scientist deals professionally with men."

## Unesco studies on Slavic cultures

Beginning this year, Unesco is to publish a series of booklets, in English and French, on leading figures of Slavic cultures. They will include works on Pushkin, the Ukrainian poet Shevchenko, the famous Byelorussian scholar Skorna, the Polish poet and patriot Mickiewicz and the Bulgarian writer and patriot Botev. Other activities planned under Unesco's continuing project on the study of Slavic cultures include the publication (in French, in 1976) of an art album on the Slavic peoples' use of wood in architecture and sculpture, and the preparation of art albums on the decorative arts, monumental painting and easel painting.

## Flashes...

■ **Nationwide health service campaigns have enabled Cuba to eradicate malaria and poliomyelitis and to reduce the threat of other diseases**, reports WHO's monthly magazine "World Health".

■ **Two conferences on revising history and geography textbooks are being held this year under the joint auspices of the National Commissions for Unesco in the German Federal Republic and Poland.**

■ **In Bangladesh, WHO and UNICEF have launched emergency campaigns to distribute 30 million vitamin capsules to protect the country's 15 million pre-school children from blindness due to vitamin deficiency.**

■ **Art thefts are increasing, and according to one authority at least \$100 billion worth of stolen works of art are currently at large.**

■ **Iran has become the 11th country to adhere to the Unesco Convention for the Protection of the World Cultural and Natural Heritage.**

■ **Many Asian countries are falling seriously behind U.N. targets for development of water resources**, reports the U.N. Economic and Social Commission for Asia and the Pacific.

## INTERNATIONAL WOMEN'S YEAR



This stamp commemorating International Women's Year 1975 was issued by the United Nations Postal Administration, on May 9, 1975. Depicting a man and a woman, shown together as equals, it underlines the United Nations call for "a change in laws and traditions that discriminate against women..." and "action to redress the existing imbalances in all fields..."



# Letters to the Editor

## VOTES FOR WOMEN

### IN ISLE OF MAN

Sir,

Your March 1975 issue on International Women's Year is excellent and I look forward to the August-September 1975 issue on the same subject with the greatest interest.

In the March issue it is stated that New Zealand was, in 1893, the first nation in the world to grant women the vote. In fact women obtained the vote in the Isle of Man in 1881.

D.H. Rowledge  
Derby, U.K.

*Editor's note: Situated half way between England and Ireland, the Isle of Man has a 1,000-year-old parliament, the Court of Tynwald, which is the oldest parliament in the British Commonwealth.*

## PERILS OF POLLUTION

Sir,

Keeping the oceans clean from pollution is a problem throughout the world. Equally vital is the problem of disease among the commercial varieties of fish, much of it caused by such pollution. I believe readers would be interested to know about some of the results obtained by scientists in this field, such as the causes of certain diseases, preventive measures, death rate among fish population from malignant tumours, etc.

Lidia Borovik,  
Student, Department of Biology  
& Soil Science  
Voronezh University, U.S.S.R.

## 'ON TRANSLATION'

Sir,

I would like to congratulate you for publishing the most interesting article, "On Translation", by Octavio Paz in your February 1975 issue. Equally interesting was the accompanying illustration of the engraving detail from "Metamorphosis II" by the Netherlands' artist, Mauritz Cornelis Escher.

D.G. Sudra  
Thornton Heath  
Surrey, U.K.

## THE ODYSSEY

### OF VLADIMIR RUSANOV

Sir,

November 1975 marks the birth centenary of Vladimir Alexandrovich Rusanov, Russian scientist, traveller and a great explorer of the Arctic region.

For some years Rusanov lived in France, where he studied natural sciences at the University of Paris and where he joined a French Arctic expedition under Charles Bernard in 1908. Then he was approached by the

Russian government, and at its request he led four subsequent expeditions into the Arctic, each of which was a major contribution to the exploration and conquest of the Polar region.

In 1912, after a successful expedition to Spitzbergen, during which geological prospecting and hydrographic investigations were carried out, Rusanov made up his mind to navigate from the Atlantic to the Pacific via the Arctic Ocean on board his sailing and motor ship *Hercules*.

This expedition ended disastrously with the deaths of all its eleven members, including Rusanov's fiancée, Juliette Jean, who had joined the venture as the expedition's doctor.

Vladimir Rusanov, who sacrificed his life for the sake of world science and the exploration of the Arctic, is well remembered and respected by scientists and Polar explorers in many countries. I believe his efforts and achievements should be made more widely known on the occasion of his centenary this year.

Alexander Ustinskikh  
U.S.S.R. Journalists' Union  
Orel, U.S.S.R.

## EDUCATION FOR PROGRESS

Sir,

A student in my final year at school, I am a member of a Unesco club which I also founded. My wish is to help to educate the African villagers who are still illiterate, to teach them to read and write so that they can overcome the scourge of ignorance which is holding back the development of African countries.

Instead of spending enormous sums on weapons, it is time to provide these peoples with help and teaching so that they can improve sanitation and farming techniques. "Dignity comes through learning", my fellow-African, Amadou Mahtar M'Bow, Director-General of Unesco, has said. Only through education can we get rid of numerous obstacles which prevent the African villagers from climbing the ladder of progress.

François Nkodia  
Brazzaville

The People's Republic of the Congo

## AFRICAN VILLAGE NEWSROOM

Sir,

A sixth-former at Loum, in Cameroon, I came across the "Unesco Courier" for the first time at the home of the headmaster of a school at N'Lohe, 12 km away. I thoroughly enjoy reading your magazine, published as it is by Unesco, the world organization best qualified to inform and educate the public.

In the rural area where I live we have great difficulty in obtaining news. The local newspapers provide news about our own country, but in the modern world it is vital to find out about world problems and we do not have this possibility. So we have formed a group of senior pupils, of which I am president,

in order to collect information and ideas to pass on to our fellow pupils and the people at large, since we do not even have a library.

Robert M'Pondo  
Loum, Cameroon

## VICISSITUDES

### OF A LEONARDO MANUSCRIPT

Sir,

Your impressive issue on the re-discovered manuscripts of Leonardo da Vinci (October 1974) gave readers a good opportunity to get acquainted with Leonardo's projects and ideas which placed him far ahead of the contemporary scientific world. I do not think there is another written source on Leonardo so well and clearly worded, and so rich in facts about Leonardo's versatile genius.

However, I would like to comment on Paolo Galluzzi's article, "The Strange Vicissitudes of Leonardo's Manuscripts". In it he writes that Leonardo's Codex on *The Flight of Birds* was sold by a certain Count Manzoni to the eminent Leonardo scholar, Theodore Sabachnikoff. In fact, Fyodor Vasilyevich Sabachnikoff bought this manuscript from Manzoni's heirs at an auction after the Count's death. Moreover, although the article does say that Sabachnikoff handed over the Codex to the Biblioteca Reale in Turin, it fails to mention that the Russian scholar made a gift of this invaluable document to the Italian people. With the help of eminent scientists, Sabachnikoff published a facsimile edition of this Codex. It came out in 300 copies in 1893. Printed on the kind of parchment used in Leonardo's time, specially produced for the occasion, it still remains a unique work of facsimile printing of ancient manuscripts.

Yu. Elenev-Perovsky  
Moscow, U.S.S.R.

## EXPLORING THE UNIVERSE

Sir,

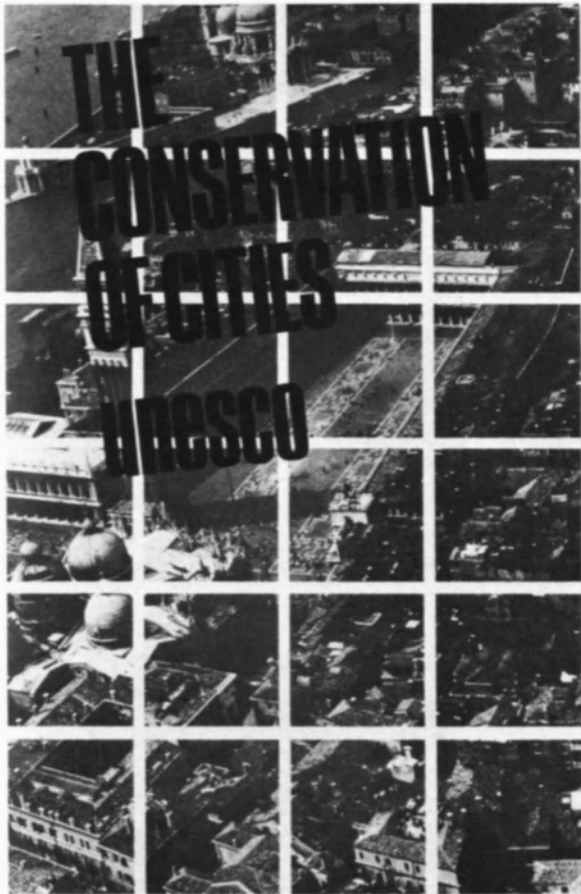
I eagerly await the arrival of the "Unesco Courier", because the subjects treated in the magazine are always dealt with in a thorough and stimulating way.

Your magazine thus keeps me fully informed on a wide range of topics of paramount interest to the modern world. I particularly enjoyed the issues devoted to Copernicus (April, 1973) and Leonardo da Vinci (October, 1974).

Astronomy, one of the world's oldest sciences, has reached a very high level of technical achievement through the extraordinarily precise and abundant data about the universe which are available to modern scientists. I hope you will consider this exciting subject as a possible theme when planning future issues.

Marina Núñez Jordán  
Santiago de Cuba, Cuba

*Editor's note: We are considering this as a future subject.*



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# ART OF Oceania

New Guinea-Melanesia, which spans the western Pacific from West Irian to New Caledonia, is one of the major cultural areas of Oceania. In New Guinea, 500 languages are spoken, a diversity that also characterizes its ways of life and art. This mask of "tapa" (bark cloth) from the Papuan Gulf area of the island is one of many used in initiation rituals held every 10 or 20 years. (See pages 14-23 for article and photo report on the art of Oceania.)

Photo National Museum, Wellington, New Zealand

