



# THE MIDDEN

PUBLICATION OF THE  
**ARCHAEOLOGICAL SOCIETY OF BRITISH COLUMBIA**

Published every two months by the Publications Committee. Contributions should be addressed to: Gladys Groves, 504 - 2005 Pendrell Street, Vancouver 5, B. C.

## HIGHLIGHTS

- \* President's Report
- \* Dig reports from Arrow Lakes
- \* List of summer projects
- \* If the spirit is willing ... psychic research into archaeology

## L A T E N E W S

The federal Department of Indian Affairs has granted \$10,000 towards preparation of the first thorough Bibliography of B. C. Indian Studies.

The project, under the tutelage of Bud Mintz (B. C. Studies program at Langara campus of Vancouver City College), is expected to cost a total of some \$23,000.

Other sources, Mintz told The Midden, will likely follow the D.I.A. lead, supplying the remaining money.

The bibliography will be computerized, and Mintz hopes that after initial publication, perhaps next year, it will be updated with a new edition every six months, in perpetuity.

Mintz has been working on the project at his own expense for two years, and already has 10,000 publications listed. When the bibliography is completed with cross-references, it may have enormous importance to the Indians themselves, as well

cont'd on page 13



THE YEAR IN REVIEW

Highlights from the A.S.B.C. President's  
Report, May 1973

Work is continuing on a final report on the Tsawwassen dig that was conducted by the Society on two separate summers.

. . . . .

The executive has been active in letter-writing, with a large number of letters to provincial and federal government officials calling attention to the urgent need for salvage work in the Prince Rupert area. A good response has also been received to letters to all 28 Regional Boards in B.C., urging protection of archaeological and historic sites.

. . . . .

The Personal Collections Committee was formed in October to record all private collections in the province. Work on photographing and documenting has already begun, and the committee already has the names of more than 100 persons who have artifacts.

. . . . .

During the summer of 1972 a new application for membership form was composed by a small committee with the advice of Dr. C. Borden of U.B.C. and the blessing of Bjorn Simonsen, Provincial Archaeologist. This has been signed and will be signed each year by every member of our Society to re-affirm the Society's aims and ethics regarding the identification and protection of archaeological sites in B.C.

. . . . .

The Canadian Archaeological Association held its annual general meeting and conference at Simon Fraser University in March 1973. The Society became quite involved in this conference. We were one of the hosts at a reception held for the registrants and the work involved in arranging this was very little compared to the involvement and recognition that were given to us during those three days. Our Society is affiliated now with the national association, and out of small meetings held during that conference came the resolution that was sent to Ottawa regarding the necessity of

salvage at Prince Rupert. Our Society was highly commended for the initial correspondence and effort that were indeed the beginnings of that resolution.

. . . . .

The Provincial Archaeologist indicated to us that he would like to see chapters of our Society encouraged throughout the province. A small committee was appointed and we drew up what we felt was a good working paper on chapters; this was sent to Bjorn Simonsen for approval. A chapter in Chilliwack, under the leadership of Ray Lewis, is in the process of being formed. A small group to begin with, the members may this summer work with a Simon Fraser University team at Agassiz and then in the fall perhaps enlarge their membership. We have also received queries from a group in Campbell River who wish to form a chapter.

. . . . .

We are now affiliated with the Provincial Museums Association and will attend their annual conference which is to be held at Fort Steele in September. A paper about our Society will be given at the conference so that museum representatives from around the province will be aware of the possibilities of forming chapter groups.

. . . . .

Because we are the only organized society concerned with archaeology in B.C., we have been recognized by our own government and by the National Museum and federal government. We have gradually taken on a more meaningful role in co-operation with the universities and colleges of the province as well as working very closely with the Provincial Archaeologist. This recognition has naturally meant much more work and pressure on the executive of the Society, work which has expanded in many directions this year. We were especially honoured this year in having one of our members - Ron Sutherland - appointed to the Archaeological Sites Advisory Board.

. . . . .

We worked last summer at the Musqueam dig under David Archer; some of our members also helped at the Glenrose site. This volunteer help is one way in which all members of our Society can become involved if they really want to become active participants.

Sheila Neville, President, A.S.B.C

Some preliminary perspectives: The Arrow Lakes

---

By Christopher J. Turnbull  
Provincial Archaeologist  
Fredericton, New Brunswick

The Arrow Lakes region, like most of British Columbia's Interior Plateau, has received little archaeological attention. When Canada signed the Columbia River Treaty with the United States in 1964, the future of the Arrow Lakes was drastically altered and a serious threat was posed to its prehistory. In spite of the initial reconnaissance undertaken in 1961 (Harrison 1961) when 77 archaeological sites were recorded, excavations began only in 1966. That summer, John Sendey of the Provincial Museum excavated the Deer Park site (DiQm 4). In the following two summers, I excavated the Cayuse Creek Site (DiQm 1), the Inonoaklin site (DkQm 5), the Grey Wolf site (DiQ1 6) and a number of smaller components. Due to the meagre funding (from B. C. Hydro and Power Authority) and the delay in starting, only an incomplete archaeological record is available from the Arrow Lakes. Only a small portion of this region's archaeological potential was touched before the bulldozer's blade cleared the reservoir.

Most of the research was sponsored through the Archaeological Sites Advisory Board under the field direction of Dr. Donald H. Mitchell. Further assistance in both excavation and analysis came from the University of Calgary, the Killam Memorial Scholarship, the Historical Resources Administration of New Brunswick and from the National Research Council for excavations at the Slocan Junction site (DiQj 5), outside the Arrow Lakes reservoir. I would like to thank, among others, the many students involved, Bob Hall of Nelson, Mr. and Mrs. Keith Edgell of Edgewood, Mr. and Mrs. Walter Fetterley of Nelson and the Hudson's Bay Company. Mr. Fetterley is responsible for the pioneering of archaeological work in the West Kootenay region.

Underlying the prehistoric settlement of the Arrow Lakes is the natural environment. Much of the nature of the settlement is linked to the patterning of food resources available to the inhabitants of the Arrow Lakes country. Located between the Monashee and Selkirk mountains, the landscape is dominated by a rugged terrain. Valley bottoms are narrow, with a number of long, narrow lakes such as the Arrows, Slocan and Kootenay. Due to the wind pattern and the mountains, the Lakes region is in the secondary wet belt of British Columbia, resulting in copious

precipitation and the dense Columbia forest. These conditions increase to the north, where they reach a maximum in the almost coastal rain forest around Boat Encampment, and decrease to the south, where the heavy forests thin to the open pine-bunchgrass zone below Kettle Falls in Washington.

While the historic inhabitants shared in a Plateau-style culture, the Arrow Lakes region is most unlike the true physiographic plateaus to the west in British Columbia (the Interior Plateau) and to the south in Washington (the Columbia Plateau). With the technological level of the Plateau peoples, the people of the Arrow Lakes region were faced with serious resource limitations. Each element of the Plateau economy was present - fishing the annual salmon runs, hunting deer and collecting roots such as camas and bitter root - but for the Arrow Lakes these were in limited supply only. The heavy forest conditions, coupled with the rugged terrain, reduce the total deer population and practically exclude the important root plants. Berries are more plentiful but could not replace the potential food value of the roots. While salmon runs extend this far from the mouth of the Columbia (700 miles), the quantity of fish is greatly diminished. In effect, the natural environment of the Arrow Lakes limited the success of a Plateau-style economy, a fact made clear by comparison with the more southerly and westerly regions of the two plateaus. This sets the background in which the aboriginal settlements can be interpreted.

Archaeological research has yielded only a minimum of evidence of the most recent settlement of the Arrow Lakes. Consequently, records were searched to fill this gap with a picture of the inhabitants during the historic period. Only two ethnographers have studied this area - James Teit and Verne F. Ray - some hundred years after first contact. When the Hudson's Bay Company moved into the Columbia region after its merger with the Northwest Company in 1821, the Columbia River from Boat Encampment south became their expressway. After the fashion of the day, many travellers recorded their observations along the route in journals and diaries. In 1825, Fort Colville was established at Kettle Falls to serve the northern Columbia Department; unfortunately, only the 1830-31 post records remain. These observations, recorded by Hudson's Bay Company employees such as William Heron, John Work and Governor George Simpson, and by travellers such as David Douglas and Paul Kane, permit the creation of an unusually detailed picture of the Arrow Lakes as far back as the 1820's.

The inhabitants of the Arrow Lakes called themselves sna'itckstk (Ray 1936:120). The Hudson's Bay employees called them the Lake, after the twin Arrow Lakes. The Lake spoke an

Okanagan dialect of Interior Salish and were most closely allied to the northern Columbia Interior Salish such as the Colville and Sanpoil. Lake territory extended from Kettle Falls, which they shared very amicably with the Colville, to Boat Encampment. The only other neighbour with whom they had major direct contact were the Lower Kootenay. A trip in 1826 down the Kootenay River by Kittson indicates the boundary was below the falls on the Kootenay, near the Slocan River; these falls also block salmon runs to the lower Kootenay.

The ecological adaptation of the Lake paralleled that on the Columbia Plateau, although the population was probably only 500 at maximum, and the population density only 1.8 per square kilometer. The resources available in the Arrow Lakes restricted their success, i.e. the population supportable in the region, but the Lake still participated in all aspects of Plateau life. Their yearly round consisted of four seasons, two of large population and two of dispersed camps. During the summer months (June to September) salmon fishing was most important. Several locations were popular but none eclipsed Kettle Falls for productivity. Further, the Falls had an important place in the life of the Lake as a major gathering place for many Plateau peoples. While preparing food stores for winter the people took part in much gambling, racing and trading, and many ceremonies. In the autumn, the Lake moved back up to their northern territories, 'dispersing for the fall hunt, usually in the tributary valleys off the Lakes. About November the people again gathered in the southern areas to pass the winter, later in the historic period almost exclusively at Kettle Falls. When food stores began to give out in February or March, the people would again disperse to eke out a living through hunting until the salmon returned.

This model of Lake life-ways constructed as it is from documents, must be tested against archaeological evidence, but the necessary information was not recovered from the region during this research. Instead, most of the archaeological data pertain to an occupation approximately 2000 to 3500 years before. Most of the archaeological sites excavated in the Arrow Lakes are the remains of the semi-subterranean earth lodges, the pithouses so common over most of the interior of British Columbia and Washington. Considering the peripheral location of the Arrow Lakes with respect to the main centres of Plateau life along the Columbia and Snake rivers in Washington and along the Fraser and Thompson rivers in B.C., it was first thought that these pithouses would be quite recent and related to the historic inhabitants. Radiocarbon dating of samples from three sites (Cayuse Creek, Deer Park and Innoaklin) reveals a strikingly different situation. These houses are now among the earliest dated in the

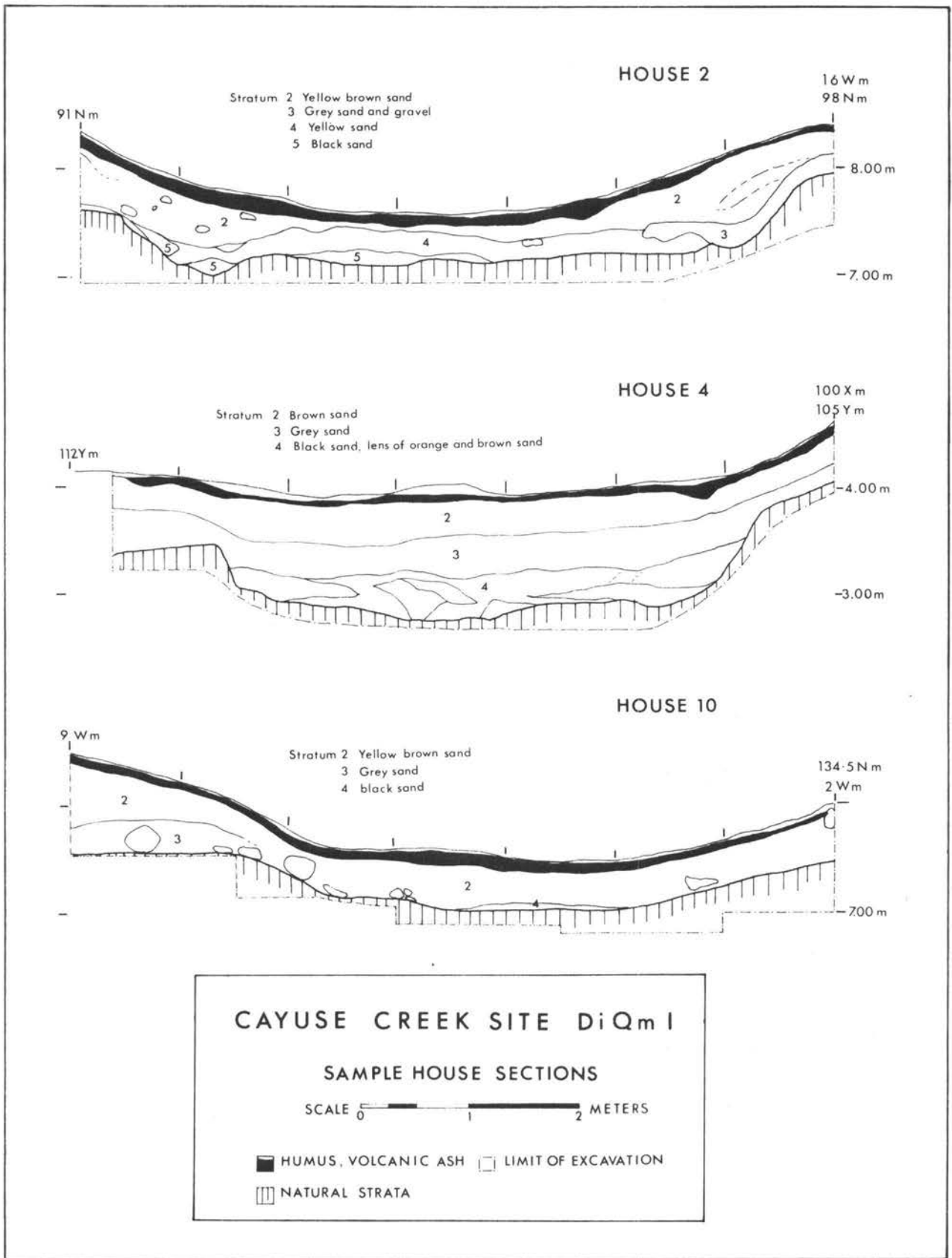


Fig. 1 Sample House Sections



whole Plateau area. Evidence now indicates that the pithouses were in use on the Arrow Lakes by 1300 B.C. and that they dropped from style possibly as late as 300 A.D. but certainly well before the historic period.

Judging by the similarities in the house styles and the artifacts found in the houses, all the pithouse sites tested during the research belong to the same prehistoric cultural entity. At this stage in the research, it seems likely that a single people occupied the Arrow Lakes during this period and were responsible for the pithouse sites. But further research is needed on non-pithouse sites. For reasons discussed below, it seems doubtful that these people only occupied the pithouses. Rather, as in the historic period, they would be used for one season only. Before a full appreciation of the total culture can be gained, the non-pithouse - or other season - sites must be found and studied. Until this research is tackled, however, the pithouses can yield many clues as to the nature of their occupants.

The pithouses have a distinct distribution in this part of the Columbia River basin, separated from the large concentrations of houses on the lower Columbia Plateau. The easternmost spread of the houses lies immediately east of the major falls on the lower Kootenay River, below Nelson. Preliminary survey indicated many houses are yet to be found in the Slocan River Valley. On the Arrow Lakes themselves, they are in heavy concentrations to Renata. North of this, the number drops steadily until the middle of upper Arrow Lake, where the northernmost house is located. The Columbia Valley from Castlegar down to the U.S. border has not yet been surveyed but the salvage work in the Roosevelt Reservoir (Collier, Hudson and Ford 1942) covered the Columbia River to the Canadian border and located no pithouses. Recent work, however, around Kettle Falls (Chance 1970) has uncovered a number of pithouse sites. It is very possible that these structures relate directly to the Arrow Lakes, although insufficient artifact samples were recovered for confirmation. Considering the ease of recognition of Arrow Lakes houses (some are up to 5' deep), the absence of houses in the surveys (Collier, Hudson, Ford 1942; Larabee and Kardas 1966) may well indicate the complete lack of houses between Kettle Falls and the Okanagan region (Osborne et al. 1952, Grabert 1968). It seems that the pithouses from the Arrow Lakes region form a small pocket isolated from the main Plateau area.

The houses themselves are generally circular in shape, about 20 to 30 feet in diameter, although a number of rectangular houses are known. Excavation revealed two forms of construction in the actual house depression, as illustrated in Fig. 1. The more popular house form has a distinct wall and floor, while the

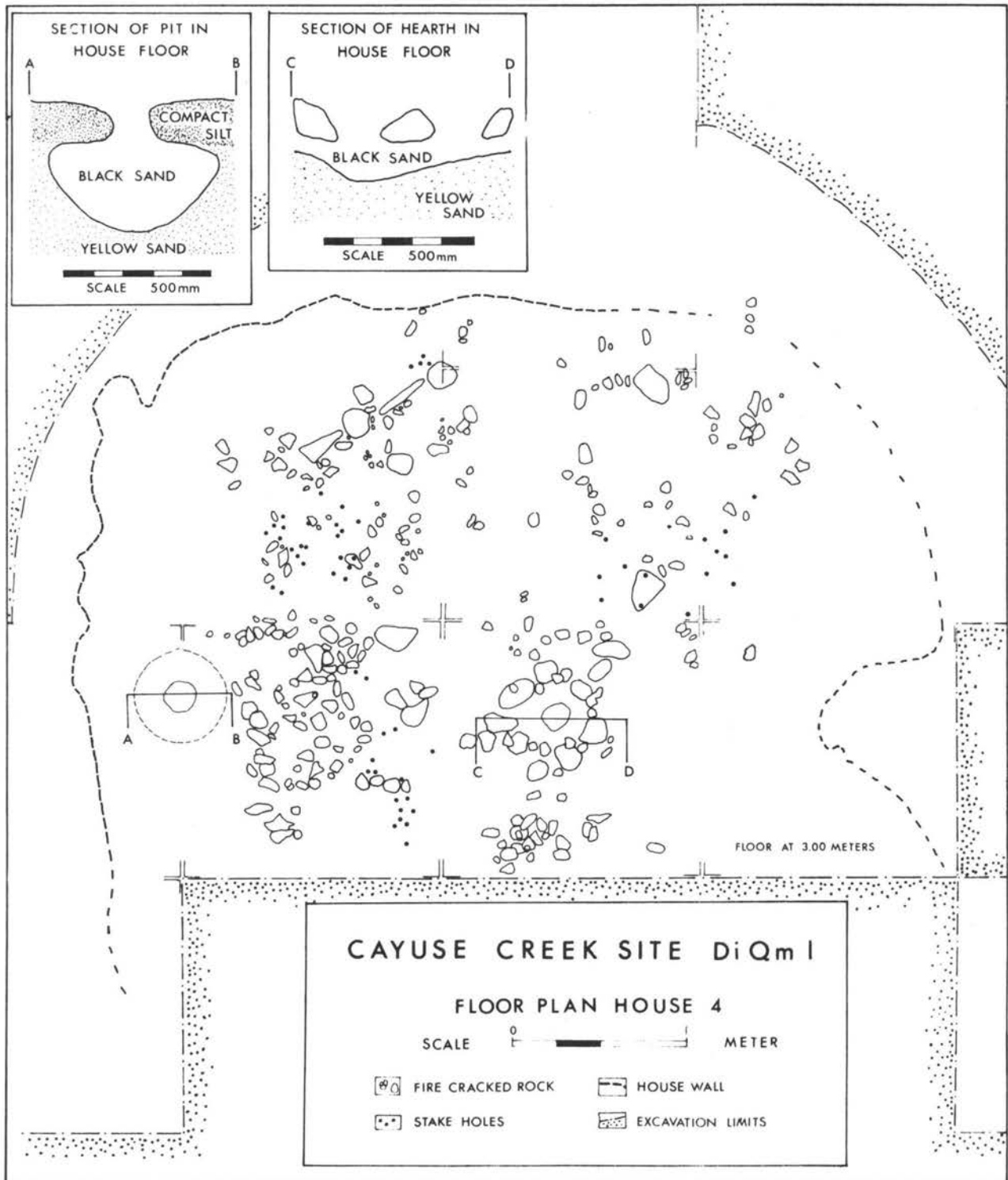


Fig. 2 Living Floor of a Pithouse

less common style has a continuous curve, merging both wall and floor.

While most of the excavations concentrated on sampling houses, in two cases houses were almost completely excavated. This is one area where more funds could have been used effectively to gain more knowledge from the Arrow Lakes. House 4 of the Cayuse Creek site is a good example of a living floor preserved in the pit houses. It has a central hearth surrounded by several clusters of fire-cracked rock and stake holes (Fig. 2). These features suggest cooking functions. Off to one side near the house wall is a storage pit. One radiocarbon date, of 1265<sup>±</sup>180 B.C. (Gx-1197), was obtained from this floor.

Most structures are similar to the Cayuse Creek house in having a storage pit near the wall and some indication of a centralized hearth. In no house, however, is any definite evidence for the roof structure found. Comparisons of the Arrow Lakes structures with those along the lower Snake River (Leonhardy and Rice 1970) show a similar lack of structural detail. The authors have postulated a wikiup roof style - essentially a tipi-like framework with a more permanent covering. The forms of the Arrow Lakes may well have been roofed in a similar manner.

Many kinds of artifacts are found common in the Arrow Lakes sites. The basic assemblage includes: lanceolate, parallel stem, expanding stem, and corner notched projectile points; bifaces; varieties of flaked side, concave, and end scrapers; scrapers or knives based on a local quartzite; graters; drills; hammerstones; conical pestles; abrading stones; nephrite adzes; disc beads; and, possibly, microblades. By far the bulk of the assemblage is connected with scraping or cutting tools, undoubtedly indicative of the activities inside the pit houses. From the lack of projectile points, it appears hunting may have been based elsewhere. The total assemblage, even to the few waste flakes found inside the houses, suggests that the pithouse occupation represents only a portion of the activities of these people.

Just as the Lake people could be better understood against a background of the Arrow Lakes, so may the people who occupied these pithouses. The resources available in this region have been outlined for the historic period. While no direct information is available from the Arrow Lakes, evidence from the Columbia Plateau (Fryxell 1963) indicates that there has been a stable environment for the last four thousand years, which suggests that the same resource potential existed in the Arrow Lakes for the pithouse users as for the Lake people.

With this in mind, the pithouse material can be examined for suggestions of settlement patterns and subsistence activities. The existence of the pit houses themselves suggests, on the basis of analogy to historic use, winter period occupations. When else would a permanent dwelling be needed in the Interior? The houses are also concentrated in the most hospitable parts of the region and on the Lower Arrow most houses are on the southerly, sun-exposed slopes.

While the pithouses imply a sedentary winter period, they also imply an adequate supply of storable food. In the Plateau, this generally means salmon, which can be caught in great quantities and dried for the winter months. There is no direct evidence for salmon use among the pithouse remains, although a number of unidentified fish vertebrae were recovered. The distribution of the houses themselves suggests that salmon are important, however. The correlation of the eastern boundary of the pithouses with the salmon block of the Kootenay Falls suggests that the pithouse people were mainly interested in the salmon areas of the Arrow Lakes region.

Two points in the subsistence and settlement patterns of 3000 years ago in the Arrow Lakes are suggested from the data: winter sedentism and salmon fishing. Both of these factors dovetail with the patterns of the Lake people, and at this time it seems quite reasonable to postulate that the pithouse people had a subsistence and settlement pattern very much like that of the Lake people, considering that both peoples were using what seems to be a similar technology with a similar resource potential.

Comparison of the pithouses and the common artifact forms of the Arrow Lakes with those of the Columbia and Interior plateaus suggests that these people were very much a part of the cultural developments on the Columbia Plateau not of British Columbia's Plateau. The houses are basically similar in form to the houses found in roughly contemporaneous sites in the Okanagan (Grabert 1968), Vantage (Holmes 1966; Swanson 1962), Lower Snake (Daugherty *et al.* 1967; Leonhardy and Rice 1970) and Upper Snake (Caldwell and Mallory 1967; Warren *et al.* 1968). The artifacts are also similar although there are local differences. Overall, the assemblages parallel those from the Columbia Plateau, to suggest that the Arrow Lakes share in the cultural developments of this Plateau. There are enough differences, however, to suggest that the Arrow Lakes were inhabited by a local or region variation.

This brief summary has outlined the direction my research is taking with the Arrow Lakes material and I most certainly hope to have a fuller statement and supporting evidence for these

thoughts published in a local journal in the near future. While located in a marginal area, the research has been quite productive and at least the basic outline of culture history is now available for the last 3500 years. The culture history of the Arrow Lakes has been dominated by the resource situation where the important food items are present but in scarce quantities. It is also obvious that the Arrow Lakes region is a part of the Columbia Plateau and has, indeed, formed its northern periphery for at least 3500 years.

#### Reference Cited

- Caldwell, Warren W. and O.L. Mallory. Hells Canyon Archaeology. 1967 River Basin Surveys, Publications in Salvage Archaeology, No. 6. Lincoln.
- Chance, David H. Archaeological Survey of Coulee Dam National Recreation Area: Spring and Summer, 1970. University of Idaho, Dept. of Sociology/Anthropology. Moscow.
- Collier, Donald, Alfred E. Hudson and Arlo Ford. Archaeology of the Upper Columbia Region. U. of Washington Publications in Anthropology, Vol. 9, No. 1, Seattle.
- Daugherty, Richard D., B.A. Purdy and R. Fryxell. The Descriptive Archaeology and Geochronology of The Three Springs Bar Archaeological Site, Washington. Washington State U., Report of Investigations, No. 40. Pullman.
- Fryxell, Roald. Late Glacial and Post Glacial Geological and Archaeological Chronology of the Columbia Plateau, Wash.: A Interim Report to the National Science Foundation. Wash. State U., Report of Investigation, No. 45. Pullman.
- Grabert, G. F. North-Central Wash. Prehistory. U. of Wash., Dept. of Anthropology, Reports in Archaeology, No. 1. Seattle.
- Holmes, B. G. The Schaake Site - A New Study. U. of Wash., M.A. 1966 thesis. Seattle.
- Kittson, William. Letter to Mr. John Warren Dease, Fort Colville, 1826 dated 5 Sept. 1826. Hudson's Bay Company Archives. Ottawa
- Larabee, Edward McM. and Susan Kardas. Archaeological Survey of Grand Coulee Dam National Recreation Area. Part 1. Lincoln County above Norman Pool. Wash. State U., Report of Investigation, No. 38. Pullman.

- Leonhardy, Frank C. and G. Rice. A Proposed Culture Typology for  
1970 the Lower Snake River Region, Southeastern Wash. North-  
west Anthropology Research Notes, Vol. 4, No. 1, pp.  
1-29. Moscow.
- Osborne, Douglas, Robert Crabtree and Alan Bryan. Archaeological  
1952 Investigations in the Chief Joseph Reservoir. American  
Antiquity, Col. 17, No. 4, pp. 360-73. Salt Lake City.
- Ray, Verne F. Native Villages and Groupings of the Columbia Basin.  
1936 Pacific Northwest Quarterly, Vol. 27, pt. 2, pp. 1-54,  
Portland.
- Swanson, Earl H., Jr. The Emergence of Plateau Culture. Idaho State  
1962 College Museum, Occasional Papers, No. 8. Pocatello.

\* \* \* \* \*

Late News - cont'd from page 1

as to students of Indian studies. For archaeologists, Mintz already has about 2,000 archaeology and pre-history publications listed -- probably ten times more than any previous bibliography.

Mintz is listing only publications of which at least one copy is currently available; in cases of rare books or unique items such as Russian ships' logs, he also lists where the item is held. Many of the best collections of Indian Studies materials are distant -- Bancroft Library at University of California at Berkeley, Philosophical Society in Philadelphia, the Ottawa Museum of Man, and the Smithsonian Institute in Washington. Sending researchers to analyze these collections accounts for part of the project's cost.

Official title will be the B. C. Native Studies Inter-disciplinary Computerized Bibliography. Entries are being inputted via a keyboard at Langara to the S.F.U. computer. Mintz aims ultimately at supplying copies of the bibliography, in computer print-out format, free to all B. C. schools and colleges.

N.R.

\* \* \* \* \*

**HELP WANTED** - After the 3rd week in June, Tom Loy would welcome any help at the Glenrose Cannery site - either in the field or lab.

The Agassiz site under Ron LeClair will be manned seven days a week and all members are welcome.

## SUMMER PROJECTS 1973

(as at May 15)

<u>Project and Location</u>	<u>Supervisor</u>	<u>Address</u>	<u>Sponsor</u>
Osoyoos Indian Heritage (Osoyoos)	Gerry Roberts	6772 Kitchener Burnaby 2	Osoyoos Band and National Museum
Buckley Bay Salvage (Courtenay)	Donald H. Mitchell	Anthropology Dept., U. of Victoria	National Museum
Lillooet Arch. (Lillooet)	Arnoud Stryd	c/o 11 Mile Ranch, Lillooet	Canada Council and Cariboo College
Caraholley (Ioco)	April Struthers	Dept. of Arch., Simon Fraser U.	Opportunities for Youth
Maurer Site Excavations (Agassiz)	Ronald Le Clair	Arch. Dept., S.F.U.	O.F.Y.
O'Connor Site Excavations (Port Hardy)	Margo Chapman	Arch. Dept., S.F.U.	National Museum
Kamloops Indian Reserve (Kamloops)	Robert Wilson	Arch. Dept., S.F.U.	National Museum and O.F.Y.
Hesquiaht Band Cultural (West Coast)	James Haggarty	Arch. Div., Prov. Museum	Hesquiaht Indian Band
Bluejacket Creek (Masset)	Patricia Severs	General Del., Masset, Q.C.I.	Masset Band and O.F.Y.
Anahim Lake (Anahim Lake)	Roscoe Wilmeth	National Mus., Ottawa	National Museum
Marpole Site Excavations (Vancouver)	James Baker	Van. City College (Langara)	Van. City College
S.F.U. Field School (S.W. of Prince George)	Knut Fladmark	Arch. Dept., S.F.U.	Simon Fraser U.

## Summer Archaeological Projects - cont'd

<u>Project and Location</u>	<u>Supervisor</u>	<u>Address</u>	<u>Sponsor</u>
Prince Rupert Harbour (Prince Rupert)	Richard Inglis	Box 584, Prince Rupert	National Museum and Nat. Harbours Bd.
Kiusta Archaeological (Masset)	Nicholas Gessler	General Del., Masset	O.F.Y. and Masset Indian Band
Libby Reservoir Arch. Salvage (Cranbrook- Fernie)	Wayne Choquette	Box 404, Elko	A.S.A.B. and National Museum
Alberni Valley (Alberni)	Denis St. Claire	c/o Alberni Valley Museum	MacMillan Bloedel Co.
Millard Creek (Courtenay)	Miss Katherine Capes	R.R. No. 1, Courtenay	Self

Society members wishing to visit or assist at the above projects should first contact the supervisors.

- - - - -

THREE NEWS ITEMS FROM THE PROVINCIAL ARCHAEOLOGIST

Bjorn Simonsen, Provincial Archaeologist, reports the following interesting developments:

1. The Dept. of Highways of the Province is funding a two-man site survey crew for the entire summer whose task will be to examine all proposed and on-going highway projects for possible conflicts with archaeological sites.
2. B.C. Hydro, as well as having funded a one-month salvage dig at South Yale in the Fraser Canyon, has also allocated \$20,000 to the Archaeological Sites Advisory Board to enable site surveys to be carried out along all proposed transmission line rights-of-way as well as three projected hydro generating projects in the interior of the Province. Two crews of two persons each will spend from May 15 to August 31 in the field carrying out these tasks.
3. The Provincial Secretary has received approval for the appointment of an assistant to the Provincial Archaeologist. This position will be advertised shortly and it is hoped the appointment can be made by July 1st.

- - - - -



Editor's Note. A number of valuable and exciting papers were presented at the recent Canadian Archaeological Association conference in Vancouver, and it is to be hoped that many of these will ultimately appear in print in the learned journals. But perhaps none was as controversial or provocative as Dr. J.N. Emerson's, the body of which follows. It is presented here as a talking point: Dr. Emerson's views are not necessarily those of the Society's!

N.R.

#### INTUITIVE ARCHAEOLOGY: A PSYCHIC APPROACH

by J. N. Emerson, Anthropology Dept.,  
University of Toronto

Intuition can be usefully defined as the immediate knowing or learning of something without the conscious use of reasoning.

It is my conviction that I have received knowledge about archaeological artifacts and archaeological sites from a psychic informant who relates this information to me without any evidence of the conscious use of reasoning.

My psychic informant, who at the present time wishes to remain anonymous, is named George. I presented George with a fragment of an artifact excavated from the Black Creek site located in Metropolitan Toronto. He held the fragment in his hand, contemplated it, fondled it, and meditated upon it at length. He then correctly told me that it was a pipe stem; told me the age of the site, the location of the site; he described how the pipe was manufactured; described the maker and provided details about the community and living conditions. He then took pencil and paper in hand and drew a picture of the pipe bowl which he stated belonged to the broken pipe stem.

I was fascinated and impressed because I immediately recognized that he had clearly drawn a picture of a typical

Iroquois Conical Ring Bowl pipe. This type of pipe was one of the popular types recovered from the Black Creek site; and is one of the predominant types to be found in Middle Iroquois times.

I next gave George a fragmented human effigy pipe bowl recovered from the shore of Bass Lake, near Orillia, Ontario. George again provided me with a wealth of information about this artifact related to its age, location, function and details about its general setting and location. Once again he took pencil and paper and drew a picture of the modelled human effigy head which he stated had been broken off the edge of the pipe bowl.

Again, fascinated and impressed, I immediately recognized the drawing as that of a typical Huron Pinch-faced Human Effigy. This pipe is characteristic of late prehistoric and historic sites in the Simcoe County area.

It was experiences such as these which led me to pursue my studies with George, and as will become evident, of George. I have now been pursuing this research intermittently for some two years and am convinced that George is providing me with information upon Indian prehistory that is accurate about 80% of the time and that this knowledge is the product of George's intuition.

To present this case, I have sought the answers to five complex questions.

1. Has George gained this knowledge by study? The answer is definitely, no.

George has a minimum of formal education. During the Great Depression he left school to go to work. George is not an avid reader. He has done little reading about Indians and has been exposed to no in-depth reading about the Ontario Iroquois. He states that he only visited the Royal Ontario Museum once and was disturbed by "the mummies".

. . . .

2. Does George read my mind? The answer to this question is, I believe, no. I hasten to add that if he were doing this, and no more, it would be a phenomenon worthy of study and investigation.

George does tell me things that coincide with my own knowledge and thus could be simply reading my mind; but he also makes statements of new knowledge, and statements which disagree with my knowledge and expectations. These areas of new knowledge and of disagreement suggest to me that George is doing much more than just reading my mind.

. . . .

### 3. Is George receiving his information by some form of mental telepathy?

Cases of mental telepathy are abundantly documented. George could be subconsciously receiving messages . . . . But in most cases of telepathy the sender is usually named, or otherwise identified or suspected. There was nothing of this kind in George's statements.

The strongest argument against mental telepathy of the more usual kind, is the fact that the bulk of George's statements relates to a very dim and distant past. They relate to a period of anywhere from five or six centuries, to five or six thousand years ago. It almost seems as if he is receiving telepathic information from people who were there at the time, and who had specific information about those times.

. . . .

Much of the answer must ultimately lie in the understanding of George. Certain processes are clear to me; his statements are the crystalization of selected auditory and visual images available to him.

One further fact about George must be noted; that is, his extreme sensitivity to the artifacts that he handles. He describes them as hot or cold; alive or dead. This is apparently a temperature assessment. The older, the colder. The fact that his age assessments are quite accurate, stands as proof of this sensitivity.

The questions raised by the above statement are multitudinous, and the avenues of possible research, study and documentation are legion.

4. Is George always right? The answer here is, again, definitely, no. George is not always right. I have suggested that his accuracy is about 80%. This figure I hope to gradually refine and understand.

The real answer to the question must be seen in terms of George's humanity. Some days he is tired, disinterested, distracted or perhaps even frightened. Such factors will decrease his accuracy or even delay or put off an interview. In the case of a barette studied, his report bore no relationship to the facts. It would appear that neither George, nor his sources of information, are infallible.

As is the case with other psychics, George is a specialist. He is not really interested in students' barettes and old coins; he is interested in Indians, and it is in this area that his pronouncements prove out most accurately, and the area in which he exhibits the most interest and enthusiasm.

5. Can his ability be tested and verified? The answer to this is definitely, yes. I have already done a great deal of this and hope to see the results presented in book form for comment and study.

But the real **problem** comes in endeavouring to cope with George's excavation advice. George not only deals with artifacts but he is sensitive to archaeological sites. Upon a site, he almost quivers and comes alive like a sensitive bird dog scenting the prey. He has given me enough advice on where to dig and what I will find, to keep me busy for a decade.

At the same time, George's statements can be tested against published site reports, ethnohistoric and ethnological knowledge.

This, then, is Intuitive Archaeology, A Psychic Approach. It is a new approach and it offers a new source of knowledge about man's prehistory.

In this area of parapsychological research, I ponder my next steps. In my first encounters with George, I responded with what I choose to call an open-minded skepticism. Since that time my study and immersion in things parapsychological have been

diverse, intensive and ever broadening. My initial feelings of discovery, uniqueness and, I assure you, of aloneness, and a sense of mission that my role was to demonstrate, document and reveal to the world the reality of George's intuitive ability and with it the verification of his knowledge, have now taken a continuing, but secondary priority.

I now am aware that scientists and scholars of all kinds, psychologists, doctors, biologists, botanists, physicists, chemists, authors, and churchmen of all creeds, in all parts of the world, are emerging with new and vital interpretations and data which have elevated the discipline and study of the parapsychological to the realm of the acceptable, the analysable and the inferential. This was a considerable revelation to one so innocent.

Moreover it became vividly evident that their broad, shared aim seemed to be to contribute to the understanding of man, his nature, his universe and perhaps even to his ultimate purpose.

By means of the intuitive and parapsychological a whole new vista of man and his past stands ready to be grasped. As a person trained in anthropology and archaeology, it makes sense to me to seize the opportunity to pursue and study the data thus provided. This should take first priority.

## Digging finds traces of old settlement *Iroquois village project urged for Black Creek*

The re-creation of an Iroquois village and the establishment of an Indian museum on a seven-acre site on the east bank of Black Creek in North York has been recommended by the historical sites board of the Metro Toronto and Region Conservation Authority.

Preliminary digging on the site north of Finch Avenue under the supervision of the University of Toronto has disclosed traces of an Indian village believed to have been settled in the early 1500s.

Russell Cooper, administrator of the historical sites division of the authority, predicted that within three years the village could be an attraction that would rival Black Creek pioneer village.

"This will be a place where white man and Indian will be able to get together and know each other," he said. The board has proposed that the village be named Yandawontsi, Iroquois for Black Creek.

Mr. Cooper said the authority will take

immediate steps to fence the site, which is partly North York park land and partly Ontario Hydro right of way. The site is bounded on one side by apartment buildings.

Mr. Cooper said the site would at first be restricted to archeological digging with school children allowed to participate under supervision.

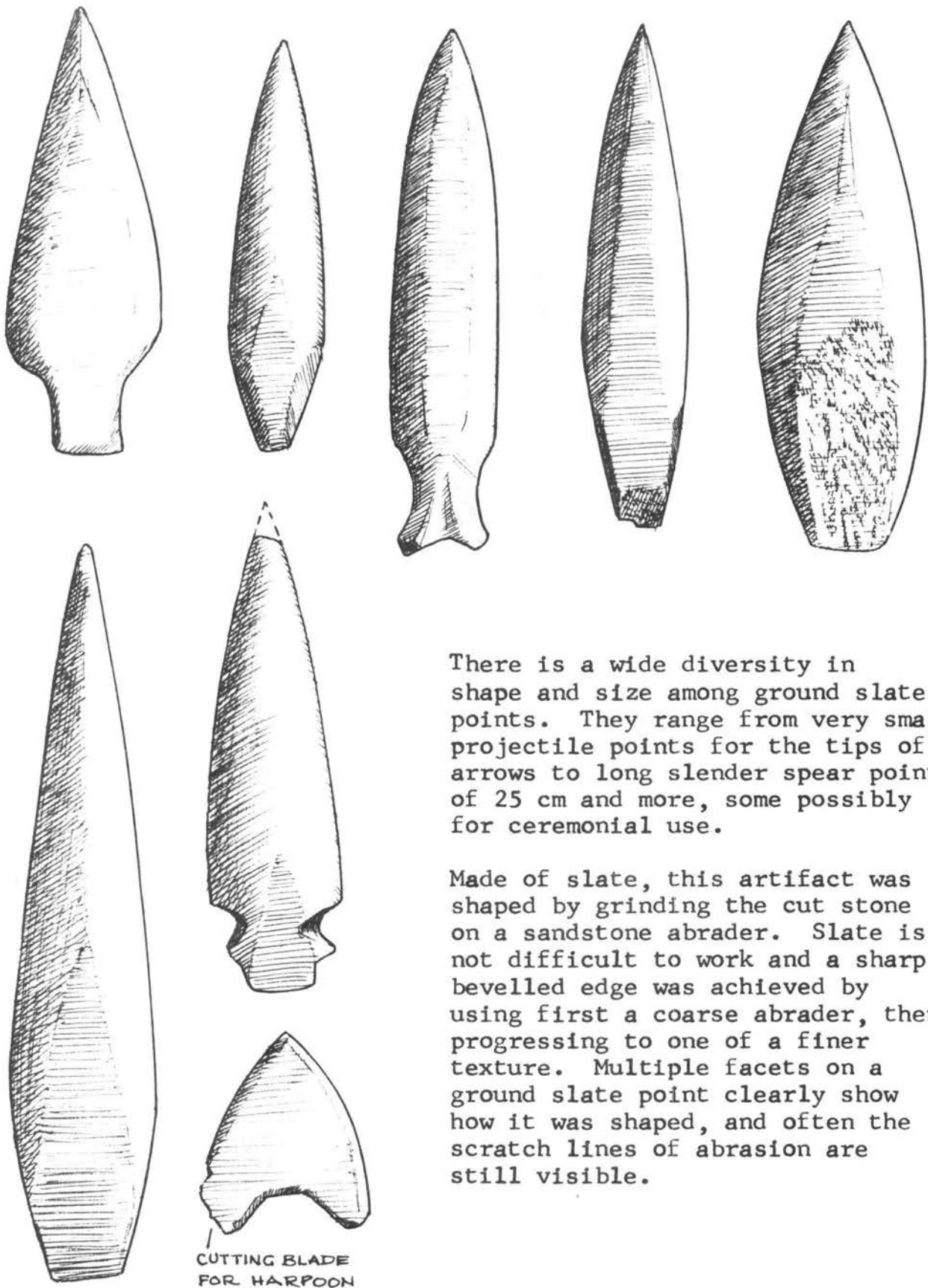
He said every effort would be made to create an authentic living atmosphere with Indian staff wearing Indian garb.

He said Indians would demonstrate hunting, trapping, pottery-making, bone carving and leather tanning skills, and religious customs.

Reconstruction would begin after digging outlines of the original encampment. Mr. Cooper said there would be no attempt to glamorize the life of the Indian.

"The Indian should be portrayed as a craftsman who carried on an agricultural existence long before the arrival of the white man," he said. Reconstruction would take several years and involve both provincial and municipal financing.





There is a wide diversity in shape and size among ground slate points. They range from very small projectile points for the tips of arrows to long slender spear points of 25 cm and more, some possibly for ceremonial use.

Made of slate, this artifact was shaped by grinding the cut stone on a sandstone abrader. Slate is not difficult to work and a sharp bevelled edge was achieved by using first a coarse abrader, then progressing to one of a finer texture. Multiple facets on a ground slate point clearly show how it was shaped, and often the scratch lines of abrasion are still visible.

CUTTING BLADE  
FOR HARPOON

