

THE MIDDEN

PUBLICATION OF THE
ARCHAEOLOGICAL SOCIETY OF BRITISH COLUMBIA

Produced by the Publications Committee
five times a year. Gladys Groves,
Chairman, 504 - 2005 Pendrell Street,
Vancouver, B. C., V6G 1T8

Next issue: October 1975

C O N T E N T S

* President's Report	1.
* Indians and Archaeologists: their relationship	3.
* Alteration to By-law	6.
* Book Review - Petroglyphs	8.
* President's Message	10.
* Book Review - images: stone: b.c.	11.
* Underwater Archaeology Workshop	14.
* Artifact of the Month	15.
* Summer Excavation Projects	16.
* Psychic Archaeology: the debate continues	17.
* ASBC Diary	23.

11/11/2023

11/11/2023

Excerpts from the President's Report for 1974/5

The Archaeological Society has kept a fairly low profile this year, but nonetheless has been exceedingly active. The Executive Committee has met every month, and those meetings have often been long and complex, involving many different aspects of the province's archaeological wellbeing. We've been delighted to have representatives of the Abbotsford Chapter at many of those meetings. Most of what has been achieved is due to the work of the executive members:

A variety of official correspondence has been handled by Corresponding Secretary Shirley Veale, who has also sent out all notices of meetings, and kindly organized coffee for us at many Society meetings. And a record of the executive meetings has been carefully kept by Recording Secretary Ardyth Cooper.

The wide variety of topics at meetings this year--ranging from a demonstration of spinning techniques to a talk on Greek hieroglyphics--was organized by Program Chairperson Helen Smith. Unfortunately we will be losing her this year, as the Smith family is going away for a year. Other special projects have been set up by Projects Chairman Al McMillan. And there have been many: special tours of the Bill Reid exhibition, of the Aboriginal Australian show, and the Images Stone B.C. show; co-sponsoring of the Artifacts Face-to-Face course, and of the forthcoming lecture by Dr. Shih from the Royal Ontario Museum.

Publications Chairperson Gladys Groves has been very busy co-ordinating even bigger and better editions of The Midden, and the Publicity Chairperson Hilary Stewart has initiated a new Society brochure, given talks in high schools, organized a display in the main library, and persuaded the media to carry announcements of our meetings. (As president, I have also been interviewed in a half-hour Channel 10 show, and on the CBC program "B.C. Folio". I also delivered a report of our activities to the B.C. Museums Association convention.)

Our official representative on the Archaeological Sites Advisory Board is Ron Sutherland, past president, and wearer of several hats. From ASAB he reports excellent support for archaeology from the provincial government and certain industrial sources. He believes that the Society's brief to the provincial government, "The Future of the Past", did not go unnoticed, acting at least as a catalyst, as many of its recommendations have since been implemented. Ron also maintains liaison with archaeology departments at B.C.'s universities and colleges--good rapport there--and is a member of our Private Collections Committee. This active and important group includes Derek Scrivener, Shirley Veale, Brian and Isabel Byrnes, and Don Bunyan. Their huge project has hardly begun...yet they have already photographed, measured and recorded more than 2,400 artifacts in private collections.

Responsible for Chapter Liaison is Marie Duncan, who has helped keep in touch with our branches in Abbotsford and Victoria, and has provided speakers for some of their meetings.

Chairing Abbotsford is Duncan McIntyre and founding chairman of the Victoria chapter is Charles Lillard. These two groups are strong and healthy, and we will do our utmost to encourage and support them, and any further area groups which wish to form.

A new responsibility has been taken over by Past President Sheila Neville: she has agreed to prepare a brief to the Provincial Archaeologist on Site Designation. This involves researching important sites which are threatened by destruction, and persuading the government to "designate" them for protection. In the long term, this could be one of the Society's most useful contributions to B.C. archaeology.

Jim Garrison has been member-at-large on the executive contributing very usefully to debate, and having special responsibility for our excavation equipment and our ever-growing library.

One other Society member deserves special recognition. Eileen Sutherland has worked innumerable hours during the past winter and spring on preparing a Final Report on the Society's Tsawwassen excavations. Incorporating a significant chapter on the post-Contact history of the area written by Past President Bill Lane, this report is now complete. It is about to be submitted to the Archaeological Sites Advisory Board, and we very much hope that ultimately it will be published and generally available to all members and the public. Eileen's contribution to preserving the Society's good name has been incalculable!

All these people have contributed enormously to the Society this year, and we owe each of them a warm vote of thanks.

This is also a good moment to re-affirm the Society's philosophy: that we are dedicated to protecting the province's archaeological resources, and to increasing public awareness of our archaeological heritage.

Thank you.

Nick Russell, President.

.....

BENCH MARK IN ARCHAEOLOGY

The massive University of British Columbia Calendar has finally confessed...Archaeology is offered at U.B.C.

The 1975/6 edition is the first to include Archaeology in the index, or give it a separate heading and description.

However, the authorities still have not deigned to dignify this new-fangled science with the title of "Department".

The Archaeology paragraphs merely point one at the appropriate course descriptions within the departments of Anthropology, Classics, or Religious Studies.

Previously, the potential student practically had to use a proton-magnetometer to find the courses hidden within the various departments.

* * * * *

At the invitation of The Midden,
Della Kew examines

Indians and Archæologists: their relationship

Mrs. Kew is one of two representatives from the B. C. Union of Indian Chiefs on the Archaeological Sites Advisory Board.

In the summer of 1972 Dr. C. E. Borden of UBC undertook to do salvage archaeology on the Musqueam Indian Reserve (site DhRt4). It was highly successful in that it employed Indians. To quote from Dr. Charles Borden's report on the project: "Six young Indian men and women participated for various lengths of time. Several showed exceptional perceptiveness and aptitude combined with eagerness to master basic field techniques. Because the wage scale allowed by the First Citizen's Fund is relatively low, it is not surprising that some Band members on the crew left the project when more lucrative opportunities beckoned."

This is from the first paragraph of Dr. Borden's report and raises questions that archaeologists will have to answer.

Some time ago I interviewed members of the Musqueam Band and from one of the elders the response was, "They don't approach us as people, they just think if the Band office okays things, it's alright. They (the archaeologists) never think that somebody on the Reserve might own that land and so they never bother to find out." This comes after many years of very good relations between the people of Musqueam and archaeologists. Therefore it should not be assumed that Band governments speak for and communicate with all Band members: often they do not. (Within the last few years, some Bands have bought almost all of the land owned by their members and made it communal property, others have not. And even when formal individual ownership is relinquished, ties of sentiment remain.)

The B. C. Archaeological Sites Act can, if it is enforced, protect sites, but it does not apply to Indian Reserve Lands. Since in British Columbia reserves were granted for a high proportion of village sites, the present 1,625 Indian Reserves are among the richest archaeological land in the province; if archaeologists want to get at them they'd better make sure they have the co-operation of the Indians who own them!

In an edition of Nesika, official organ of the Union of B. C. Indian Chiefs, a writer had this to say:

"I find myself asking many questions, not only about the whole concept of City Museums but also about the collecting of our heritage.

"I have seen groups of Indian children escorted through government-run Museums...looking at glass cases in which lie the history of their people. A history suddenly made odd, different and strangely foreign because it is lying in a glass case in a white man's Museum.

"There is money to fund a boat to take archaeology students up and down our coastline to dig up the bones of our Grandfathers and sift, sort and label sacred objects from our burial grounds but no money for us to treat our Heritage with the dignity it deserves."

I suggest that this is an example of the potential reaction which is likely to cause trouble for archaeologists.

INDIANS EXPECTED TO PAY INDIANS

There is also discontent on the part of some Indian people, that while archaeologists are willing to staff their teams with Indian people, it is the Bands themselves who are expected to find the funds with which to pay these people, and the wages are low. There's a simple problem of labour management here for archaeologists - favourable response of Indians will be more likely if pay is decent and Indians don't feel they're being used simply because grants are available for "Indian projects".

What law decrees that archaeologists when applying for funds need cater to the summer job needs of white students only? Let's face it, the field work of archaeology is not so complicated that young people without a High School education can't quickly learn it. A good example of this is a young man with no more than a grade nine education who proved to be one of Dr. Borden's better field workers. There is also the example of Andrew Charles, from Musqueam, who worked for a time with Dr. Borden at Marpole and was later to be the one to discover the St. Mungo site and dig the first test pit there. This without any financing. To date I have not seen him given due credit for his work.

The young man I mentioned earlier pointed out to me one of the reasons Indians do not remain on the dig for the agreed time. Archaeology is done during the summer months - the same time that Native people, at least in this area, have large gatherings for Canoe Race festivals which take place on weekends. To overcome this, archaeologists might allow their regular crew the weekend off and utilize their volunteer help at this time. Special treatment for Indians? Not at all! Many volunteers work full time at other jobs through the week and would likely enjoy a weekend in the field.

HOW TO MAINTAIN GOOD RELATIONS

There are some things which can be done to maintain good relations with Indians, archaeology-wise. Do not assume that because a grave site is 200 years old you will be automatically granted permission to excavate there. Should you inadvertently excavate such a site, show your concern to the people; this can be done in various ways:

1. Return all objects found, to the grave site,
2. Offer to pay all expenses for traditional transfer of human remains to present burial sites, if this is what the people prefer.

Before you even make application for a permit, consult with the nearest Indian Band about whether they would be interested in any artifacts found. Is the Band, for instance, planning to build a museum? If so, and Band members prove interested in your finds, what guarantee can you give them that such artifacts will be returned to them after analysis and documentation? Make these consultations in person. On some Reserves letters from museums and universities are just so much junk mail, and are treated as such.

From your studies on and near Indian Reserves you may one day obtain an M.A. or a PhD. The Indians, on the other hand, will remember that once people came, dug holes, filled them in and left with "boxes of stuff" never to be seen or heard from again. It would make an immeasurable difference if archaeologists from time to time renewed contact with the people with whom they either lived or camped.

As Indian people, we are becoming increasingly aware of the importance of our historic sites and obviously more possessive of artifacts found there. Many Bands are thinking in terms of Reserve museums and logically opt for any artifacts found on or near their Reserves, being held in their museums.

Archaeologists may soon find themselves playing an important role in helping to substantiate land claims. Their knowledge in this field of science may one day prove not only vital but irrefutable in a land claims court. And so, in fact, both Indians and archaeologists stand to gain from a good working relationship.

* * * * *

Our warmest congratulations to Dr. Charles E. Borden on the occasion of his receiving the honorary degree of Doctor of Letters (D.Litt.) at the University of British Columbia on May 28, 1975.

NOTICE OF MOTION TO BE APPROVED AND PASSED AT THE ANNUAL GENERAL MEETING, MAY 14, 1975.

That the following alterations be made to the By-Laws:

(For your information, the current wording is given alongside the proposed wording.)

Current wording

Article II - Memberships

Section (2) Subject to the provisions of the by-laws,

(a) Adult membership shall be for persons 16 years of age and over, residing in the Province of British Columbia and not otherwise enrolled as a member of the Society. Each adult member shall be entitled to one vote.

(b) Family memberships shall include a husband, his wife, and their children under 21 years of age, such of whom are resident in the Province of British Columbia. The family membership roll shall carry the names of all eligible members of each family. Each family membership shall collectively be entitled to one vote.

(c) Honorary membership may be granted by a majority vote of the Society to any person who has rendered outstanding service to the Society.

(d) Junior memberships shall be for persons under 16 years of age, residing in the Province of British Columbia; such junior members shall be without voting privileges. The number of such non-voting members, shall, however, not exceed the number of voting members of the Society.

(e) For determining junior membership, age will be as of December 31st of each year.

PROPOSED WORDING

Article II - Memberships

Section (2) Subject to the provisions of the by-laws,

(a) Regular membership shall be for persons residing in the Province of British Columbia and not otherwise enrolled as a member of the Society. Each regular member shall be entitled to one vote.

(b) Family memberships shall include spouses and their children under 21 years of age, such of whom are resident in the Province of British Columbia. The family membership roll shall carry the names of all eligible members of each family. A maximum of two members of one family in this membership category shall be entitled to vote.

(c) (no change)

(d) Student membership shall be for persons residing in the Province of British Columbia enrolled full-time in any educational institution, for the semester beginning September of each year. Each shall be entitled to one vote.

(e) Senior Citizens shall be eligible for the same privileged membership rates as Student members. Each shall be entitled to one vote.

MOVED: Sheila Neville
SECONDED: R.R. Sutherland

A copy of this amendment is included for those members whom the Post Office neglected, or who were unable to attend the A.G.M. in Vancouver.
Deepest apologies for the poor communications - see attached letter.
Nick Russell
PRESIDENT



ARCHAEOLOGICAL SOCIETY OF BRITISH COLUMBIA

c/o V.C.C. Langara
100 West 49th Avenue
Vancouver, B.C.

May 23, 1975

Postmaster
349 West Georgia Street
Vancouver, B.C.

Dear Sir,

I would like, on behalf of the Archaeological Society of B.C., to protest most vigorously a recent example of our appalling postal service. The Society's Corresponding Secretary mailed some 200 Notices of Meeting on April 28. None has yet arrived. Specifically, she carefully bundled them as demanded by the Post Office, and inserted them in the mailbox outside Casper's Drugstore, North Vancouver, at about 8.00 p.m. Almost all were to Vancouver addresses.

The missing notice was to announce the Annual General Meeting, to announce three guest speakers, and to propose an important amendment to our By-laws, in accordance with our authorized constitution.

The net result of your Department's ineptitude:

1. Untold wasted volunteer effort in typing, duplicating, stapling, folding, stuffing, addressing and stamping.
2. \$12.00 wasted on postage stamps. Please refund immediately.
3. A near disaster for our A.G.M. and for a respected guest speaker.
4. A huge increase in the unpopularity of your Postal Service.

I do not know, sir, whether the postal unions or the postal authorities are to blame. But I can assure you with unerring certainty that most of our 200 members blame you both.

We are, of course, only a small group; however, this does not have to happen many times to many groups such as ours before your operation has angered a significant proportion of the population. I should add that if you do ultimately locate our missing mail, you would be ill-advised now to deliver it.

Yours truly,

N. Russell
President

c.c. ASBC Membership
Postmaster-General
Union Local,
Betty Amos, Information Officer
Enc. Copy of mailing (2 pages)

BOOK REVIEW

HILL, Beth, and Ray Hill. Indian petroglyphs of the Pacific Northwest.
Hancock House, Saanichton, B.C., 1974. \$19.95.

The Indian rock carvings of the Northwest coast have long been a fascinating mystery to those who have seen them, and indeed, to those who have only read about them. Until recently anyone wishing to find these petroglyphs had to rely on a variety of sources and word of mouth for information on their location and possible origin. Now we are fortunate to have two books which deal with this subject, Edward Meade's Indian rock carvings of the Pacific northwest, and this one.

Ray and Beth Hill began their study of rock carvings several years ago with an L.I.P. grant which enabled them to make photographs and rubbings of all the sites on Vancouver Island. Later the project was extended with a Koerner Foundation grant and the Hills embarked in a west coast gillnetter to study the coast from Vancouver Island to Prince Rupert. Finally, they covered the areas north and south to complete their petroglyph survey. In order to discover the carvings, and learn as much about them as possible, the Hills read copiously, talked to many local people, and consulted with others who had worked in the field.

The result is a book which is far more than a field guide to petroglyphs. The Hills write about the early people of the northwest coast and their environment, relating the daily lives and religion of the carvers to their works. They also discuss some of the problems of petroglyphs - their meanings, their dating (both still much in doubt) and their sometimes precarious survival. The authors come out very strongly in favour of the preservation of the carvings in situ whenever possible.

The main body of the book discusses the petroglyphs site by site with photographs, rubbings, drawings, plans and maps supplementing description and any available information. The volume is very completely and attractively illustrated, and will be of great use to those wishing just to visit the sites, as well as those who may wish to delve more completely into this fascinating world.

The organization of the book is sometimes a little confusing. The petroglyphs are arranged geographically, which means that one has to know one's geography fairly well to find a particular site. The sporadic maps may help, but the best route to a petroglyph site of which one knows the common name is the index. To find all the sites in a certain area one just has to look through the appropriate section. The extensive bibliography will lead interested readers to find more material about particular sites.

One of the dangers with a book such as this, as the authors are fully aware, is that it may abet vandalism. If you tell people where to find rock carvings, are you not merely encouraging them to destroy them? One answer seems to be that some have been destroyed already, and perhaps greater knowledge and understanding will lead to greater respect for the remaining artifacts. In the authors' words, "We can only appeal to you the readers to recognize the petroglyphs as a priceless inheritance and to help enforce the laws that protect them from desecration." To this end they include at the end of the book the relevant sections of the Archaeological Sites Protection Acts of B.C., Alaska, and Washington State.

Sharon Russell

* * * * *

Thought for today: there are estimated to be only 35 undisturbed archaeological sites on the Gulf Islands - of about 800 known sites.

+ + + + +

Nice to know our Provincial Archaeologist is out there beating the gong for B.C.! At the recent Canadian Archaeological Association conference in Thunder Bay, he chaired one session, on B.C. and the Territories.

+ + + + +

VOLUNTEERS WANTED...

for the Private Collections Committee to assist in photographing and recording artifacts. Please contact Derek Scrivener, 922-2298.

+ + + + +

Artifacts Returning

ALERT BAY - Negotiations are taking place for the return of local potlatch artifacts, confiscated from this area in 1928 by the federal government.

Chris Cook, chief of the Nimpkish band stated recently that Dal Broadhead, who was previously with the Company of Young Canadians in Alert Bay, was in Ottawa for the purpose of obtaining the artifacts.

Artifacts consisting of furs, carvings and other utensils used in these ceremonies, were taken after a law was passed in 1921 banning potlatches. This was done under pressure from the church who cited the wanton nature of these events.

For a great many years, a jail sentence from two to six months was given to anyone found par-

ticipating in a potlatch.

Most of the artifacts have been stored in the basement of the Ottawa museum, but a great deal have been borrowed by other museums.

Gloria Webster, assistant curator of ethnology and anthropology at the University of B.C. has been instrumental in the four-year long search for the artifacts.

It is hoped by her and others involved that they can be returned in the same condition they were in when they were confiscated. Apparently they have not been properly looked after over the years.

Consideration is being given to having the artifacts displayed in Victoria, pending the construction of permanent display areas in

N E S I K A

March, 1975

PRESIDENT'S MESSAGE

(The Midden reprints the following, slightly abridged, from the March 1975 Saskatchewan Archaeology Newsletter because its message is universal.)

Most of us are looking forward to spring, and for many, one of the reasons will be so that acquaintances can be renewed with favorite sites to see what the winds and water have uncovered.

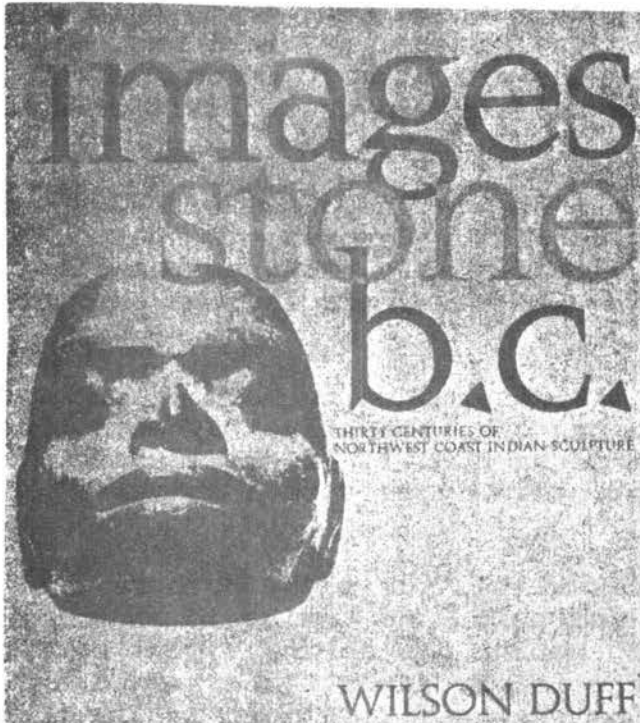
It is gratifying that we in Saskatchewan have our Museum of Natural History which continues to be a focal point for archaeology, and we also have our two universities, each having a department of Anthropology and Archaeology. These organizations give information to, and receive information from the people of Saskatchewan. For those who collect Indian artifacts it is a further gratification beyond the pleasure and excitement of finding something to have it contribute to the knowledge of archaeology.

Having said that, and having noted that there is still a good part of our winter yet to come, it is proper to ask all those who collect Indian artifacts what steps they are taking to ensure that their artifacts will continue to be of real value to archaeology. Surely none of us are immortal, or can expect permanently infallible memories. Yet information about many a collection exists only in the mind of its collector. In your absence, what information helpful to archaeology would your collection be able to give?

So, why not take a look at your relics of the past and ask yourself if they are as well catalogued as they deserve to be, and if they are not, then get busy.

If you have time to collect, then surely you have time to catalogue.

Eldon Johnson,
Kindersley, Sask.



" YOU DON'T HAVE TO SEE
THIS AS A SEXUAL IMAGE
IF YOU DON'T WANT TO. "

Book Review: images: stone: b. c.,
by Wilson Duff, Hancock House,
Saanichton, B.C., 1975; \$14.95
hardcover; \$7.95 softcover.

The bait is irresistible. This beautiful book is so threaded with sexual interpretation that it is hard to see the stone for the phalluses.

The provocation is deliberate--Professor Duff had a twinkle in his eye as he repeatedly told a recent lecture audience "You don't have to see this as a sexual image if you don't want to"--and amusing. But in the end it is self-defeating. Sexual images are unquestionably present in this stunning exhibition, but they are not the only images, as the author sometimes seems to imply. The inevitable result is that some of the most sumptuous sexless images (such as #9, 26, 70, 76 & 90) tend to get little attention.

(But let's make it clear right away, this is not a review of the show, but only a review of the book. Although the book is primarily a catalogue, it is designed to stand alone, and will be a standard reference work and a collector's item long after the images have been returned to their homes. One problem with this catalogue is that it is a book: it should be read before the viewer sees the show, which is unlikely. Instead, one sees the show, reads the book, then aches to go back and re-examine things with Duff's many insights.

For the rare few who were really familiar with the book first, the show provides some revelations: because the pictures have no yardstick, their size is often misleading. For me, the Sechelt Image was immediately much larger than I had visualized, and much less sexual. Many others had the same surprise. The two Marpole Images, for instance, are pictured the same size (#39 & 40), but turn out to be staggeringly different.)

As this is, then, a review of the book and not the show, it would be irrelevant to fault the collection for its fundamental emphasis on the "singular image", though this has, perforce, cleverly excluded the prosaic, the humdrum, the stunningly beautiful utilitarian objects--the nephrite adzes, the chipped basalt points, the ground slate fishknives.

Instead, the show is deliberately of Art not Artifact. But can one be so cavalier? Can one then include the atypical hand maul and pile-driver? Can one examine the art without reference to the anthropology, if one is going to refer to the sexlife of the artisan?

Duff himself describes this process as "Anthropology with a great deal of artistic licence," which is neat. Perhaps too neat. His subsequent perspective is often inspired, his insights brilliant. But he won't stop there, insisting instead on facing the question "what do the images mean?" (p. 12).

And that is the dilemma. If one is determined to make a statement about the entire collection (and can one, honestly, say more than that they are all stone images made in B.C.), if one is determined to make a general statement, then it must be a universal truth.

"One such universal concern is sexuality," he says; "others are death, the perpetuation of life and self, and the basic shapes of order in human thought." (p. 15) Notice how abstract most of these are...only one is a concrete image, ready to be turned into stone. Ignored are other basic processes like eating and hunting, drinking, fishing, laughing, keeping dry, keeping warm, fearing toothache, getting arthritis..and then, occasionally, privately, sex.

"Throughout most of his career," he determinedly adds (p. 21), "his major body-images were sexual, and mostly metaphoric." And then, carrying this "equation" to its logical conclusion, "the ancestral pair of artifact types seems to have been the mortar and pestle." But who demands a "pair" of tools? Man's earliest tool was probably a rock to crack nuts...make what image you like of that!

I suspect, then, that my problem is that I am too earthbound, too prosaic, for what Duff calls his "most audacious imaginings" (p.13). This is, after all, an art show and an art book, rather than an anthropological work. Yet Duff determinedly rejects even the most accessible anthropological evidence which would buttress his "imaginings". For instance the graffiti pictured in the Hills' book (see review elsewhere this issue) certainly reinforce some of these ideas.

And the good professor surely mocks us when he goes on to refer to the "big bang" of life itself, "and perhaps even the Gothic arch and steeple of Europe".

All of this is not to suggest that this richly-illustrated book is prurient. There is much else, much scholarship and insight. But there can be little doubt about the image with which the reader is left. For me it is just too overwhelming. Perhaps this makes me old-fashioned. But I'm still not satisfied with Professor Duff's resolution of that basic paradox: how can one make general statements about singular images?

One should add that the pictures, arranged by Hilary Stewart, are largely excellent (#69 & 125 are not as sharp as could be desired), and Nicholas Newbeck's design is rich and airy (though I suspect he too cheats occasionally, to support the book's philosophy: #114, for instance, has been deliberately opaqued and posed to look far more phallic than the other clubs beside it!).

For a catalogue, the price is outrageous. But it is not unreasonable for a lavish and exciting book.

Nick Russell

BOOK TO WATCH FOR:

Mammalian Osteo-Archaeology: North America; B. Miles Gilbert, Special Publications, David R. Evans, Editor; Missouri Archaeological Society, 15 Switzler Hall, University of Missouri, Columbia, Miss; 1973.

(In the same field, compare Cornwall's Bones for the Archaeologist (MacMillan, N.Y. 1956) and White's "Observations on the butchering techniques of some aboriginal peoples," American Antiquity, Vol. XVIII, #4.

ADDITION TO OUR LIBRARY:

Skeletal Variability in British Columbia Coastal Populations: A Descriptive and Comparative Assessment of Cranial Morphology; Jerome S. Cybulski, Mercury Series publication No. 30. Anyone wishing to review same, please contact G. Groves, 681-1456.

A British Columbian's home is his Midden?

Well...if you are spring-cleaning, and feel tempted to throw out those back numbers of The Midden, please don't. We sometimes get requests from libraries for back issues which we no longer have. So perhaps if you have spares, you could bring them along to a meeting, and given them to Publications Chairperson, Gladys Groves. Thank you.

Ed.

COURSE OFFERED IN NEW YORK

A summer course on Industrial Archaeology is again being offered by the Tensselaer Polytechnic Institute in Troy, New York. Five days on 19th century transportation. No cost stated in press releases; was it around \$500 last year?

FOR THE RECORD

The Museum of the American Indian has taken issue with details of a recent Midden article reporting "rediscovery" of the Marpole Image.

"This effigy was never lost, I assure you", says Director Frederick Dockstader. The image, which researcher Hilary Stewart located under a shelf in a storage area, had-- notes Dockstader--been on display for more than 40 years. In 1962 it was stored in favour of "several other smaller B. C. sculptures".

"To protect it from damage, it was stored under the shelf in our B. C. storage area. Unfortunately, Mr. Wilcox, the Curator of the storage facilities, is relatively new, and did not know of this.

"This note is simply to offer the explanation in defense of a good staff faced with an almost impossible situation. My regret is that the article gives the impression that our storage is not in good shape, and that we don't know what we have. I am proud of the good work done by Mr. Wilcox and his people, and I feel that we have exercised good custodianship of our properties."

Sorry! Ed.

* * * * *

UNDERWATER ARCHAEOLOGY WORKSHOP - Centre for Continuing
Education, UBC, No. SC 1402

June 16-22, 1975

This course consists of three Orientation Lecture-Discussions followed by a 3-day Workshop in which students will explore and survey a shipwreck near Wallace Island. Instruction in techniques of exploration, survey, measurement, conservation of artifacts, will be provided by some of Canada's most qualified resource persons.

Faculty: Peter Waddell, Underwater Archaeological Research Div.,
National Historic Sites Service, Ottawa.

Bjorn Simonsen, Provincial Archaeologist, Victoria.

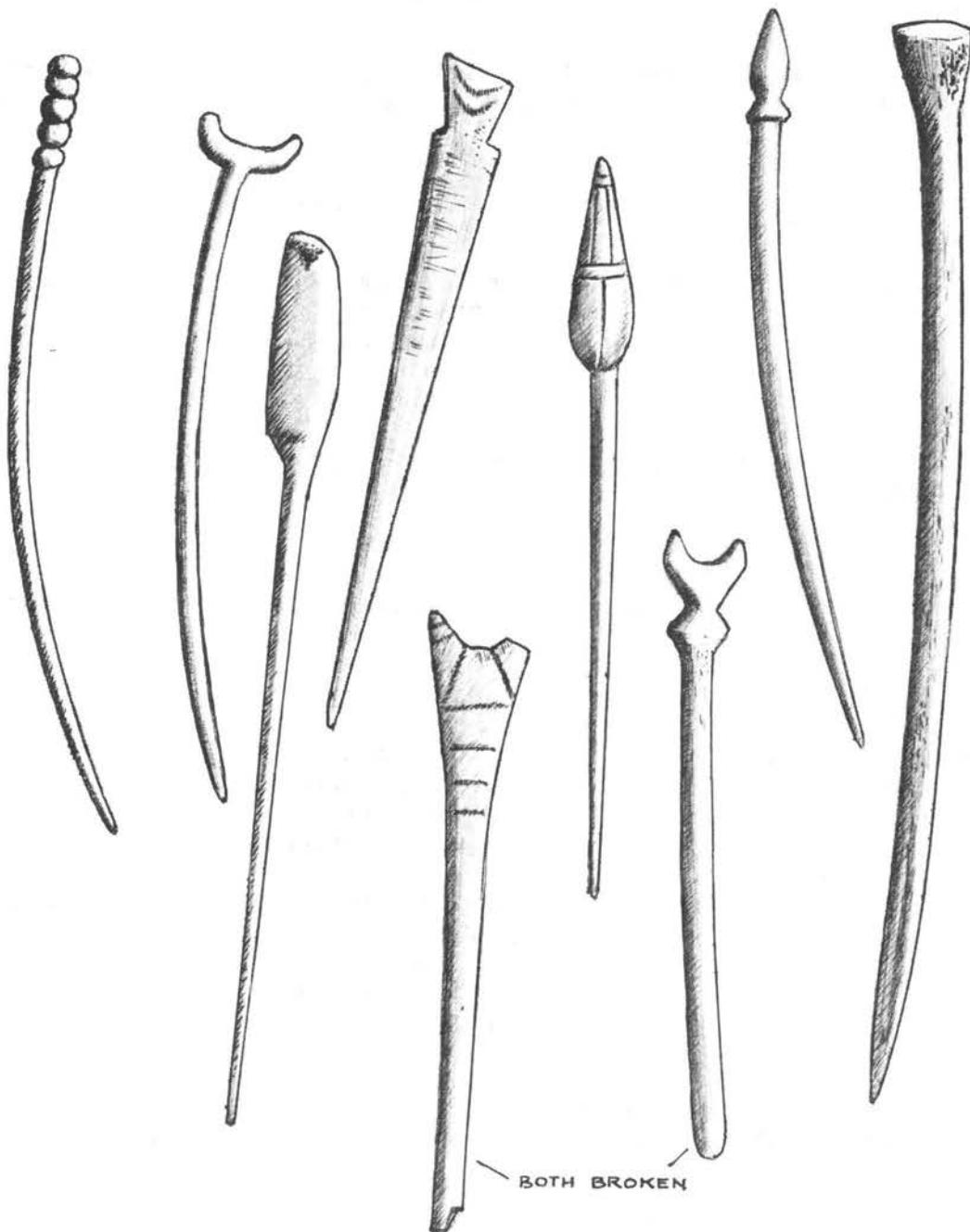
Philip Ward, Chief Conservator, Provincial Museum,
Victoria.

Carl Semczak, Freelance Underwater Archaeologist.

Ian Britt, Freelance Diver.

Larry McFarland, Freelance Diver.

For further information on registration please phone 228-2181,
local 237.



Woolen blankets were woven by the Coast Salish and worn by the more wealthy members of society. The blanket pin, often with a decorated head, held the blanket in place around the wearer's shoulders.

Most pins have a slight curve to them, the result of being made from the curved beam or tine of the antler. The curve of the pin facilitated its insertion through two layers of blanket and rendered it less likely to break.

EXCERPTED FROM :
 "ARTIFACTS OF THE NORTHWEST COAST INDIANS"
 by HILARY STEWART © 1973

SUMMER EXCAVATION PROJECTS

Bjorn Simonsen, Provincial Archaeologist, reports the following major excavation projects which will take place this summer:

<u>Project</u>	<u>Director</u>	<u>Location</u>
Historic Site Excavation	K. Fladmark, Dept. of Archaeology, Simon Fraser University	Fort St. John
Taghum Bridge Highway Salvage	Margo Chapman and Mike Blake, c/o A.S.A.B., Victoria	Nelson, B. C.
Okanagan Falls Project	Stan Copp, Dept. of Archaeology, Simon Fraser University	Okanagan Falls
Deep Bay Salvage Project	Greg Monks, Dept. of Anthropology, University of B.C., Vancouver	Deep Bay, Vancouver Island
Hope Highway Salvage Project	David Archer and R. Whitlam, Dept. of Anthropology, University of Victoria	Hope, B. C.

Anyone wishing to visit a project this summer is requested to obtain prior permission from the director.

* * * * *

INVITATION TO VISIT MUSEUM

Richard Percy, Curator of Collections of the Museum of Archaeology and Ethnology at Simon Fraser University has extended a cordial invitation to our members to visit the museum anytime Monday through Friday from 8:30 a.m. to 4:30 p.m. Currently on display is a representative sample of artifacts recovered from the Crescent Beach Site (DgRr 1). An added feature is the exhibit of Australian Aborigine Accoutrements from the Hayden and Bruce Collections, the first public showing of these items since their recent arrival in North America.

Psychic Archæology: the debate continues

The Story So Far:

In June 1973 The Midden published an introductory article by Dr. J.N. Emerson on his investigation of psychic phenomena in archaeology. Then in April 1974 The Midden carried his report on a mysterious argillite carving from the Queen Charlottes, intimating it was carved by an African. The October 1974 edition saw Nick Gessler, curator of the Haida Museum in Masset, challenge this thesis. Now, read on . . .



CHAPTER THREE

by Dr. J.N. Emerson
University of Toronto

Nick Gessler has challenged psychic archaeology by stating "While I am not against adding some satire to the archaeological literature, I am afraid that the intent of that article was serious. And to take his 'method' seriously, I fear would be most unfortunate." (1)

I can only say that I found Gessler's remarks condescending and rather pontifical. I found the fact that he felt it necessary to enlighten me upon the nature of science and the scientific method insulting and the fact that he considered my ideas satirical more an indication of Gessler's problems than an intelligent assessment of my writing. What comes through to me quite clearly is that although Nick Gessler makes light of his fear of psychic archaeology, he is probably very frightened, if not terrified, of the implications of this approach--so frightened that he had to strike back as best he could, by an appeal to traditional science and a statement of his faith in learning theory.

His statement, "I am afraid the intent of that article was serious", is to me supercilious, to say the least. His assessment was correct, however; I

was serious, never more serious in my life, and for the record I wish to stand by that statement.

To advise the reader that "to take his 'method' seriously, I fear would be unfortunate" is phrased in the same haughty manner. If Gessler had seen fit to elaborate upon what was so unfortunate about the method, then we would have something to discuss, but he is silent upon this matter leaving the reader to accept his apparently superior judgment and consider the matter closed. There is nothing to talk about and that is that.

In a world that has elevated science to the level of the sacred despite its obvious shortcomings in an increasing number of areas, it is the favourite form of attack by writers, commentators, journalists and others who wish to dispose of anything to give it the label of unscientific or lacking in scientific validity. Somehow to be scientific is right and good, and to be unscientific is wrong and bad. I am not seeking Brownie points for being right and good, but for Nick Gessler and others who have a dedicated faith in science, I suppose I have no alternative than to indicate that I believe I was proceeding in a scientific manner, especially if I hope for any credibility in my pursuit of the psychic approach to archaeology.

It probably does little good to state that at no point to date have I stated that my work was to be considered a scientific treatise; I did state that it was my conviction--which was my way of saying, It is my statement of faith upon the matter. For those who are unprepared to take anything other than death and taxes on faith, this is, of course, not enough and immediately arouses suspicion as to intent.

In the field of Anthropology, as in other disciplines, I am well aware that there is a consensus upon what constitutes proper scientific method: a problem is selected, relevant data is collected; the data is scrutinized comparatively; a hypothesis is formulated and tested; and conclusions are drawn about the problem.

FOUR-STEP RESEARCH

This was the procedure I followed:

First, I was aware of a problem: in fact I was presented with a problem not of my own choosing--to try to psychometrically understand the argillite carving presented to me by Mr. Jack Miller.

Second, as any scientist, I gathered data relevant to the problem; namely, the psychometric readings, tape recorded and transcribed, under controlled conditions, from a number of informants over a period of a year.

Third, from this data I abstracted a limited hypothesis for testing, stressing three points: namely, that 1. The carver was from Africa; 2. He came to the new world as a slave, and 3. He arrived in British Columbia. This limited hypothesis was arrived at by use of the comparative method, a traditional scientific analytical tool in Anthropology, which addressed itself to a consideration of the similarities and differences encountered in the recorded texts. I found the similarities so striking and thought-provoking that I presented them, because I felt they could not be ignored.

Fourth, following what I understand to be scientific method, I presented evidence which seemed to confirm my limited hypothesis, namely the evaluation offered by Alan Tyyska, which Gessler apparently finds unsatisfactory, but does not comment upon other than to suggest that a person with more experience would recognize it as "traditional Haida" and that is that.

I was not exactly unaware of the limitations of my data and it is for that reason I went on to outline a series of problems, the solution of which might well strengthen the statements presented.⁽²⁾ Gessler had no comments upon these.

If I am to stand accused of anything, I am prepared to be accused of being premature, but not of being unscientific in my method and thinking. However, insofar as I made no claim to being scientific or even authoritative, but rather thought-provoking, I was apparently successful in that, at least to judge from Gessler's response. I would stress that what I presented were phenomena to be considered, not explanations of the phenomena. I could ask Gessler, how many apples did Newton have to observe dropping from a tree before he achieved some insight into the nature of gravity? And how many centuries of pedestrian scientific research it took to make his insights credible; and what can we do about fitting weightlessness and anti-gravity forces into his hypothesis which is now accepted as scientific law?

It should be evident that such cannot be ignored, but that seems to be what Gessler is asking me to do--not to take the phenomena I have encountered seriously because it would be most unfortunate, a synonym for unlucky. To evaluate matters as lucky or unlucky, fortunate or unfortunate is a strange kind of scientific thinking. As the arbiter of the scientific method Gessler presents opinions which are also, in my estimation, severely lacking in the scientific validity apparently so dear to him.

TWO CHALLENGES ISSUED

In order to discount the statements presented by the psychic informants, he sees fit to state that they are roughly equivalent to concoctions of any class in creative writing and really do not have to be taken seriously. But are they equivalent? It has been my experience that what psychics have said about the argillite carving is quite different both in quantity and quality from what ordinary

people say about it. I gathered data upon this, also, but because Gessler finds it difficult to take what I say seriously, I will not present it here, but will suggest that he do research himself to back up his very doubtful proposition. If he is serious about backing up what he says, I would suggest that he seek the cooperation of Jack Miller to present the carving with no information about it to a class in creative writing and see what they have to say, being careful to demonstrate that what they produce is a product of their learning and experience and not their intuition (the word which I prefer to "psychic"). This would provide at least a basis for evaluation and provide us with an opportunity to accept Gessler's statement as presented. If he would do that he would be behaving scientifically rather than dogmatically, as I suggest he is doing.

I would also suggest (although because of the hazards involved, I do so with hesitancy) that he might see fit, in addition, if he wishes to discount the psychic statements of the informants I used, to collect a series of his own for presentation and comparison. It should be possible for some neutral persons to establish contact with persons in British Columbia who will admit to being intuitive or psychic and to record their statements about the argillite carving. This would seem to be the type of proof to which Gessler should aspire--if he can demonstrate that such statements confirm those of his class in creative writing, then I will have to live with that and try to understand the creative process involved. Should these readings be more closely coincident with the material I have presented, then Gessler may well find it a shock and may prefer to forget it. I for one would not condemn him for that, because I am fully aware how shocking such studies can be both in a positive and in a negative way; and because it can be shocking, it can also be frightening. But if Gessler wishes to do more than make pronouncements, I suggest that at least the above alternatives represent scientific steps open to him toward proving his contentions.

EDITOR ALSO FAULTED

Another point of considerable concern to me, at least, was the editorial approach in the article which I found deceptively simple in that it saw fit to highlight in large black script the question "Whence the Intuition?" I grant this is an important question and one which I did not attempt to answer in my paper, but I will try now. Gessler did treat it by again making a comfortable, but very dogmatic statement when he defined intuition in a way which is satisfactory to him and brooks no discussion; namely, "It can come from *no other place* than the repertoire of a person's past experience and learning" (the italics are mine).⁽³⁾ No other place? Surely not the statement of a scientist. I am not one to rely entirely upon the dictionary definition of things, but Gessler's statement even flies in the face of this, which I stated in my initial paper--that intuition was "the immediate knowing or learning of something without the obvious use of reason." ⁽⁴⁾ Perhaps this is what frightens Gessler; that somebody could immediately know or learn

something without the obvious use of reason. It can be frightening, for it suggests that there is an alternative source of knowledge than that of the rational man.

The most useful discussion of the nature of intuition as a right brain brain function and somehow different from logical, reasoned thought as a left brain function I have found in the writings of a scientist named Robert Orenstein and commend this to the reader. (5) These are far from providing an answer as to the nature and source of intuitive statements, but they do have the advantage that they do not deny their existence and at least leave them open to investigation, something that scientists are doing in increasing numbers.

The fact that the process is a matter of mystery does not invalidate it. To quote from Einstein, a scientist who does command the respect of thinking men, "The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science." (6) I have made no effort to translate my current work as art or science, but I have a great respect for both, and certainly each has had its effect upon human development.

It would serve no point to comment upon the bulk of Gessler's paper which consists of meticulous observations upon the argillite carving, for I feel sure that he has relegated me to those who have "little close association with traditional Haida carving" and my comments would be inappropriate because I lack the competence and expertise on the matter which scientists and experts like to so enthusiastically endorse.

HAIDA THEORY "VERY THIN"

As one who is apparently well versed in traditional Haida carving, Gessler is not too convincing. I found his presentation very thin. He does provide me with a different way of looking at the carving and suggests that there is a top and a bottom segment. These he illustrates by presenting two not particularly good line drawings. He then presents a drawing of four unfinished pipes upon a single blank and says, "See!" and asks me to accept them as similar. He tops this off by presenting again a not particularly good line drawing copy of an illustration not of a pipe, but of what I presume is a carved, wooden totem pole abstracted from Barbeau to indicate that what has gone before is "traditional Haida". As I say, I did not find it convincing, but I am quite prepared to listen to further opinions from those who have had close association with traditional Haida carving. I would hope that those who do so would at least present some Haida argillite pipes for comparison, if such exist, and that hopefully they might be able to marshall a series of specimens which would demonstrate the process from the beginning stone blank to the finished pipe without insisting I make the transfer from totem poles.

My response to Nick Gessler, in retrospect, may be unduly harsh and contrived in that I have seen fit to describe his statements as condescending and pontifical, haughty, insulting and also unscientific, dogmatic and undocumented. That may or may not be. In actual fact he is probably a very nice, thoughtful, rational and concerned person. My statement of evaluation is much more a measure, not of Nick Gessler, but of my concern that intuitive archaeology not be taken lightly, ignored and dispensed with in the manner which he chose to use. Therefore presented with a challenge, I felt I had to answer it, lest silence be interpreted as consent; and to answer with vigour if it were to be done.

Too many people have denied the phenomenon of intuition for too long a time to accept meekly the first critical comments that appear without offering some kind of rebuttal. This is not an example of "blind faith" (7) in intuition, but an effort to come to grips with real data which I cannot ignore, and to share it with those who will look at them--beautiful, mysterious, frightening and at the same time stimulating and exciting experiences whose understanding will never come by denying and ignoring them. That is, I assure the reader, a statement of faith, a necessary part of the development of science, and, for that matter, of just plain living.

NEW RESEARCH ANNOUNCED

For those who are sufficiently open minded at least to look at the phenomena, I would conclude by stating that there are many who take such matters quite seriously and right now plans are underway to assemble a group of between 25 and 50 persons to form what is described as "a creative information service for scientific speculation" (8). The objective of the endeavour is to better utilize the human creative potential for the solution of important scientific and technical problems. The methodology to be followed, and I quote directly from the proposal, "will be to collect creative ideas from two sources: eminent scientists and people known as 'psychics' both of whom have in the past demonstrated their ability to make meaningful scientific contributions through their use of their creative potential."

This is not a fly-by-night proposal, but has been carefully worked out by a man who is a graduate engineer and mathematician who has worked for some 25 years with the prestigious Stanford Research Institute in California. It is an effort to wed Science and the Psyche in a manner never before attempted. The year 1975 may well see the emergence of a wave of human creativity in a world which, to say the least, is badly in need of such. It would appear to be an honest effort to come to grips with phenomena which can no longer be ignored, for there is more than a suspicion that human survival is at stake and that this is no time to stick one's head in the sand. Needless to say a new concept of science and a new respect for the role of the psyche will emerge should the proposal succeed, and men of wisdom seldom offer proposals which have not been at least partially tested, and results found to be encouraging.

The pragmatic success I have encountered, particularly when working with my psychic informant George, has convinced me to continue to work upon the matter; not to withdraw in the face of the often frantic and uninformed critics I have encountered who have sought to divert me from phenomena crying out for study. I would deem it a rare privilege to be asked to contribute to the creative work of the group of scientists and psychics who are being consulted as their program develops.

REFERENCES

- (1) Gessler, Nick, 1974 "Psychic Archaeology Challenged", The Midden Vol. VI, No. 4, October, pp. 4 - 8.
- (2) Emerson, J. N., 1974 "Intuitive Archaeology: The Argillite Carving", The Midden Vol. VI, No. 2, April, p. 17.
- (3) Gessler, Nick, 1974
- (4) Emerson, J. N., 1974, "Intuitive Archaeology: A Psychic Approach", New Horizons, Vol. I, No. 3, Jan. 1974, p. 14; P.O. Box 427, Station F, Toronto 5, Ontario.
- (5) Orenstein, Robert E., 1972, The Psychology of Consciousness, W.H. Freeman & Co., San Francisco, California.
- (6) Einstein, Albert, 1954, Ideas and Opinions, Crown Publishers, Inc.
- (7) Gessler, Nick, 1974
- (8) Personal communication from Dr. William H. Cautz, Stanford Research Institute, California.

* * * * *

A.S.B.C. DIARY

JUNE MEETING - Wednesday, the 11th, 8 p.m. Centennial Museum Auditorium - Guest Speaker, Brian Hayden of S.F.U. on Australia.

WATCH FOR... A symposium on Early Man in the New World by a number of leading specialists, as part of the forthcoming Pacific Science Congress. August 26 and 27 at U.B.C., August 28 at S.F.U.

* * * * *

