



# ARCH NOTES

P.R.R.

Newsletter of

**The Ontario Archaeological Society (Inc.)**

September-October 1973

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University of  
Western Ontario

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LIBRARY SYSTEM

THIS MONTH'S MEETING: Francis Pryor of the Royal Ontario Museum will speak on the "Excavation of a Prehistoric Site at Fengate, England" on Wednesday, October 17, 1973 at 8.00 p.m. in the Archaeology Laboratory, Room 561A, Sidney Smith Hall, University of Toronto, 100 St. George St., Toronto.

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## WE NOW HAVE A PERMANENT ADDRESS!

The Ontario Archaeological Society Inc.,  
P.O. Box 241,  
Station "P",  
Toronto, Ontario.

PRO-TEM CO-EDITORS OF ARCH NOTES: Jim Burns and Marian Press

# announcements

## O. A. S. MEETING WEDNESDAY 19 SEPTEMBER 1973

The 1st fall meeting of the O. A. S. will be held at 8.00 P.M., Wednesday 19 September in the Archaeology Lab, Room 561, Sidney Smith Hall, 100 St. George Street, Toronto.

Field Methods in Archaeology will be discussed by a number of O. A. S. members, as a preliminary to the O. A. S. Fall Dig on 29 - 30 September at the Draper Site. A film illustrating various field methods will be shown. Come and tell us about your favourite field techniques and the pitfalls to avoid.

FALL DIG : O. A. S. : FALL DIG

The Fall Dig of the Ontario Archaeological Society will be held on Saturday and Sunday 29 and 30 September 1973, at the Draper Site, Pickering Township (see map). This late prehistoric site is scheduled for destruction, if and when the new airport is constructed in this township. Two summers of salvage excavation by the O. A. S. have shown the site to be even larger and richer than expected. The O. A. S. dig on 29 and 30 September will be in conjunction with the Field Archaeology Class of Scarborough College, under the direction of Marti Latta.

Members are asked to bring a trowel, grapefruit knife, paint-brush, clipboard, metal tape, and lunch. Come on both days if you can. Good tenting ground is available.

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Will any readers of ONTARIO HISTORY please note the following corrections to the article "The Attack on Ehwae in 1640" pp.107-11 issue of June 1973

- p.110, 5th line from bottom of page:-  
change "Chevaux" to "Cheveux"
- p.110, footnote 4:-  
change "Rendake" to "8endake"

There should also have been a map accompanying this paper entitled "The location of Ehwae and the direction and source of the attack". A copy of this map is available from Chas. Garrad, 103 Anndale Drive, Willowdale, Ontario M2N 2X3 tel: 223-2752.

Charles Garrad  
Aug 8th 1973.

PUBLICATION PROBLEMS:

The current edition of ARCH NOTES is the edition intended for September, which due to technical problems and staff shortage was never mailed to you, with the addition of 2 pages of updated information. Page 2 of this issue was mailed previously to inform members of the Fall Dig.

NOMINATIONS FOR THE 1974 EXECUTIVE:

A Nominations Committee is currently being formed to accept nominations for all elected positions within the Society's Executive. The Committee will be introduced to you at the October meeting. If you have any suggestions for the new Executive please contact one of the members of the Committee.

WANTED!! AN EDITOR FOR ARCH NOTES!!

The pro-tem co-editors have agreed to produce ARCH NOTES in the interim while a new editor is being sought. Anyone interested in this position please, please drop us a line at our new P.O. Box No.

E.S.A.F. PUBLICATION:

Word via John Reid, our E.S.A.F. representative, to all those who have enquired (and those who haven't) is that the new E.S.A.F. periodical on Palaeo-Indians has not yet arrived, but should be out shortly. John will be attending the E.S.A.F. meeting in Delaware in November and will inform the subscribers as to the reasons for its delay when he returns.

# papers

## INTUITIVE ARCHAEOLOGY: A PSYCHIC APPROACH

J. N. EMERSON

DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF TORONTO. MARCH, 1973.

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 eighty per cent (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?
2. If not, does George read my mind?
3. If not, does George receive information by mental telepathy?
4. Is George always correct in his statements?
5. Can his statements be verified?

To return to question one: 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".

George would concur in my statement that in the field of Iroquois prehistory, he is both uneducated and uninformed. I would stress that it is the very truth of this fact that gives both strength and evidence to the conclusion that his statements are intuitive; that is, they are in essence the product of intuition, immediate knowing without the conscious use of reasoning.

Incidentally, by the use of the terms 'uneducated' and 'uninformed', I do not wish to convey the impression that George is an ignorant, tongue-tied, dull oaf. He is not. He is a warm, intelligent, and thoughtful human being. He is my friend. He is just not cluttered up and overlaid with pedantic and restrictive book learning. His knowledge is definitely not the result of scholarly study.

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.

I offer two examples: the first deals with new knowledge. In response to a newspaper article about George, a lady wrote to me that she had an old coin that she would like to know about if possible. She mailed the coin to me from the town of Markstay. The location of this town was unknown to me, and I did not mention the name to George.

The coin was of the George III vintage and literally could have come from anywhere in the World. He clearly identified the finder and the loser of the coin. When I asked him where it was found, he immediately said, "Sudbury, North Bay, Callender" The next day I checked the atlas and Markstay was located twenty miles east of Sudbury, and sixty miles west of North Bay and Callender. To me this was an identification of great accuracy. George could not have learned this from me; and, of course, he did not mention Markstay, per se.

The next example involves an area of disagreement. George and I visited the prehistoric Iroquois Quackenbush village site, north of Peterborough, Ontario. Among other things, George told me that these people did not cultivate corn, beans, and squash. I found it hard to accept the idea that they did not have these traditional Iroquois crops. The investigating archaeologist assured me that they had recovered abundant evidence of corn, beans, squash, and sunflower seeds. At this point it appeared that George was wrong. The thought then came to mind, that, perhaps they had obtained their vegetables by trade from the south, rather than by local cultivation. George had stressed their trade in hides; and the investigating archaeologist felt that he could make a good case for trade in stone.

I then had soil samples taken and studied for pollen grains. This study revealed one problematical corn pollen grain. This did not seem to argue for local cultivation. This was especially suggested by the relative abundance of pollen evidence of various trees, plants, and grasses. At this point, it would seem that George was correct. However, I do not feel that the pollen studies have been extensive enough to be conclusive. They must be further expanded.

Thus, these examples, involving new knowledge and disagreement, will I hope serve to demonstrate 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 from the lady in Markstay, or from the Quackenbush investigating archaeologist. 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 relate to a very dim and distant past. They relate to a period or 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.

It is difficult to even begin to offer a comprehensive,

or even a comprehensible explanation of the above phenomena. They certainly involve more than traditional mental telepathy.

I have explanatory thoughts of my own; but at this point in my studies, it would seem most prudent to reserve judgment for the future.

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 eighty per cent. 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 student's 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 crunch 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 has 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, has now taken a continuing, but secondary priority.

I am now 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 an anthropologist and as an archaeologist trained in these fields, it makes sense to me to seize the opportunity to pursue and study the data thus provided. This should take first priority.



THE LIBRARY  
of the  
ONTARIO ARCHAEOLOGICAL SOCIETY

For the benefit of our new members and those of you who may have missed it, allow me to reintroduce the O.A.S. Library.

"The Ontario Archaeological Society is not able, due to limited resources, to boast a large collection of books. But we can, and do, lay claim to an excellent and extensive treasure trove of serial publications and reprints. Most of the journals, newsletters and periodicals are obtained through exchange agreements with other learned societies. The reprints have come to us through the kind and generous consideration of fellow members. The donors to our collection are too numerous to list here, but we would like to express our sincere thanks to those who have seen fit to contribute to our Library.

"Over the next few months, with the able assistance of our ARCH NOTES Editor, we hope to publish a complete guide to the Library. These few words are in the nature of a preface/introduction. The pages to follow can be extracted from the rest of ARCH NOTES and filed separately if you wish.

"The serial publications holdings will be listed two titles per page, to enable additions to be made as necessary.

"Books and reprints will be listed alphabetically by author, and an index will also be prepared for those of you who choose to file the Library pages separately.

"The resources of the Library are available to all members of the Society."

Betsy Gummow, Librarian.  
121 Sheppard Ave., Pickering, Ontario.  
Telephone: 282-1965

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Recent Additions to the O. A. S. Library  
Please make the appropriate changes on your copy of Library Holdings.

ALABAMA ARCHAEOLOGICAL SOCIETY  
Newsletter - STONES AND BONES

Add - 1973 3,4,5

BRITISH COLUMBIA, Archaeological Society of  
Publication - THE MIDDEN

Add - Vol. 5, No. 1

NATIONAL HISTORIC PARKS NEWS

Add - Nos. 1 - 6, 9, 10.

(We acknowledge, with sincere thanks, the kind consideration of Iain C. Walker for his contribution of these numbers.)