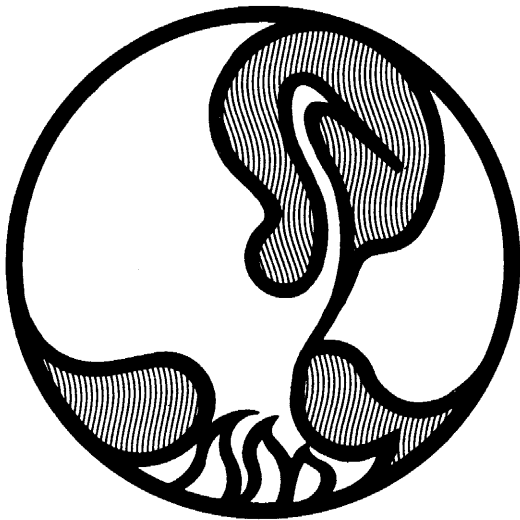


# PHOENIX

Volume I, No. 2 Fall/Winter 1977

## New Directions in the Study of Man



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#### **Guidelines for Submission of Manuscripts for Publication**

In submitting manuscripts for consideration by the Editorial Board, please use the following general guidelines:

(1) Main body of paper should be no longer than 25 pages typed as follows:

- (a) Double-space, except for quotations more than three lines in length;
- (b) Leave at least 1" margins all round;
- (c) Indent paragraphs.

(2) Number references in text, eg. (31), and list at end of paper alphabetically and chronologically, using the following format wherever possible:

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If paper is used for publication, reproducible art work for figures, if any, will be needed.

Please note that six months is the minimum time required from acceptance of a manuscript to its publication.

# Further Exploration of Some Basic Questions, or Hot Air or Helium?

The Stanford Ballooning Club recently sponsored hot air balloon rides on the campus. This brought to mind the *raison d'être* of the **Phoenix**. Is it simply to sponsor hot air balloon rides for short flights of fantasy into the wild blue yonder, or is it to explore further dimensions in a sturdy helium-filled balloon, with some thought given to the strength of our mooring ropes—the anthropological and other scientific disciplines—to ensure that we do not float up out of control altogether? Are we sure our balloon is filled with helium rather than hot air so that it can go up into the cold air of new dimensions and not come plummeting down to earth before its mission is completed?

We believe that this second flight reveals the strength of our basic moorings, the worthiness of our new vessel, and the exhilaration of venturing into unexplored dimensions.

One such dimension is explored in our first article, "An Experiment with Non-Scientific Discovery Procedures in Archeology". This addresses itself to a question raised in the editorial preface of our first issue: "What is the potential use of psychics in the excavation of sites?" David E. Jones, a cultural anthropologist, aided by archeologist Ronald L. Wallace, employed psychometry in the investigation of the archeology and ethnohistory of a small group of the little-known Guale Indians who were living on a Georgia sea-island at the time of French and Spanish expansion. In keeping with the experimental nature of the project, an impeccable research design was employed, using a double-blind approach with two psychically gifted persons who have the ability to psychometrize, i.e. to sense and transmit information about artifacts from a particular site. Complete transcripts from their "readings" are included so that readers can assess for themselves the potential value of this approach. In the case of the Guale, archeological and documentary data were available as checks, but not all sites are recent enough to yield documentary data. What is to be done in that case? In "Folsom Ethnography", to appear in our next issue (Spring/Summer, 1978), Jones tackles this more ambitious line of investigation, using artifacts approximately ten thousand years old from a Folsom site in Colorado. In this case, he employed archeological and geological data as a check to the extraordinary "ethnographic" material obtained by psychometry. We believe the results in both cases provide fascinating insights into the potential use of psychic powers in the understanding of man's past.

What is this strange sensing power of "psychics"? It shows up in all kinds of times and places if allowed to do so, but our powerful cultural inhibitions—the degree depending on the kind and strength of the indoctrination or enculturation to which we have been subjected—generally hide or repress it. It may well be, as Joseph Chilton Pearce claims in *Exploring the Crack in the Cosmic Egg*, that we come into this life already endowed with a *Primary program*, a kind of "body-knowing" as sorcerer don Juan called it, which gradually becomes overlain, dominated and finally stifled almost entirely by the *Meta program* which is the end result of our cultural conditioning. Pearce believes that this produces a deep and basic mind split, and hence continuing conflict, within each one of us. One of the symptoms of this condition is our inability to admit the possibility of phenomena which run athwart our cultural, including "scientific", inculcation, ingrained in us from the time of infancy through graduate school. Pearce quotes from A.N. Whitehead:

There will be some fundamental assumptions which adherents of all the variant systems within the epoch unconsciously presuppose. Such assumptions appear so obvious that people do not know what they are assuming because no other way of putting things has ever occurred to them (6, p.20).

What if our bodies, our physical selves, are in fact sensing devices which we inhabit for a time as a learning experience, from which most of us take less than full advantage because of our failure to rid ourselves of our cultural blinkers?

In our next article, "The Simulator and the Being", physicist William A. Tiller suggests this possibility. He points to the parallel between our physical selves and the astronauts' simulators, in which they experienced, before their actual flights into space, as many as possible of the problems that would have to be met and successfully dealt with in outer space. In the same way, our own physical "simulators" prepare us for moving into the dimensions of further psychic evolution. However, the more important parts of our true being are the etheric and astral bodies and their connection with the further levels of mind and spirit. In our next issue, Tiller will more fully discuss the part of his theory concerning an etheric (negative space-time) and an astral (non-space, non-time) body.

This brings us to a crucial point: To what extent are cultural anthropologists themselves culturally

blinkered and insensitive to don Juan's "body-knowing" in their participant-observer roles? Consider, for example, Bronislaw Malinowski (1884-1942) who was among the first to insist that anthropologists should live with, and learn to speak the languages of, their native informants. He stated, for example, that

Living in the village with no other business but to follow native life, one sees the customs, ceremonies and transactions over and over again, one has examples of their beliefs as they are actually lived through, and the full body and blood of actual native life fills out soon the skeleton of abstract constructions. That is the reason why working under such conditions....the Ethnographer is enabled to add something essential to the bare outline of tribal constitution, and to supplement it by all the details of behaviour, setting and small incident. He is able in each case to state whether an act is public or private; how a public assembly behaves, and what it looks like; he can judge whether an event is ordinary or an exciting and singular one; whether natives bring to it a great deal of sincere and earnest spirit, or perform it in fun; whether they do it in a perfunctory manner, or with zeal and deliberation (3, p.18).

Malinowski thus set a healthy tone for the *beginning* of an open-minded participant-observer role. Unfortunately, he had a serious set of cultural blinkers. For one thing, he could not succeed entirely in hiding his feelings that the natives he studied were inferior savages. We come across such statements as "...the native is not the natural companion for a white man" (3, p.17) or

...it would be futile to attempt questioning a native in abstract, sociological terms. The difference is that, in our society, every institution has its *intelligent* members [italics ours], its historians, and its archives and documents, whereas in a native society there are none of these (3, p.12).

In addition, his own personal agnosticism, in conjunction with his psychological-functionalist theoretical orientation, prevented him from recognizing the full significance of certain aspects of what he saw and heard. For example, he commented that "The Dobuans have also the belief in a double soul—one, shadowy and impersonal, surviving the bodily death for a few days only, and remaining in the vicinity of the grave, the other the real spirit, who goes to Bwebweso". He does not explore this point, merely pointing out the contradiction between this and the similar belief of the neighboring Trobriand Islanders who believe the real spirit goes to Tuma (3, p.43). To us, the fascinating point is the *resemblance* between the Dobuan and Trobriander insights into the idea of a double soul, which fits very comfortably into Tiller's theory discussed above.

Let us return for a moment to the basic methods of the cultural anthropologist and ask ourselves what has happened since anthropology ceased to be an armchair occupation of spinning theories based on the tales of travelers and missionaries. Malinowski was not the first to realize that participation as well as observation was a first requirement of good field work. Edward B. Tylor

(1832-1917), the "father" of modern anthropology, was, as Robert Lowie pointed out,

...not technically a field worker, yet he was the very opposite of an armchair anthropologist. That he saw Mexican natives in his early manhood and later (1884) paid a brief visit to Pueblo villages counts for something, but more important is his unremitting tendency to study culture in the very heart of a metropolis. He receives a Tasmanian skin-scrapers and forthwith has it tested by his butcher; he peers into shop windows for a parallel of the Oceanian pump-drill; in Somersetshire he watches a weaver throw her shuttle from hand to hand; and discerning a problem in aboriginal gesture languages, he learns hundreds of signs in the Berlin Deaf and Dumb Institution (2, p.69).

Somewhat later, Franz Boas (1858-1942), a German physicist and geographer, became, by a strange turn of fate, the founder of modern American anthropology. With encyclopedic detail, a respect for those they studied, and a stress on the need for learning as much as possible of the native language, Boas and his students set about recording as much as they could of the disappearing North American aboriginal cultures. This approach was the inspiration for a generation of American field workers and there was a real attempt to get some feel for the life of those that were studied.

Over time, however, the emphasis has more and more shifted to the "observer" far outweighing the "participant" part of the fieldworker role. In the interest of being "scientific", of collecting statistics, of emphasizing the behavioral and the social, there has been a shift *away* from personal involvement, and a willingness to share experiences rarely extends to the text itself. It is an unusual ethnographer who will state openly his or her feelings as Joan Metge has done:

To me "being objective" means examining all the material available, favorable and unfavorable, looking at all sides of a question, and building up as balanced a picture as possible. But it does *not* mean being cold, impersonal and unfeeling. On the contrary, I believe that where human beings are involved true understanding can be achieved only through the exercise of sympathy (literally, "feeling with"), that is, making the imaginative effort to stand where others stand and see through their eyes. As a human being I could not live with Maori friends, laugh, work, worship and most importantly weep with them for our dead without developing both a deep affection for particular individuals and an insight into Maori feelings and beliefs which is not accessible to the outside observer. What I write comes from the heart as well as the head (5, p.XIII).

It is even rarer to find anthropologists who admit to changes taking place *within themselves* as a result of their field work. In too narrow a pursuit of objectivity, science may become scientism. Willis W. Harman<sup>1</sup> recently wrote:

The scientific mode of inquiry is the most effective way we know to search for truth. And yet the specific form in which the scientific mode had developed has

seemed to contradict some of the older wisdom regarding human spiritual experience.

C.P. Snow typified this paradox in his discussion of the "two cultures" of science and the humanities. If indeed the noblest goals of man and the most profound scientific insight regarding the nature of man seem to be in two irreconcilable cultures, then there must be something wrong with the way we are looking at one or the other, or both.

This, then, is the hypothesis that will be tested as the future unfolds: Because of the nature of the problems we face, brought about partly through changing attitudes toward the role and requirements for science and technology, we see the possible emergence of a new science and technology as different from the old as that was from classical philosophy and religion (1, p.8).

In a private conversation with the author, Professor Tiller commented that he did not believe that we can or should develop a new paradigm in science without ourselves changing. This points to the dangers of the present path we tread. Perils beset us on every side, yet standing still—or worse, going back—would be even more disastrous. We must accept, even welcome, new awareness within ourselves. And for social scientists this means a new humility, a new willingness to take account of our own inner changes, and indeed to study these changes. Can we, for example, study religion without becoming religious? Unless our aim is to study only forms and behavior, then we must be willing to face the likelihood of change within ourselves. In Victor Turner's words, "...we have to put ourselves in some way inside religious processes to obtain knowledge of them. There must be a conversion experience" (7, p.32).

Our next article is a case in point. Phyllis Mattson's "Holistic Health: An Overview" indicates what happened to one anthropologist with an atheistic bias. Four years ago, she began to study holistic health, an outgrowth of the "New Age" Human Potential Movement. With her specialty in public health, she believed that the fresh air/exercise/relaxation/sound nutrition aspects of the holistic health movement were valid, as well as the interaction of mind with body. However, she personally drew the line at spiritual involvement. But the movement was, she felt, worthy of academic study and she began as an impartial observer, participating to the extent of attending conferences, taking notes, and interviewing leaders and consumers in the movement; investigating the various practices such as acupuncture and yoga, and undergoing them as part of her investigation; and spending a year studying the workings of one holistic health center and its practitioners in depth. What she did not expect and now realizes with some surprise is that, after four years of research on the development of the movement, she has become very comfortable with the added dimension of spirituality and therefore the basic tenet of the movement of oneness of body, mind *and* spirit. She has, in other words, found herself to be, and admits to being, changed in a very basic way by her fieldwork experience.

And it must be noted in passing that when we observe people, or even objects (as physicists are finding), not only are we changed but so are *they* as a

result of our observations. There is a state of constant flux of which we are only beginning to be cognizant and which has so far played little part in the scientific enterprise. Our inner or body knowing might tell us of these subtle changes, if we would but pay attention to it. This subtle process, Pearce contends, continuously takes place to offset the cultural conditioning to which we have been subjected. When we manage to crack what he calls our "Cosmic Egg", in which we are usually enclosed and entrapped, we begin to see far more of our own inner reality, body knowing, call it what you will (6).

One of the aspects of ourselves which we scarcely recognize nor understand is the androgynous one, the "Two in the One", or, as June Singer says, "an inner-psyche state in which the Two do *not* get lost in the One!" So writes Jo Ann Cannon in one of the viewpoints expressed in our collection of short articles entitled "Androgyny: Several Viewpoints". An anthropologically oriented behavioral scientist in public health and two anthropologists all address themselves to the question (among others) of what happens if, once having recognized its reality, we try to incorporate the androgyny consciousness into our own everyday lives. Is it practical, possible, or even desirable? And even if we begin by an impartial study of the topic, can we go very far in researching it without finding changes taking place within ourselves? There is a most graphic illustration of this in what Philip Staniford calls the "visual reflection of the androgynous process as reflective consciousness expressed in [the] mandalas" drawn by Philip and his wife Jenice as they began to explore the androgyny process.

Staniford also found changes taking place within himself as a result of his fieldwork at the Aurobindo Ashram, a religious community in south India which he describes in an article to appear in our next issue. He refers to this experience in his book review of Richard de Mille's *Castaneda's Journey* in this issue, written in the form of an open letter to the author. Staniford points out that as we go through Castaneda's tetralogy, we see that Castaneda is exploring further and further dimensions as the implications of his apprenticeship to the sorcerer don Juan begin to affect him more deeply. At first, Castaneda was able to describe only the experience itself and discuss its theoretical implications. Deeper insights came later and he realized that the experience had begun to change him in unforeseen ways.

Sometimes, insights may come to us with startling suddenness, bringing about changes for ourselves and for others. Such an experience is graphically described by Alexander Marshack in his beautifully illustrated book, *The Roots of Civilization*. He relates the moment when he saw something that no one had seen before: that the odd markings on an ancient piece of bone from the African Mesolithic site of Ishango were much more than meaningless or merely decorative patterns. Up until then, similar markings on ancient stone and bone at Paleolithic sites had remained undeciphered.

What went on inside me for that hour was odd. I was churning with the broad, encompassing insights of an unfinished book, and I was disagreeing with an interpretation that seemingly went against what I

had written. It was a dull, blackened bit of scratched bone, about three and three-quarter inches long (9.6 cm), and would one day end up in a museum under glass, with a caption, probably, about the enigmatic, undecipherable activities of prehistoric man.

I decided to try a hunch, based on ideas suggested by the book I was writing. In fifteen minutes I had "cracked the code" of the Ishango bone. Or, at least, I felt I had come close to it. I was dizzied. It seemed too easy, and I distrusted it. Yet an excitement burst in me like a fever. It had something exalting and frightening in it. I piled my nearly finished manuscript and the notes for the book in space on a corner of my desk, and for two days I tried to disprove my solution, making graphs, doing computations, going anxiously to the library and searching almost desperately to prove myself wrong (4, pp.15-16).

This dramatic discovery revolutionized our understanding of man's early interest in lunar periods, hence our psychic and mythological life and subsequent civilization. Moreover, for Marshack and for others a whole new field of research was opened up.

Lawrence Desmond, in his review of two recent volumes on new findings anent early native American astronomy, comments, among other things, on an article by Marshack concerning an Olmec mosaic pendant. And for a truly startling new view of European Bronze Age Celtic colonization in America, Desmond describes, in his review of Barry Fell's well-documented book, *America B.C.*, the painstaking research over many years by a respected marine biologist at Harvard whose special interest in epigraphy and ancient languages led him to solve the puzzle of ogam markings on stones in New England and elsewhere.

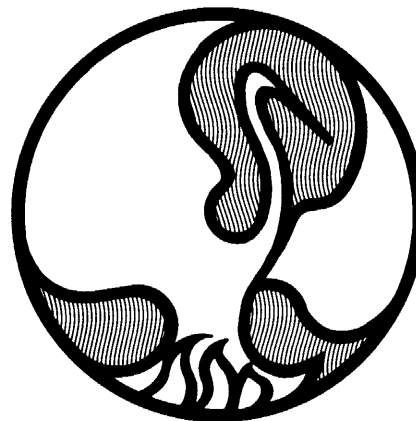
We hope that readers of the **Phoenix** will find stimulation in the following pages, and will agree with us that our balloon is sound, filled with helium and not hot air, that the mooring ropes are strong—but not a permanent tie to the ground—and that there are exciting new dimensions to be explored out there in the furthest reaches of outer (and inner) space.

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## Footnote

1. Willis W. Harman is associate director of the Center for the Study of Social Policy at SRI International and professor of engineering-economic systems at Stanford University. He has recently become President of the Institute of Noetic Science.



# Welcoming Remarks: Third International Conference on Psychotronics

## Introduction

We reprint herewith from the Conference Proceedings, and with his permission, the Welcoming Remarks of Dr. Shiuji Inomata, President of the Preparatory Committee for Opening the Third International Conference on Psychotronics, which met in Tokyo June 27-July 2, 1977. I met Dr. Inomata in Tokyo in September, having sent him a copy of the *Phoenix* (Vol. I, No. 1) a few weeks before. He said he was amazed, as we have also been, by the concordance of the views expressed in the Preface of that issue and his own welcoming remarks to the assembled conferees.

He informed me that there were between sixty and seventy scientists from twenty-two different countries present at the Conference, which was given wide coverage by TV stations in Tokyo and received support from a number of Japanese industries. The assembled scientists spent five days discussing various aspects of the new paradigm in science.

## Welcoming Remarks

On behalf of Japanese scientists, we heartily welcome you, the participants of the Third International Conference on Psychotronics who have come to Tokyo from all over the world.

We appreciate the contributions of the many scientists who unhappily, for one reason or another, could not come to Tokyo.

As you know, the science of Psychotronics, which studies the interrelations among "Consciousness", "Energy" and "Matter" is comparatively new to both Japanese academic circles and to the general public.

So, our thanks should be paid to the I.A.P.R. which by its ingenious decision has achieved our meeting here. This decision was ingenious and very appropriate for two reasons:

Firstly, it has become increasingly apparent that the stalemate between modern science and human civilization might find solution through the Eastern way of thinking.

Secondly, the knowledge held by ancient human civilizations might be re-discovered here since Tokyo, more than any other city, is a crossroads between East and West, Old and New.

At this point may we be reminded that scientific theories are neither absolute nor sacred. There are always more things in our universe than are thought of by any particular scientific theory. We believe that the very recognition of Psychotronic phenomena will inevitably bring about major paradigm shifts in our scientific thinking. So, let us retain the integrity of our scientific disciplines and openmindedly bring them to bear in reconsidering the very foundations of our knowledge.

What can be seen in our future? It is apparent that Psychotronics must change our world view. May we not also, in the long run, see technological breakthroughs in the fields of Energy, Resources, Medicine, Information Technology and Agriculture?

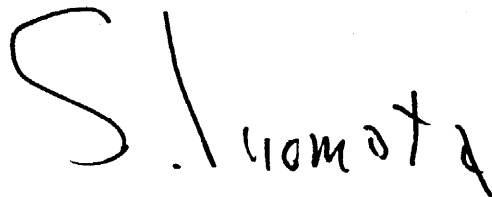
Upon reflection everybody knows that intertwining events happening the world over have brought us to this day, the opening day of our conference. And many things will happen from this day on. The source of confusion, as we observe it, is that truth has today been splintered among the various disciplines. Even if a scientist should grasp the whole, worldly barriers would prevent his being outspoken.

We are not in a Medieval age. We should be more optimistic about the power of human reasoning. Indeed, the general public, having often recognized Psychotronic phenomena, awaits courageous action on the part of scientists.

The papers which will be presented to us and included in the Proceedings indicate that a new major paradigm in science is very near. We anticipate completely new perspectives as to what a human being is, what science is and what the universe represents.

\*\*\*\*\*

Thank you



Dr. Inomata is Senior Scientist in the Electrotechnical Laboratory, Tanashi Branch, in Tokyo, Japan. The ETL is similar to the U.S. Bureau of Standards.



# An Experiment with Non-Scientific Discovery Procedures in Archeology

## Summary

*This paper describes an unusual double-blind experiment carried out by an archeologist and a cultural anthropologist using the tool of psychometry. That is, two persons who have a marked "psychic" ability to convey information concerning the provenience and use of artifacts, either by handling them or by viewing them in photographs, were shown artifacts from a site on an island off the coast of Georgia. Historical and ethnographic data were available as a check on the accuracy of their statements. The concurrence of their stated impressions with known facts indicate that the use of psychometry may prove to be a highly useful, if not strictly scientific, tool for archeologists.*

*The paper contains a detailed account of the experiment, and includes an appendix containing the taped statements of the two psychics who lent their services to the project.*

## Introduction

This paper attempts to relate a reputed psychic phenomenon, psychometry, and archeology. Psychometry is the ability to convey information about an object by means other than the ordinary sensing faculties. The idea for a parapsychology/archeology project was developed in the summer of 1974.<sup>1</sup> At that time, Jones, a cultural anthropologist by training, was investigating a Spiritualist Church community in central Florida. Basic assumptions shared by the several varieties of American Spiritualists include the existence of spirit worlds and the belief that certain individuals, mediums, are able to make contact with these domains to affect healing, clairvoyance, and other psychic manifestations. This area was a logical extension of Jones' recent work with shamans among the Plains Indians of southwestern Oklahoma (4, 5). One of the various psychic abilities demonstrated by many mediums is psychometry.

While conversing with a medium in the church-camp community, Jones asked the man if he had ever psychometrized objects from other parts of the world. The medium described an incident involving South American artifacts brought to him by a client. The medium recounted the sensations and impressions received while handling the objects. With Jones at the time was an archeologist from a nearby university who mentioned, after leaving the medium's residence, that the medium's

account of the cultural environment of the figurines in question seemed very accurate.

This observation in itself seemed of passing interest. However, several weeks later while lecturing to an introductory class in anthropology, Jones recalled the incident with the medium. The subject of the lecture involved, among other issues, the nature and limitations of archeology and Jones was making the familiar points concerning the value of archeology as the major tool in reconstructing human history. The students also heard about the necessarily simplistic picture that the archeologist could paint from the analysis of the material remains of a people, as compared to the richness possible in the study and description of living groups. Modern archeologists using highly sophisticated methods can retrieve truly impressive amounts of information from ancient garbage dumps, fire pits, broken pieces of stone tools, post hole patterns and pottery sherds. Nonetheless, the values, philosophy, cosmology, mythology, moral codes, folkways, customs, laws, and the totality of information needed to understand what life meant to the people who lived it is extremely difficult, if not impossible in most cases, for the archeologist to present. It occurred to Jones that psychometry promised precisely what archeology was missing. The medium had claimed he could touch an object and, with varying degrees of success, enter the time and place of the object's origin. The connection was amusing in its unconventionality and, if for no other reason, worthy of further study and thought.

The first and obvious reaction was that one area was science and the other nothing but mystical nonsense.<sup>2</sup> Discovery procedures in science are understandable, rational, predictable, replicable, etc. For instance, the carbon-14 dating technique in archeology is not like flipping a coin. It is known that all living things contain a radioactive carbon known as carbon-14. At the death of the organism the carbon-14 begins to decay at a known rate. It is therefore possible to date the time of death by determining the amount of carbon-14 remaining in the organism. However, no one knows how psychic abilities work. The field of parapsychology is lacking in a consensus opinion, and the psychic practitioners themselves generally arrive at highly individualistic explanations of how they do what they do. Jones decided to skirt this issue by focusing on the natural priority of the question, "Can they do it?", not "How do they do it?"

A partial avenue of conceptual support presented itself in the customary distinction between applied science

and theoretical or pure science. Ideally speaking, for the theoretical scientist investigation is based on the inherent nature of the phenomenon under study: its structure, its behavior, its relationship with other known entities in a particular domain of exploration. The basic thrust in the area of applied science is practicality and efficiency in application to some real problem. Still, the game is science because the model, theory, or hypothesis employed in the applied arena is understood to be valid in a scientific sense from the start. Jones felt there was no way that a psychic discovery procedure, like psychometry or clairvoyance, could possibly be considered or argued as belonging in scientific archeology. Jones, however, felt a certain justification in pursuing the notion of applied parapsychology in archeology. He also kept coming back to what he called "the shovel image". It is plain common sense that one does not have to understand the principle of the lever to make a shovel perform its function effectively. If the tool works, use it!

More times than most scientists would care to admit they resort to guesses, hunches, intuition, and just blind luck. These non-scientific methods or procedures of course play no part in the nature of scientific explanation. But in the real world of research, they are ever-present. Though a psychic approach to archeology could not be included at present in the structure of scientific archeology, it might be considered as a tool to be used when the game plan of scientific procedure falters. For an archeologist chronically operating with a shortage of time and money, the promise of assistance is always intriguing. With specific regard to archeology, we have found that our subjects could often indicate direction and distance to archeological sites related to a particular site under excavation. They also showed remarkable success in offering information by simply looking at photographs of artifacts or unexcavated sites. They were also able to describe the origins of a particular group represented in an artifact collection, as well as the direction of their subsequent dispersal in time and space. In other experiments we found that our subjects could describe with surprising detail the contents of an unexcavated site.

Jones secured the assistance of archeologist Ronald L. Wallace, who had access to the tremendous artifact collection of the local state museum, as well as the methodological background to assist Jones in constructing experimental design. A methodological theme running throughout the research was the double-blind approach. Wallace would acquire well documented artifacts and present them to Jones without apprising Jones of their proper identification and Jones would then present them to the subjects. By design, Wallace had no contact with the subjects. The range of artifacts used in the year-long investigation was purposefully impressive: lithic materials from a Folsom site in Colorado, a head-band woven by the secretary at the local museum, flint chips from a Neanderthal site in France, brass knuckles, a ball point pen, a pipe which belonged to the famous Indian leader, Seneca, a thirty year old Japanese fish grater, as well as over two hundred other items, and forty photographs of additional artifacts. All interviews and experiments were tape-recorded, and the tapes and tape

transcripts were preserved. The taped transcripts relating to the experiment to be described will be found on pages 19 to 27.

### Methodology

In this particular experiment, we attempted to ascertain how our subjects would perform with a collection of artifacts taken from a single site. Prior to this time we had been working with collections of artifacts from many different times and places. Wallace presented ten artifacts to Jones without commenting on their origin. (See photograph on page 8). Jones took the collection to Albert Bowes, a major informant in the project. After positioning the tape recording equipment and arranging the artifacts on a table, Jones left the room, leaving Albert's wife with the following list of questions to ask her husband as he psychometrized the artifact collection:

1. Where is the site?
2. What does the countryside look like?
3. What is the nature of the climate?
4. What kinds of tools and implements do the people have?
5. What kind of houses do they live in?
6. What is the nature of their religious beliefs?
7. What is the nature of their family life?
8. How can you describe their political situation? Leadership?
9. How did they get their food?
10. What did they eat?
11. Did they move around or stay in one place?
12. What kinds of people lived around them and did they get along?
13. Where did the ancestors of these people come from?

The absence of the investigator during the time of the reading of the artifacts was to negate a common criticism of such experiments that the investigator is giving various unconscious nonverbal cues to the subject. We felt that though Jones had not been instructed as to the origin of the collection, a valid criticism could be that his training as an anthropologist would allow him to make certain inferences about the artifacts and then to reinforce his professional perception of the collection in the informant by means of the cues mentioned above.

With Bowes, a second taping method was employed. After the reading of the artifacts at which only Bowes and his wife were present, Jones re-entered the room, started a second tape recorder and proceeded to play the tape of the first reading while he questioned Bowes further about various responses he had given on the first tape.

Two months later a second subject, Diane Davis, was presented the same artifact collection, with the exception of the musket-ball described below, in the double-blind manner. With Davis, Jones was present and directly questioned the medium as the reading was in progress. No second taping method was used at this time. Both subjects were encouraged to draw pictures of things they saw during the readings. Discussions surrounding the drawings often produced additional information regarding the artifacts in question.\*

\* Both Bowes and Davis are in their early to mid-twenties. Bowes graduated from high school and has training as a heavy equipment operator. Davis completed two years of college and now works in secretarial positions in California.

