



AASC NEWSLETTER

Association for the Anthropological Study of Consciousness

Volume 1, Number 1

March 1985

From the Editor . . .

This is the premiere issue of the **Association for the Anthropological Study of Consciousness Newsletter**. It is the aim of the AASC to bridge the scientific and experiential approaches to unconventional aspects of reality -- psi, parapsysics and parapsychology, shamanism, nonmedical healing, anomalous, and consciousness in general. The major forums for this will be our yearly meetings and the newsletter.

Unlike many other newsletters, this one is written primarily by its subscribers. One of the problems faced by many who are interested in the field of consciousness is the lack of communication between similarly-minded individuals. Through the newsletter, members can share their research and interests with each other. In each issue, we will publish short papers (up to 10 pages), research reports, book reviews, and information about funding, organizations, publications, and conferences of interest. Please send in your contributions. If you have some ideas on a topic which you would like to share, this is a place to do it. If you need assistance with a research project, we will publish a request column. The newsletter will grow and change with the needs of its members.

Written contributions should be typed, double-spaced, and sent to:

Geri-Ann Galanti
2906 Ocean Avenue
Marina del Rey, CA 90292

Brazilian Spiritualism

Anthropologists will be interested to look into the most recent work of Brazilianist, Patric V. Giesler, "Batcheldorian Psychodynamics in the Umbanda Ritual Trance Consultation, Part II," *Parapsychology Review*, Vol. 16, No. 1, Jan-Feb. 1985, pp.11-14. Kenneth Batcheldor's work, dating back two decades, has largely been unaccepted and labeled questionable until the recent upsurge of interest (see Vol. 78, No.2 of *The Journal of the American Society for Psychical Research*, April 1984) based on independent verifications of his work. It appears that outright fraud (in a state of amnesia/dissociation) may actually be a necessary precipitant-stimulus for the production of genuine psychokinetic phenomena. It also appears that this phenomenon may be used in cultures other than western ones.

Edited by GERI-ANN GALANTI. Published by GERI-ANN GALANTI in conjunction with AASC. ©1985 by AASC. Portions of this newsletter may be copied with written permission of the Editor.

Contributors to this issue:

RALPH ALLISON
TODD BLATT
DENNIS DUTTON
GERI-ANN GALANTI
JOSEPH LONG
STEPHAN SCHWARTZ

AASC News

Board of Directors

The following individuals are members of the founding Board of Directors of AASC:

DENNIS DUTTON, past President of the Association for Transpersonal Anthropology, International, is a freelance writer-editor with special interest in environmental relationships, ethnomedicine, Asian religions, and the Pan-Indian movement.

GERI-ANN GALANTI teaches medical anthropology for the Consortium of the California State University and is currently writing a book based upon her doctoral research on psychic readers. She was one of the founders of the Association for Transpersonal Anthropology, and previously edited and published two transpersonal anthropology newsletters, NASPAP and NATA.

KEITH HARARY is a partner of Delphi Associates, an organization which utilizes remote viewing techniques in diverse areas, including natural resource exploration and the silver futures market. He is a clinical counselor and experimental psychologist who has been conducting psi research for more than fifteen years. Over thirty published articles have resulted from that research, as well a book on remote viewing entitled *The Mind Race* (Villard 1984), co-authored with Russell Targ.

PATRICIA HUNT-PERRY, a specialist in the analysis of the transpersonal aspects of the history of the Peace Movement, is known for her writings on interdisciplinary and international political developments.

PRISCILLA LEE was a founder of the Association for Transpersonal Anthropology and the organizer/coordinator of a number of joint psychology-anthropology conferences on parapsychological anthropology and transcendental psychology.

JOSEPH LONG, Jamaicanist medical anthropologist and coordinator of the first parapsychological anthropology symposium at the American Anthropological Association's annual meeting in Mexico City in 1974, is the editor of *Extrasensory Ecology: Parapsychology and Anthropology* (Scarecrow Press 1977). He was the first President of the Association for Transpersonal Anthropology in 1980.

JEFFERY MACDONALD is a doctoral student at the New School and co-authored a book on the Chinese-Americans in the Pacific Northwest with Margaret Willson.

KAY RAWLINGS, a former member of Governor Brown's Council on Health for the State of California, is an holistic health advocate and retired President of a San Francisco based corporation.

STEPHAN A. SCHWARTZ is the Chairman and Research Director of The Mobius Society, a Los Angeles based nonprofit research foundation specializing in parapsychological and anthropological research studies. He is the author of three books on psychic archaeology: *The Secret Vaults of Time* (Grosset & Dunlap 1978), *The Alexandria Project: Two Experiments in Applied Parapsychology* (Mobius 1980) and *The Alexandria Project* (Delacorte/Friede 1983).

MARGARET WILLSON is a doctoral student at the London School of Economics. She has co-authored a book with Jeffery MacDonald on the Chinese-Americans in the Pacific Northwest.

Officers

The following individuals were elected to office by the AASC Board of Directors:

President: **JOSEPH K. LONG**
 Vice-President: **DENNIS DUTTON** (West coast)
JEFFERY MACDONALD (East coast)
 Secretary: **GERI-ANN GALANTI**
 Treasurer: **PRISCILLA LEE**

Meetings

We will be holding our first annual meeting at Vallombrosa in Menlo Park, California from April 11-14, 1985. Tentative topics include: Anthropology and the New Physics, Dreams, Firewalking, Healing, Transpersonal Linguistics, Psychokinesis, Remote Viewing, and Spirit Guides. Evening activities will include an experiential workshop on psychic healing, a film on remote viewing, a magic show, and Sufi dancing.

Since much of the important work that goes on at conferences occurs outside of the formal paper presentations, we will have ample time in-between sessions for discussion. The conference promises to be an exciting and fruitful one.

Registration forms are enclosed within this issue, along with proposal forms for those wishing to present a paper. The number of rooms is limited, so if you want accommodations at Vallombrosa, please reserve them as soon as possible. We look forward to seeing you there!

Conferences

The Association for the Study of Dreams

The second annual convention will be held June 20-23, 1985 at the University of Virginia. Conference registration is available from:

Dr. Robert Van de Castle
 ASD '85
 6 East, Blue Ridge Hospital
 Charlottesville, VA 22901

The Parapsychological Association

The 28th annual convention will be held August 12-16, 1985 at Tufts University in Boston, Massachusetts. Anyone interested in attending the convention should write to:

Fannie Knipe
 ASPR
 5 West 73rd Street
 New York, NY 10023

Anyone may submit a paper for consideration by the Program Committee. Papers may be on empirical, theoretical, or methodological topics, but the Program Committee will not consider proposals for research or papers published elsewhere prior to the convention. Papers should be equivalent to full-length journal articles. They must be typed, double-spaced and in camera ready form for inclusion in the convention proceedings. Four copies of the proposed paper must reach the Program Chairman by April 19, 1985. All correspondence regarding the program should be sent to:

Dr. Dean Radin, Chairman
 Parapsychological Association Program Committee
 5865 Timber Drive
 Columbus, Ohio 43213

American Anthropological Association

A Symposium on Consciousness is being organized for the Annual Meeting of the AAA, November 15-18, 1985, in Washington, D.C. (The first such symposium on parapsychological phenomena, was held in 1974 at the AAA meetings in Mexico City.) Papers for the 1985 meeting should be submitted as soon as possible to:

Joseph K. Long
 Plymouth State College
 Plymouth, NH 03264

Funding

American Society for Psychical Research Grant

The ASPR will offer a small number of research grants to qualified investigators. Given the limited funds presently available for this purpose, grants will generally not exceed \$2,000. Consequently, particular emphasis will be placed on seed grants for special projects, pilot research, neglected or especially promising topics, new investigators, and so on. Projects are unrestricted as to type, and may involve, for example, not only experimental or field-research studies, but also methodological, theoretical, historical, philosophical, and other kinds of scholarly investigation.

The preliminary application should be no longer than five pages, and should concisely describe the applicant's research project and the amount and intended use of ASPR funds. A vita or other description of the investigator's qualifications should also be appended. Three copies of the complete package should be addressed to:

Dr. Edward F. Kelley
 ASPR Research Committee
 5 West 73rd Street
 New York, NY 10023

Psi Center Fellowship

Rhea A. White, Director of the Parapsychology Sources of Information Center in Dix Hills, New York, has announced establishment of the PSI Center Fellowship for students. The Psi Center Fellow assists in the preparation of bibliographies, indexes and other parapsychology reference tools as well as working on the Center's two major projects.

The fellowship is offered for a six-month period and may be held for a total of two years by the same person. It is open to anyone, regardless of age or background, who has a serious interest in pursuing parapsychology as a science, can demonstrate editorial and bibliographic skills, and can travel to the Center to work. A stipend is available at an hourly rate for a minimum of ten hours a week to a maximum of twenty.

For further information, contact:

Rhea A. White
PSI Center
2 Plane Tree Lane
Dix Hills, NY 11746

Organizations

Foundation for Shamanic Studies

This nonprofit corporation was recently established to study and help preserve shamanic knowledge wherever it still survives. It includes among its purposes field and cross-cultural research on shamanic knowledge, including healing methods, and the study of the implications of this ancient knowledge for contemporary human health and for the development of human consciousness.

For further information, contact:

Dr. Michael Harner
Foundation for Shamanic Studies
Box 670, Belden Station
Norwalk, CT 06852

Center for Shamanic Studies

If you would like to remain current on the shamanic training workshops given by Michael Harner, you should join the Center for Shamanic Studies. Members will receive a newsletter which includes this information, as well as reprints interesting articles published elsewhere. 1985 membership is \$5 for full-time students, \$10 Regular Members, \$25 Sustaining Members (includes hardcover edition of *Way of the Shaman*), and \$75 Sponsoring Member (includes hardcover edition of *Stones, Bones and Skin: Ritual and Shamanic Art*).

For further information or to join, write to:

Center for Shamanic Studies
Box 673, Belden Station
Norwalk, CT 06852

Publications

The Dream Network Bulletin

The DNB is a 20-page bimonthly newsletter with international readership. Members contribute articles, poetry, personal dream experiences, and requests for starting local dream groups. A calendar of dream related workshops/events is included to help connect dreamers in an informal network.

A yearly subscription is \$13. Send \$2 for a sample issue. For more information, write to:

Chris Hudson, Publisher & Editor
Dream Network Bulletin
487 Fourth Street
Brooklyn, NY 11215

Physicist's Corner

Introduction

This article will open a forum for investigation dealing with paranormal phenomenology vis-a-vis the interpretive methodology of a physicist. The theories stated here, and in the future, should be viewed as such -- theories: statements designed to explain phenomena or classes of phenomena.

THE HOPI RAIN DANCE

Shrouded in antiquity and secretive rituals, the Hopi rain dance represents an enigmatic, but not isolated phenomenon -- the apparent creation of rain during a drought or dry season. In this article, I will attempt to show how the directed energies of individuals can be used in a pragmatic fashion, i.e., rain-making.

First, we must have an understanding of what causes the droughts initially. Meteorologists have determined that droughts occur when there is a high pressure system over a given area for a long period of time. If a low pressure system is dominant over an area, chances are you're going to get wet.

With that information in mind, let me clear up one apparent observational (or perhaps purely linguistic) error. The first thing most people think of when they hear the phrase, "rain-making" ceremony, is a group of people getting together in a ceremonial fashion and making rain. In fact, the goal is not to make rain, but to **make it rain**. Herein lies an important distinction, because now we are able to shift the investigation of the phenomenon from a matter of creation to a method of manipulation. So, the question is not how two hydrogen atoms and one oxygen atom are created together to form water by the participants of the rain-making ceremony, but rather, how they are able to manipulate their environment such that the prevailing high pressure system gives way to an adjacent low pressure system.

I assert that through means of constructive wave interference (the intensification of amplitudes that occurs when waves from two or more sources arrive at a point in phase), made possible by ritual and spiritual group preparation, the Hopi are able to generate enough disturbance in the high pressure system to weaken it, and cause it to be replaced by the adjacent low pressure system(s) as the dominant system. If this were the case, rain would ensue.

Does the practice always produce rain? No, it does not, but there have been a significant number of successes as noted by anthropologists. Sometimes a group will have to try a few times before succeeding. They themselves attribute their failures to not having prepared correctly for the ceremony, thus being out of tune as a whole group.

The diligent reader will, no doubt, question the nature of the waves or energy form spoken of above. We may be able to answer this question when we have determined the other forms of energy that are observable in a lab situation. When we have determined the qualitative nature of these energies we will, no doubt, be closer to an answer. Research is presently being conducted on the nature of the energy observed in PK and we may hypothesize that "rain-making" energy might be similar.

The bad news is that the Hopi do not allow many observers (and certainly not those bearing large instruments for the purposes of energy detection and analysis) during the final stages of the ceremony. I do not feel that we should begrudge them this right. Science should be able to determine the general nature of the energy and manipulate the environment in the same way as the Hopi. But it is clear that we should not dismiss this phenomenon as a fluke of nature; it should be investigated with scientific prudence.

TODD BLATT
609 Pilgrim Drive
Foster City, CA 94404

Research Reports

SPRITUAL HELPERS I HAVE MET

Introduction

The first patient I met with the multiple personality disorder (MPD) entered my Santa Cruz, California office for psychiatric care in early 1972. The diagnosis was made by the psychologist I called in for testing after she had been hospitalized following a suicide attempt. After her discharge from the hospital, she conducted an interview with her adversary alter-personality at home, taping the entire session. When I listened to the tape the next day, in addition to the voices of the primary personality of the patient and her antagonist, I heard the voice of a third entity who was trying to help my patient cope more competently with her problems. This voice I later identified as belonging to another entity previously unknown to the patient, an entity I eventually called the Inner Self Helper (ISH).

Since that lady arrived on my doorstep, I have examined at least 60 other individuals who met my definition of the MPD. In most of those who have been seen in a treatment setting for some time, I have identified the ISH, who has been of great help in therapy. In those patients who were the most fragmented, other entities have spoken to me through the patient's body, entities which identified themselves as spirits who were there to help the patient cope with life and get the most out of therapy with me. It is this group of helpers, the ISH and what I call the "Higher Helpers," whom I wish to describe in this paper.

Multiple Personality Disorder

Of those patients who have been identified in therapeutic settings as having MPD, 85% are women and 15% are men. Ninety five percent have a history of severe physical and/or sexual abuse in childhood. Since they also have a histrionic personality disorder and a very high capacity for self hypnosis, their preferred mechanism for dealing with this abuse is to hide inside their heads, creating a "non-me" alter-personality who can be in charge of the body while the abuse goes on. If the abuse starts before the patient's personality is fully formed (ages 7-9), then the "primary personality" usually abdicates control of the body to the alter-personalities until it is discovered during psychotherapy. The body is therefore controlled by whichever alter-personality is brought forth by whichever emotion the patient feels at the time, in response to environmental stimuli. Each alter-personality is programmed to deal with a limited range of emotions in a limited number of ways, the program having been designed to cope with the triggering event in the patient's life. The most common emotion creating the first alter-personality is anger. The second is usually sexual stimulation. Then, for survival reasons, "helper alter-personalities" are created to counterbalance these two "persecutor alter-personalities," one positive personality for each negative personality. This assembly line can continue producing personalities indefinitely, since the source of control, the primary personality, has by now totally abdicated responsibility for any action involving the physical world.

The Inner Self Helper and Higher Helpers

At some point of disorder, the ISH is dissociated from the rest of the psychic energy, as it contains the ability to guide the organism with good judgment and practical sense. It attempts to bring order out of chaos and acts as an idea center, trying to influence the alter-personalities to cooperate so that all can have their needs met, danger can be avoided and basic survival of the total organism can be assured. It is a non-emotional, intellectual portion of the patient, an area of concepts designed to deal effectively with both internal and external problems. It is usually the ISH that guides the patient into the proper therapist's office. When it is discovered by the therapist, the ISH is an invaluable co-therapist thereafter. (Since most of the patients have been female, they have identified their ISH's as female. The ISH's themselves claim no gender and go along with whatever gender the patient wants to apply to them. For that reason

alone, ISHs will be called by feminine pronouns in this paper.)

In those patients who are severely disintegrated, manifesting between five and fifty alter-personalities, the ISH may be too inadequate to prevent serious suicide attempts, requiring psychiatric hospitalization. In those patients, I have been aware that the patient needs a more effective helper than the weak, worn out ISH I am interviewing. Inevitably, I have found that the ISH, at times of indecision, has someone higher to call upon for advice. When I insist on meeting such an advisor before allowing the patient to go home, the patient will go into what appears to be a mediumistic trance state, and I will soon be introduced to the first member of the hierarchy of "Higher Helpers." As therapy progresses, I might find that there were more than one of these Higher Helpers, each one with a specialized duty, but all working together as a board of directors, trying to help this patient get well. Whereas the ISH has identified herself as the best within the patient's mind, the Higher Helpers identify themselves as spirits, not parts of the patient's mental mechanism

Just above the ISH in the hierarchy may be the spirit of someone who died in their own body several hundred years ago. This one will give a brief description of life and death in some country at least 200 years ago, and assignment by God to help this poor lady out. One claimed to have been an Indian squaw in Montana who had been multiple in her lifetime. She had been cured by the Medicine Man, so she was sent to my patient to help her get well from her multiplicity. Others have had no mental illness but were nice folks who would have helped others out if they had lived longer. They give consistent stories which cannot be proven or disproven, so I could never check out their stories to see if some person by that name ever really lived in the area they say they lived in.

Above that type of helper might be a spirit who reports she has never had her own body and has always been in the spirit dimension. This one acts exactly like the one who had been incarnated, but she has not yet had a body, so she has no personal appreciation for the difficulties we folks with bodies have in carrying out the ideas she thinks are good for us to follow. She commonly works with one who has been incarnated before, guarding and helping specific personalities that are her special charge.

Above that level will be Higher Helpers who claim to have been on earth in bodies many thousands of years ago, in a high religious role. One claimed to have been an Aztec Christ figure 4,000 years ago. This one had not had any incarnation since and spent her time helping sick people, the latest one being my patient. She also ran a school for helper spirits and had four student spirits at the time. Each of her students had been under her tutelage at least 200 years prior to graduation as an independent Higher Helper.

I have had several patients, each very fragmented, who had an entire council of Higher Helpers, and they regularly met together to decide the next plan of action. I was considered an expert advisor to this group, and they regularly sought my advice. If I suggested they try some new and untried therapy technique, they would give it a try, and let me know its results. Usually my ideas failed to work, but they still seemed to think I might come up with good ideas eventually. In two of these patients, three of the spirits, all never incarnated, were named Faith, Hope, and Charity, a trio of names commonly used for good traits in early America. In dealing with these entities, I learned that I could never succeed with the patient if I doubted their honesty.

I once faded thought Faith lied to me and told her so. She faded away for several weeks, returning only after I learned she had told me the truth, when the other patient who had told me the story admitted fabrication. When I apologized to Faith, she returned to her previous helping function, indicating that if I did not trust her, the patient would not trust her either, and, therefore, she was powerless to function as a Helper.

How do the Higher Helpers participate in therapy? First, they know the true state of the patient's mind and can tell the therapist what is really the patient's concern of the moment. With one patient, her husband was due to leave for a week, and she had been talking suicide to him. One of her alter-personalities told me that the lady had decided that since she had helped her husband get through his emotional turmoil, she no longer needed to live. She had previously postponed her suicide when she had promised an old lady on a beach that she would stay alive as long as she had someone to make happy. Now that her husband was happy, she had no reason to live any longer.

The Higher Helper came out and told me that that story was totally false, and that the patient was really suicidal because she had just told me all about her father molesting her. This violated her mother's injunction against telling family secrets to outsiders, and she believed she should die for violating mother's rule. But she was also expecting me to hate her for her sexual actions with her father, which did not happen, as I was quite accepting.

To counter her suicidal drive with the husband out of town, I asked the Helper to come up with a plan. She suggested that I enter into a contract with the patient to meet with her before her husband came home from a very stressful meeting, in order to discuss with her how to help him recover from his own reaction. The patient considered agreements binding, and she would postpone her suicide if we had an agreement to meet the next week. I offered her such an agreement, she accepted it, and all went well. Although I was misled by the patient, as an alter-personality, the Higher Helper would not let the body leave the office as long as I was misled and developed a plan I could execute to keep the lady alive until her husband returned. That is just one example of how the Higher Helper and therapist can work together.

I have to be careful not to let the Higher Helper come out too often. Otherwise, the patient may become jealous of the attention I pay to this pleasant intellectual entity and then ignore her advice inside her head. Secondly, the Helper weakens by being exposed to human beings and is less effective when she returns inside. The limits of exposure to human contamination is 20 minutes twice a day, the same time recommended for meditation. Thirdly, while outside, she cannot control the disorder inside the patient's mind in order to keep the hostile entities under control. So, whenever possible, I try to have the patient ask the Helper my questions and then give me Her answer. That leads to the patient trusting the Helper more and avoids me having to paraphrase and repeat to the patient what the Helper said. Eventually, the patient questions and listens to the Higher Helper on her own whenever she needs direction.

Since a Higher Helper's allotted time out is short and therapy complex, most of my discussions with these entities has revolved around treatment strategies. But occasionally we will discuss philosophy and religious belief systems. All Higher Helpers consider themselves under the guidance of a Supreme Being. All Higher Helpers consider reincarnation of souls to be a fact and are surprised at our cultural rejection of what they consider to be self-evident to any intelligent person. Their beliefs come from what they have been taught by those spirits who have been their teachers and have nothing to do with the religious background of the patient herself. Religions of the patients have ranged from Catholic to Jewish to mainstream Protestant, and the patients have continued to attend the churches of their choice, with the blessing of the Higher Helper.

The Higher Helpers can tell the difference between alter-personalities, helper spirits and evil spirits by the way they look inside the mind, as well as by their behavior. In the case of evil spirits, they will recommend an exorcism only when the "anger energy" within the patient's mind attracting that spirit into her has been neutralized by psychotherapy. Once the patient has turned off her

"emotional electro-magnet," which attracted the evil spirit to her in the first place, any worthy individual may call upon a Higher Power to send the evil spirit out of the patient, back to wherever it belongs.

Higher Helpers are very cognizant of their roles vis-a-vis the therapist. They inform the therapist of the patient's reaction to whatever has been done so the therapist has accurate feedback. They never will tell the therapist how to do what needs to be done, but they will tell him or her what needs to be done, in what order and by what deadline. It can be quite disconcerting to the therapist to be told, "Marie needs to learn tolerance of others by the end of this session, Doctor. You'll know how to do it when she comes back." The amazing thing is that the doctor does, indeed, find he or she knows what to do when the time comes, and all works out well. Faith in one's intuition is essential in doing such therapy.

In the use of medications, Higher Helpers have an uncanny ability to discern the effects of one medication versus another, even if both are being taken together. They will advise the psychiatrist of the benefit or lack thereof of each medication. But they will never tell the psychiatrist to use any specific medication. Their training is not in pharmacology, and they realize that. All they can do is recall the specific effects of any drug the patient has taken in the past and let the psychiatrist have information the patient would not otherwise be able to give. Whenever an entity which claimed to be a Higher Helper told me to give a specific medicine, I later discovered that this "Helper" was an alter-personality or an evil spirit masquerading as a Higher Helper. The patient was a former drug addict, of course, and these entities were leading me into the position of feeding the addiction.

When therapy has been successfully completed, meaning that the primary personality has resumed control of the body and has incorporated into herself all of the alter-personalities, the Inner Self Helper or one of the Higher Helpers will remain available to the patient as a constant advisor on handling everyday problems. If each of the Higher Helpers had been responsible for a limited group of alter-personalities, all of whom are now fused into the primary personality, those Higher Helpers seem to integrate into each other also, so that the entire guidance function is located in the Higher Helper who has always had the assignment of helping the primary personality.

Conclusions

During the therapy of patients with multiple personality disorder, especially those who are severely disintegrated, as manifested by the abdication of the primary personality and the creation of numerous alter-personalities, an Inner Self Helper appears spontaneously to help with therapy. When this portion of the patient's mind reaches the limits of its ability, it can summon forth entities which identify themselves as spiritual helpers, assigned by a Higher Power to help the patient cope with problems of living and become one person. In doing so, they must interact with the therapist, who finds their information invaluable and their guidance enlightening in the furtherance of therapeutic goals. Their religious belief systems have nothing in common with the beliefs of the patients, who have attended traditional churches, if any.

Investigation into the alleged backgrounds of these spirits has been impossible due to the limited information they divulge, and any attempt to check out their credentials is met with therapeutic difficulties since the attempt itself implies lack of faith in the reality and reliability of the spiritual helper. Therefore, to do successful therapy, the therapist must accept them for what they claim to be, and, as long as the therapy is progressing satisfactorily, there is no reason to be skeptical about who or what they "really" are.

RALPH B. ALLISON, M.D.
3420 Main Street
Morro Bay, CA 93402

Editor's Note: If you are interested in reading more about Dr. Allison's experiences with multiple personality disorder, I highly recommend his book entitled **Minds in Many Pieces**, written with Ted Schwarz. It was published in 1980 by Rawson, Wade Publishers, Inc. Unfortunately, the book is now out of print, but a limited number of copies are available directly from the author for \$10 (hardcover) at the address listed above.

Book Reviews

Still Living? by Myra Shackley. 1983. New York: Thames & Hudson, Inc. 186 pp. + index and illustrations. \$16.95 (hardcover).

Despite the National Enquireresque title, this is a well-written, well-documented account by an archaeologist with serious credentials. The focus of the book is on Bigfoot, Yeti, and Almas. Her thesis is that these oft reported wildmen may in fact be the living descendants of earlier hominids Gigantopithecus and Neanderthal.

One of the enigmas which has long plagued the field of physical anthropology is: What happened to Neanderthal? The archaeological record is confusing, with Mousterian (Neanderthal) tool assemblages being replaced wholesale by those associated with Cro Magnon. The most prominent theories are that: 1) Cro Magnon peoples wiped out all Neanderthal and replaced them; 2) Neanderthal evolved into Cro Magnon; and 3) Neanderthal interbred with early Cro Magnon types and we are the product of that union.

After extensive literature and actual field research, Shackley suggests that small groups of classic Neanderthal survived confrontations with more advanced Homo sapiens by retreating slowly into remote and less desirable areas -- areas where the archaeological record is most sparse. These include the Mongolian Altai, Tien Shan range, the Pamirs, and the Caucasus. Her candidate for their descendants are the Almas, creatures who are reported from the very same regions that Neanderthal sites have been found.

Descriptions of Almas show them to be similar in height to us, though shorter on the average, hairier, with a jutting jaw, receding chin, and prominent brow ridges. Classic Neanderthal fossils indicate that they too were of similar height, had a long low skull, prominent brow ridges, jutting jaw, and receding chin. Unlike Neanderthal, however, the Almas have not been reported to use fire, although unlike most nonhuman species, they are not afraid of it.

Shackley points out the problems with the Alma-Neanderthal equation: primarily it is that the Alma appear to lack the advanced Neanderthal culture. She suggests that perhaps this is a case of nonlinear evolution, an evolutionary backtracking.

Her case is well-documented, with extensive footnotes in English, Russian, Chinese, and other languages. She also did fieldwork in Outer Mongolia, where she found Mousterian-style tools which the local people said had been used by the people who lived in the area before them and who now live in the mountains. They identified these people as Almas. It is unlikely that the locals were participating in some type of hoax, for they had no contact with the outside world. In fact, they had never heard of Britain (where Shackley lives) and kept asking her how many yaks the average British family had!

The book also examines the case of the Yeti and Sasquatch. Yeti are large, hairy primates, often over 6'6", omnivorous, nocturnal, with long arms, who occasionally walk on all fours, lack speech and do not use tools. This ape-like primate has been reported in Siberia, China, the Pamirs, Himalayas, and other parts of Asia. Most are solitary, although some have been observed in groups.

The Sasquatch -- better known as Bigfoot -- found in the Pacific Northwest, are very similar to Yetis. The major difference is in coat color. Shackley suggests that both evolved from Gigantopithecus, an ape which lived in Asia from about 10 million to 1 million years ago, according to the fossil record.

Her book also examines other ancient and modern tales of wildmen, though I personally found that chapter to be the least interesting. She makes an intriguing point about the reasonableness of the possibility that such creatures as Yeti, Alma, and Sasquatch exist. She says that the assumption that apelike and manlike wildmen do not exist rests on the belief that our world is so thoroughly explored and well-charted that no unclassified creatures will ever be discovered. Naturalists prove that assumption incorrect every day.

This book is not another "Chariot of the Gods." It is a serious, critical look at the evidence by a serious scholar who comes to startling, but well-supported conclusions.

GERI-ANN GALANTI
2906 Ocean Avenue
Marina del Rey, CA 90292

The Sixth Grandfather: Black Elk's Teachings Given to John G. Neihardt. 1984. Lincoln: University of Nebraska Press. 452 pp. Illus., concord., phonetic key, biblio., index. \$19.95 (hardcover).

This is a book that scholars of anthropology, history, religion and literature will feed on for decades: a transcription of the entire body of shorthand notes taken during John G. Neihardt's interviews (1931, 1944) with the Oglala Lakota Holy Man, Black Elk.

Supplemented with a preface, introduction, notes, and concordance by editor Raymond J. DeMallie, and with rare photographs of Black Elk (from 1887 to 1947), it is an invaluable source for research and, as Hilda Neihardt Petri remarks in her forward, "an essay in understanding."

Few who have read **Black Elk Speaks** realize that for most of his long life, the Holy Man was a devout Catholic catechist who had by most reports given up his native religion. DeMallie's introduction, which for now serves as the only standard biography of Black Elk, probes into the Lakota's travels in Europe with Buffalo Bill, where he first began his study of Christianity, his conversion around the turn of the century, and his subsequent dedicated service as propagator of the Catholic faith. It also reveals ambivalence and regret.

Black Elk told Neihardt ("Flaming Arrow"), whom he looked upon as a "spiritual son" and messenger, that according to his great vision as a boy, he was supposed to use "the soldier weed, a destructive power that would wipe out his enemies -- men, women and children." But he confessed that he had refused to take the responsibility for such wholesale destruction, so he gave it all up and became a Catholic. This was in 1900.

But in 1904 there was a stark incident told by his daughter, Lucy. "One day while Black Elk was treating a boy who was seriously ill, Father Joseph Lindebner, S.J. arrived. The priest...had come to administer the last rites. Father Lindebner entered the tent and at once gathered up Black Elk's sacred objects; he jerked the drum and rattle from Black Elk's hands and threw them out of the tent. Grasping Black Elk by the neck he intoned, 'Satan, get out!'"

Two weeks later, after instruction, Father Lindebner baptized Black Elk and gave him the Christian name Nicholas. DeMallie says that "he never practiced the Lakota religious ceremonies again."

This is not quite true. One recalls Black Elk's prayer on Harney Peak, recorded in **Black Elk Speaks** and more literally given here. When that first book was published, in fact, "Jesuit priests...were shocked and horrified at the suggestion that one of their most valued catechists still harbored beliefs in the old Indian religion." Black Elk recanted in 1934 with a letter now in Mission records: "For the last thirty years I have lived very differently from what the white man wrote about me. I am a believer."

Still, one wonders. From the early 1930s until near his death in 1950, Black Elk performed (reenactments of?) ceremonies at fairs before white audiences. And DeMallie writes that "Black Elk refused to accept the missionaries' dictum that the Lakota religion was evil the work of the devil. As he commented to Neihardt, if anyone had power from the devil, it must be the white men." And also, I recall his grandson Wallace Black Elk, himself a Holy Man, remarking that Nicholas Black Elk was never satisfied with Church life. Like many Indians of that era, he may have practiced the old ways in secret.

Nevertheless, for scholars and people mining this book for the sake of reconstructing traditional Lakota lifeways, Black Elk's Christain affiliation is problematic. As DeMallie writes, "It would not be reasonable to assume that Black Elk's long active involvement with Roman Catholicism did not influence the way he spoke about traditional religion." He notes, for example that the Holy Man's "ecumenical attitude...is foreign to traditional Lakota religion."

One of the other problems, revealed here more clearly than ever before, is the methodology employed by Neihardt in his interviews and the completed version given in **Black Elk Speaks** (1932). Neihardt spoke no Lakota, Black Elk no English. (His letters, translated here for the first time, were dictated and published in written Lakota). Black Elk's son Benjamin served as translator, and I have been told by one of his relatives through adoption that he had a faulty understanding of English. DeMallie notes that he spoke "idiomatic 'Indian English.'"

The method was this: Black Elk would make an utterance in Lakota, after which Benjamin would translate it into English. Then Neihardt would "repeat Ben's translations, rephrasing it for clarity in more standard English." After possible further clarification, Neihardt's daughter Enid would then take the statement down in shorthand. And later, for the finished work, Neihardt made other revisions.

The end result, of course, is a collaboration. In 1932 it was a flop financially, but even then, the Yankton Dakota linguist and ethnographer Ella C. Deloria wrote Neihardt a warm letter of appreciation, remarking how glad she was "that a white man really lives who can enter into a right understanding of a Dakota's vision, and can translate it into so poetic a form." After its republication in 1961, of course, **Black Elk Speaks** achieved an almost legendary status.

That poetic work may well actually be truer to the original Lakota spoken by Black Elk than these transcriptions. We will probably never know unless by some wonderful chance a tape recording turns up of Black Elk speaking in his native language. Meanwhile, the concordance of **The Sixth Grandfather**, which offers the opportunity to compare these notes with corresponding passages in **Black Elk Speaks** (and **When the Tree Flowered**, a novelization of 1951), shows just how far Neihardt diverged from the notes, and just how well he incorporated their substance into profound and moving speech patterns. Compare the following:

Transcription: "Now the white man has taken away our nest and put us in a box and here they ask us to hatch our children, but we cannot do it. We are vanishing in this box."

Black Elk Speaks: "But the Wasichu have put us in

these square boxes. Our power is gone and we are dying, for the power is not in us anymore."

Myself, I much prefer the version in **The Sixth Grandfather**, but this is hardly a definitive selection, just a sample chosen to incite interest.

Part Three of this book is composed of notes from the 1944 interviews that served as a partial basis for Neihardt's 1951 novel. Much of the material here has never been published. Black Elk now offers a selective "historical summary of Lakota culture through a series of anecdotes, each a distinct story, from the large body of tribal oral literature."

Here Black Elk provides an approximate historical context for the origination of the Sacred Pipe (about 800 years by counting stick). He also discusses the origin of the bow and arrow, of fire-making, the dispersion of the Sioux, discovery of the horse, Lakota government and education, the life of Wooden Cup (an early medicine man and prophet), and several other customs and historical events that will excite great interest among scholars and Indians.

In all, this book is a wonderful contribution, and a further sign that the sacred tree of Black Elk's great vision will, after all, flower.

DENNIS DUTTON
5078 Madison Avenue
San Diego, CA 92115

The Alexandria Project by Stephan A. Schwartz. 1983. New York: Delacorte/Friede. 274 pp. c. 100 line drawings, c. 100 photographs; index. \$12.95 (trade paper), \$18.95 (hardcover).

This "best buy" in the fields of anthropology (archaeology) and parapsychology of 1983 is so poorly advertised and so poorly stocked by bookstores that it may be another two to three years before the academics of these fields find out about it. In some respects, that may be as intended: the book is riddled with such unfortunate adjectives as "extraordinary, incredible, amazing," and so on, ad nauseum. Delacorte's goal, unlike that of the university or academic press, is to sell great numbers of books; until the latter types of publishers take parapsychology seriously, this approach may be the only one whereby Schwartz can get these materials published.

The project as described is probably the first major one in psychic archaeology since Bligh Bond's excavation of Glastonbury Abbey nearly a century ago. The most significant difference in techniques involved is that Bond excavated according to spirit communications, since spiritualism was the rage in that earlier era. Here, Schwartz uses the more scientifically acceptable technique of remote viewing, as described in Targ and Harary's recently published **The Mind Race** -- with a slight difference. Remote viewing is usually strictly geared to an exact present moment. Although the remote viewing of this project was geared to determining what would be found in situ beginning in 1978, a number of psychics, principally George McMullen and Hella Hammid, also at times received impressions of entire reconstructions of various earlier periods, including materials which now have apparently been virtually destroyed.

Alexandria is situated at the mouth of possibly the most significant river on earth in terms of history and social and intellectual development. It was a crossroads (as well as a center) of cultures, probably from at least 20,000 B.C. Hence the goals of the project -- locating the tomb of Alexander the Great, the palace of Cleopatra, the home of Marc Antony, and various features presently sunken in the harbor -- are partly realized but largely lost in the wealth of data on many other locations and time periods.

In fact, Schwartz' main problem, and the main problem of the form of the presentation of the book, is very obviously the flood of data. The total U.S. crew in Egypt was only 22, the total time spent in Alexandria and nearby Marea was very brief for a major project, and the persons of the sponsoring organization (The Mobius Group), were not very familiar with Alexandrian or related history. Yet the total data, which might normally occupy tomes/volumes running 10,000 pages, are totally out of hand and reduced to this brief report. Hence, this book is merely a running account, sounding a bit like the perils and bureaucratic snaggles of Indiana Jones, of how things were worked out as the project progressed. One hopes that the project will receive much greater funding and university support in the future and that those lengthy tomes will eventually be forthcoming.

In the meantime, the reviewer can only use the unpardonable adjective "spectacular" to describe the results of this study. Although Hammid and McMullen (the latter also worked for the late Dr. Norman Emerson of the University of Toronto -- see my *Extrasensory Ecology*, 1977, pp.293-303) are obviously "superpsychics," I feel that it will only be a matter of a decade or two before every major archaeological project will have its resident psychic or, like Schwartz' project, several psychics, virtually computer-programmed for specific tasks.

JOSEPH K. LONG
Plymouth State College, U.N.H.
Plymouth, NH 03264

are maintained by the Los Angeles Police Department and are being made available for Mobius' study. Thus, proven and conservative statistical measurement techniques, and an established data base, can be used to study the validity of consciousness affecting crime.

The statistical research necessary to lay down baselines for analysis was completed during 1984, using raw data provided by the Automated Information Services of the LAPD. The next step was surveying selected neighborhoods to finally determine the three meditation sites. Here, two meditation groups and a control group will non-intrusively gather for one hour on six consecutive days, one week on and seven weeks off, for a total of three sessions, to see if violent crimes are concurrently reduced in their neighborhood.

Work on the project was suspended early in the summer of 1984 because the Summer Olympics created highly abnormal crime statistics. The next step is the writing of a formal "Protocol & Hypotheses" to be circulated for methodological criticism prior to the actual fieldwork. As a matter of policy, Mobius circulates a P&H document before an applied experiment's execution so that a discussion of results, rather than methodological debates, can take place after fieldwork is completed. Completing the P&H for this project will exhaust current funding. A goal in 1985 is to complete the fieldwork for this experiment.

The Mobius Society
2525 Hyperion Avenue
Los Angeles, CA 90027

In Progress

The Meditation Project

In 1983, the Mobius Society began a project with the following question as their basic premise: Can the consciousness of a small group of meditating individuals bring about an increased measure of peace to an area of a community, or to a segment of the population?

The first issue to be addressed in considering this must be: Even if the phenomena is present, can it be measured? The answer here is Yes, if the presence of crime, in a democratic open society, can be considered a measure of non-peacefulness, and the absence of crime a measure of societal harmony and peace. Careful statistics about the number of crimes reported and the number of police on duty

Subscription Info

Send all **submissions** to:
Geri-Ann Galanti, Editor
2906 Ocean Avenue
Marina del Rey, CA 90292

Send all **AASC membership dues** to:
Pris Lee, Treasurer
145 Grove Drive
Portola Valley, CA 94025

The newsletter is available through membership in AASC. Dues for the calendar year 1985 are: \$20 regular members, \$15 students; \$30 institutions; \$5 additional for spouse; \$4 additional overseas. All subscriptions are sent by first class mail.

The newsletter is published 3-4 times a year.

AASC Newsletter
2906 Ocean Avenue
Marina del Rey, CA 90292