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THE TRANSPERSONAL ARCHAEOLOGIST: AN INTERCHANGE OF SCIENCE AND INTUITION

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Science? The Savage frowned. He knew the word. But what it exactly signified he could not say. Shakespeare and old men of the pueblo had never mentioned science...science was something you made helicopters with, something that caused you to laugh at the Corn Dances, something that prevented you from being wrinkled and losing your teeth.---A. Huxley

Introduction

Although much of my life has been spent pursuing some aspect of archaeology, I have spent the better part of the last decade pursuing the professional side of the discipline. Much of an archaeologist's training is devoted to developing an understanding of a number of physical and natural sciences, mathematics, and ethnology in order to better unravel the mystery of prehistory. As I finish graduate school I have come to realize that while this training is

quite important and useful, it is also one sided. Much of what we do and the directions we take in archaeology is guided by intuition. An increasing number of quite quantitatively focused and prominent archaeologists are beginning to realize that many important and creative ideas, syntheses, and conclusions are guided or influenced by their right brain hemisphere. My purpose here today is to more formally announce this rather newly rediscovered direction in archaeology drawing on personal experience, and present a model, if you will, for integrating the right and left hemisphere in archaeology.

There is, of course, a well directed and important aspect of archaeology today that involves parapsychology and psychics used by archaeologists. My point here is that we have within ourselves an other side that can prove useful in many aspects of research. Indeed, many professionals are implicitly using their intuitive psyche without conscious knowledge. We frequently integrate what we call judgmental sampling with probability sampling designs in the field. This judgmental sampling is simply an intuitive feel for where excavation or survey units should be placed. By bringing this intuitive sense into the conscious left brain, much greater insight may be gained and much time may be saved.

A Parable of Truth---Affinity

I would like to begin with a story that, while technically fiction, is a story with aspects that have occurred in many archaeologist's lives. In 1954 Oliver La Farge published an article called "The Resting Place" in the New Yorker. It is the story, on one level, of the political shifts inherent in anthropology departments, and the petty jealousies that go on between some junior and senior faculty. On another level it is the story of an old archaeologist and museology professor of Southwestern Prehistory who has a personal experience with his archaeology and an affinity with the people that lived in the sites he excavated. The story unfolds as Dr. Hillebrand is seen driving up an old familiar

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From the Editor . . .

This issue we have two articles on applied aspects of consciousness. The first by M. Steven Shackley discusses how archaeologists could augment their research strategies by combining intuitive and traditional methods. The second by former AASC president, Stephan A. Schwartz, reviews recent Mobius Society experiments on the healing properties of water. These experiments, because they specifically measured the changes in the transmission of the infrared wavelength of light through water treated by healers, provide a link between the healing properties of light and water. Next issue we will look at consciousness from the experiential side with two articles, one by a developing medium/channeler and the other by an integrated multiple.

AASC News

Call for Papers

Once again it is time to prepare for the Fourth Annual AASC Conference which will be held March 2-6, 1988. Like this year's it will be held at the Presbyterian Conference Center in Pacific Palisades, California. Information on the conference, accommodations, and presentation proposal forms are included in this issue. The deadline for submission of presentation proposal forms is **October 9, 1987**. Further information can be obtained from conference chair **Cynthia Siegel**, 336 Blue Ridge Drive, Martinez, CA 94553, (415) 935-4463.

Conferences

The American Society of Dowsters, Inc. is sponsoring two summer conferences. The **8th Annual West Coast Conference**, will be held from July 10-15, 1987, at University of Santa Cruz, Porter College. Its theme is "Dowsing the Changing Earth." It will include an optional one day dowsing school on July 10. For information on registration and accommodations contact: **Mary Marle Satterlee**, 6062 Montgomery Bend, San Jose, CA 95135, (408) 438-1600. The **Midwest Dowsing School and Conference** will be held at Regis College, Denver, Colorado from August 12-16, 1987. Its theme is "Dowsing: An Ancient Art in the Modern World." It will include an optional two day dowsing school, August 12-13. For information on registration and accommodations contact: **Greg Storozuk**, 5729 W. 26 Avenue, Edgewater, CO 80214, (303) 237-1184.

The **Fourth International Conference on the Study of Shamanism and Alternate Modes of Healing** will be

held, September 5-7, 1987 (Labor Day weekend) at the St. Sabina Center, San Rafael, California. Conference fees are \$100 (which include two nights accommodation and all the meals). For preregistration, send check of \$50 (written to Dr. Heinze) to Ruth-Inge Heinze, 2321 Russell #3A, Berkeley, CA 94705, (415) 849-3791.

The **Third International Conference on the Art of Healing** will be held, November 5-8, 1987, in Dwinelle Hall, University of California Berkeley Campus. Alberto Villoldo, Don Eduardo, Wallace Black Elk, William S. Lyon, Luisa Teish, Songyal Rinpoche, Joel Alter, and Cheri Quincy will be participating. The cost is \$120 which includes three meals. For information contact **Dr. Ruth-Inge Heinze** at the above address.

The **Centre for Training in Psychotherapy** will be sponsoring a conference, **Multiple Personality in the 1980's**, from October 23-25, 1987. Workshops, lectures, and panel discussions will be included. A special forum for multiples and integrated multiples will be held on October 24. The participants are Chris Costner Sizemore, Cornelia Wilbur, David Caul, Frank Putnam, and Richard Kluff. The cost is \$285 Canadian. For more information contact: **Centre for Training in Psychotherapy**, 316 Dupont Street, Toronto, Ontario M5R 1V9, Canada.

Books & Articles

Books Received for Review

Individuals interested in reviewing the following books should contact book review editor, **Michael Winkelman** at AASC Newsletter, P.O. Box 4032, Irvine, CA 92716-4032.

Evolution: The Grand Synthesis by Ervin Laszlo (Boston: New Science Library/Shambhala), 1987.

The Way of the Actor: A Path to Knowledge and Power by Brian Bates, (Boston: Shambhala), 1987.

On Dreams and Death: A Jungian Interpretation by Marie-Louise von Franz, (Boston: Shambhala), 1987.

Books Available

The following volumes are available from Dr. Ruth-Inge Heinze at \$20.00 per copy: Trance and Healing in Southeast Asia Today and the Proceedings of the 1984, 1985, 1986 International Conferences on the Study of Shamanism and Alternate Modes of Healing (three separate volumes). They can be ordered by sending a check to Ruth-Inge Heinze, 2321 Russell, #3A, Berkeley, CA 94705.

canyon, a sense of peace slowly emanates from the Anasazi ruin he travels toward and flows into his old heart. Here at the ruin he remembered working alone as a young man with a shiny new Ph.D. Here he had discovered what it was like to step into a room that still had the roof intact, and see the marks of the loom ties still in place in the ceiling and floor, with the broken cooking pot still in the corner. He had a personal experience in that house as a young man. This day he paid his respects to that chamber, Room 4-B, then went into the roofless Kiva. He had dug this kiva out by himself 30 years ago. From under a stone that appeared firmly embedded in the clay flooring the good Dr. took an ancient stone pipe fitted with a recent willow stem. He filled it with tobacco, performed curious motions as he lit it, and puffed smoke in the six directions. Then he climbed out of the kiva on the inner side, and went behind the double row of habitations to the darker area under the convex curve of the wall at the back of the cave, the floor of which was a mixture of earth and rubbish (room fill). Two smallish, rounded stones about three feet apart inconspicuously marked a place. Sitting by it on a convenient ledge of rock, he puffed at the pipe again; then he opened the buckskin package and preceded to make an offering of ancient turquoise beads, white and red shell, obsidian, feathers and down, and corn pollen.

Sitting back comfortably, he said aloud, "Well here I am again."

The answer did not come from the ground in which the bones of the speaker reposed, but from a point in space, as if he were sitting opposite Hillebrand. "Welcome, old friend. Thank you for the gifts; their smell is pleasing to us all."

"I don't know whether I can bring you anymore," the archaeologist said. "I can buy some things of course, but getting the old ones is becoming difficult. They (the anthro department) are watching me."

"It is not necessary," the voice answered. "We are rich in the spirits of things such as these, and our grandchildren on Earth still offer them to us. It has been rather for your benefit that I have had you bringing them, and I think that that training has served its purpose."

"You relieve me." Then with a note of anxiety, "That doesn't mean that I have to stop visiting you?"

"Not at all. And by the way, there is a very handsome jar with a quantity of beans of an early variety in it where you are digging now. It was left behind by accident when the people before the ones who built the painted kiva moved out. It

belonged to a woman called Bluebird Tailfeather. Her small child ran off and was lost just as they were moving, and by the time she found him, the war chief was impatient to leave."

This kind of information from the past was what propelled the professor into a position of favor at the university and disfavor with those who did not understand. The old professor always seemed to know precisely where to dig or survey.

All archaeology attempts to communicate with the past. Dr. Hillebrand was fortunate to be able to consciously perform that communication. While few archaeologists can relate a personal experience like this, many are not far from it.

'Automatic' Experimental Archaeology

Experimental archaeology is an exciting developing aspect of the modern discipline. Here, archaeologists attempt to recreate artifacts, houses, or features of the past in order to gain insight into the functions and/or symbolism of a tool or other artifact (Ingersoll et al. 1977). Manufacturing prehistoric artifacts is a prime method to 'cross over' to the other side. As both a professional and therapeutic endeavor I "flintknap;" that is produce chipped stone tools from obsidian, chert, quartz and other brittle materials. My purpose frequently is to 'get into the minds of the prehistoric tool makers' by replicating artifacts produced by the people that lived in the sites I work on. One method is to begin with a suitable flake of stone at the site and ask for help in producing projectile points in the style representing the group (see Weissner 1983 for !Kung San styles). Recently, while at a site in the Colorado Desert, I was able to produce a point much thinner and better executed than usual and in a style typical of that part of the desert. I felt like I could make no mistakes and was guided by someone with greater knowledge than I. A number of archaeological toolmakers have recognized similar experiences in clay, textiles, as well as stone. Some of the insights and thoughts occurring, upon further research led to remarkably verifiable conclusions that would have been impossible to reach otherwise. In the archaeological literature however, all we read are the rather striking conclusions.

Archaeology---The Dowser's Paradise

One of the most fascinating New Age techniques I have applied in archaeology is pendulum dowsing (see Askew 1955). For most people it takes only a limited amount of effort to become a passable dowser and the uses in the field are virtually unlimited.

THE MYSTERY OF HEALING
SCIENCE AND AN ANCIENT ART COME TOGETHER*

Stephan A. Schwartz

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The roots of healing reach back beyond our Cro-Magnon ancestors; each culture having a special way for the consciousness of one individual to therapeutically affect the well being of another. But what happens when a healing takes place? There are so many things affecting a living system that it is hard to isolate about exactly what has produced a particular result. But suppose there were an objective measurement on a "non-living" system?

Tradition suggested where to look; in many cultures there exists an ancient association between healing and water. Both the Old and New Testaments make the connection, and the same can be said of many of the world's teachings and religions. The reason for this historic juxtaposition may lie in the fact that, over time, humanity has found the relationship supported by experience.

Earlier work by McGill University biologist Bernard Grad, and chemists Douglas Dean and Edward Brame also suggested a connection. The Mobius Society decided to follow their lead, and use a technique known as Infrared Spectrophotometry to measure changes in the atomic structure of sterile water contained in sealed vials which were attached to the palms of healers' hands.

Two other researchers joined Mobius Chairman and Research Director Stephan Schwartz and Executive Director Rand De Mattei in carrying out the study. Spectroscopist and physical chemist, Dr. Edward G. Brame, Jr., the editor of Applied Spectroscopy Review and past president of the Society for Applied Spectroscopy came from Wilmington, Delaware to participate. Physicist and mathematician, James Spottiswoode, known in parapsychology for computer analysis, came from Wales.

Additional Help

The Mobius research team received additional assistance from Dr. Robert Nakamuro, of the University of Southern California Medical School, who consulted on the statistical analysis of the experiment, and William Handler who videotaped the research. The JANOS Technology Corporation contributed one of the instruments used in the study.

The fieldwork was carried out last May in conjunction with The Healing Light Center Church, a Glendale, California based working healing clinic under

the directorship of The Reverend Rosalyn Bruyere. Fourteen people with diagnosed illnesses ranging from kidney stones to cancer to AIDS volunteered as recipients, while fourteen other volunteers administered some variation of the laying-on-of-hands/Therapeutic Touch techniques. Seven of the healers were practicing at the Healing Light Center Church; one other was an independent healer. The remaining six were individuals who did not characteristically carry out healings. One aspect of the experiment was to study differences between those who were experienced healers, with a regular practice, and those who were not regular practitioners.

Two Hypotheses

Two hypotheses were put forward. The first predicted a change would occur in the "treated" water sample, the vials exposed to the hands of a healer, compared with the control samples.

The second hypothesis postulated a direct relationship between the magnitude of the change and the length-of-time the samples were exposed to healing.

In both instances a kind of graph, known as a spectrum would be the physical measurement used for comparison. Spectra are strips of chart paper recording the absorption of infrared light as it passes through water. What is known of the structure of water is based largely on thousands of such infrared studies.

Results

A change in the infrared spectra of water represents an objective effect. Such a change is not susceptible to the criticism that it is a placebo effect, a subjective impression, or that it is caused by any other of the numerous factors that can affect our health.

The spectra of the "treated" samples, as predicted, did change, but no relationship was found between the amount of change in a "treated" sample and the length of time it was exposed. The data suggest change occurs very rapidly, possibly as fast as a few seconds, and certainly in less than five minutes.

Urge to Heal

The study also shows that even when an individual has no training in any technique, but does have a strong urge to heal, that change in the water occurs. When this Therapeutic Intent is disciplined through the study of a technique, and the individual healer practices healing regularly, the results become about twice as robust.

Although the water was the focus of this study limited case histories were taken before the healing sessions and tape recorded debriefings were conducted after the event. These reports produced accounts of considerable relaxation, and an improved sense of well-being, as well as, at least, temporary improvement in physical functioning. One Recipient later reported the unaccountable disappearance of a previously diagnosed kidney stone, which the Healer had specifically said would dissolve. The disappearance was verified through X-ray and physical exam.

A first report on this work was presented at the 29th Annual Meetings of the Parapsychological Association, and is a part of the Proceedings. An invitational paper will be given at the meetings of the Society for Scientific Exploration, and a third presentation will be made at the annual meeting of the Federation of Analytical Chemistry and Spectroscopy Societies. A short version of the final report can be found in Research in Parapsychology 1986. A journal article is in preparation and a second phase of the work has begun.

* Supplementary funding for this research was provided by Healing Light Center Church; A.R.E Clinic, Energy Medicine Department, and Mr. Richard Gunther.

(Editor's note: The above article was reprinted with the author's permission from Mobius Reports, Vol. 1, No. 1, Winter 1986-1987, pp.1-2,5)

Book Reviews

Transformations of Consciousness: Conventional and Contemplative Perspectives on Development by Ken Wilbur, Jack Engler, and Daniel Brown with chapters by John Chirban, Mark Epstein, and Jonathan Lieff. Boston: (New Science Library/Shambala), 1986. Reviewed by Michael Winkelman.

This collaborative effort largely consists of articles reprinted from the Journal of Transpersonal Psychology. It is a loosely knit effort to articulate a 'full-spectrum' model of human growth and development that includes the stages of development from conventional Western psychology and psychiatry with the psychologies extracted from the Eastern meditative and contemplative traditions. The convergences between the "psychodynamic, object-relational and cognitive lines of conventional psychology and psychiatry...[and] the 'higher' or 'subtler' lines and stages" of meditative disciplines is used to develop a cross-cultural spectrum of human development. The central concerns of the work are to relate the stages of development to corresponding pathologies and correlative therapeutic techniques.

Although the authors claim to develop a cross-culturally valid model of stages of development, they entirely ignore the relevant cross-cultural studies and literature in this area. They wholeheartedly endorse a stage model of development and state that the "developmental-stage approach has been fruitfully applied to psychosexual, cognitive, ego, moral, affective, object-relational, and linguistic lines of development...it is generally acknowledged that most of the stage models presented by conventional psychology and psychiatry claim to be invariant and cross-cultural (in a general fashion); and within broad limits, most of them have adduced enough evidence to make their claims plausible." However the wealth of cross-cultural studies of psychosexual, cognitive, and moral development which show the culture-bound nature of many of these stages, the critiques of Freud's, Piaget's and Kohlberg's theories by anthropologists, and refutations of these claims to universality go unmentioned. The notions of cultural relativism, culturally determined differences in development, or even the culturally determined nature of normalcy and pathology escape serious consideration.

Not only does the book in general lack a cross-cultural perspective (as opposed to a comparative perspective integrating Eastern Buddhist and Western Psychological Traditions), but even the chapters specifically addressing cross-cultural claims have a glaring lack of cross-cultural perspective, data, and methods. Wilber's book, Up From Eden, is cited as evidence substantiating the quasi-universal and cross-cultural applicability of the proposed universal model of contemplative stages derived from Buddhism, but Up From Eden is overwhelmingly a simplistic unilineal evolution model with 19th century ideas long rejected in scientific anthropology. Daniel Brown's chapter on "The Stages of Meditation from a Cross-Cultural Perspective" is based upon data "drawn from three different traditions--the Tibetan Mahamudra, the Hindu Yogasutras, and the Theravada Vipassana" and incidentally checked with Christian and Chinese texts suggesting a universality to the proposed stages. No systematic comparisons are made, nor are there any considerations outside of these great world religions. These three traditions are treated as if they are a representative sample of cross-cultural meditative and contemplative traditions, while in actuality they are very closely related traditions emerging from similar religious backgrounds in the same region of the world.

Brown's findings are nonetheless provocative in his conclusions that while the path of meditation stages are similar across cultures, the experience of the outcome, enlightenment, is not. Rather than many paths to the same end, there is one path to many different ends. "These stages represent a predictable progression of changes in psychological struc-

ture [as a result]...a systematic deconstruction of the structures of ordinary consciousness." Yet if we end up at many different ends, how can claims be made to a universal sequence of stages?

Relevant anthropological citations on the cultural patterning of consciousness are limited to a 1965 pubon by Erika Bourguignon and a 1959 study by A.F.C. Wallace (but with a reference listing of a 1970 article on cultural determinants of response to hallucinatory experience). Needless to say, concern with anthropological or cross-cultural perspectives is next to non-existent. In all fairness to the authors, it should be pointed out that they were not intending to address an anthropological audience. Yet, if they wish to address the issue of the universality, quasi-universality, or cross-cultural validity of their proposed stages of development, they cannot ignore the wealth of data from cross-cultural research on the flaws and limitations in popular theories of psychosexual, cognitive and moral development, as well as research on the relation of culture and normality.

This review does not do justice to the intricate arguments and ideas developed in Transformations of Consciousness. This book does deserve serious consideration for the issues it raises and the perspectives it seeks to develop. However, it does not provide the critical cross-cultural perspective the authors suggest they have taken, and it lacks a well integrated articulation of the ideas they had previously developed.

Continued from page 2:

Locating objects in the ground, and locating sources of stone on maps are of definite value.

While searching for prehistoric obsidian sources in northern Sonora for my dissertation research, I was able to narrow the search down to a 10 km area with the use of a pendulum and an obsidian sample; a remarkable feat in this remote area of Mexico. While meditating and asking for the location, I touched the pendulum to a piece of obsidian. I passed the pendulum over various probable rhyolite/obsidian extrusions on the map until a "yes" pendulum swing occurred. Within that day we discovered a previously 'unknown' obsidian source in the area pointed out by the pendulum and saved days of fruitless traveling (Shackley 1986). While it is true that I did my 'homework' and researched the probable source areas, searching every one would have taken days or even weeks. Pendulum dowsing saved time and grant money.

The Scientific Cycle and New Age Methodologies

In archaeology, the scientific cycle usually begins with the generation of alternative hypotheses or

pattern searching, travels through observational predictions, experiments and tests (field and lab work), synthesis, and regeneration of hypotheses (Clark 1982; Thomas 1979). While New Age methodologies have a place in all steps in the scientific cycle, hypothesis generation is, perhaps, the area of greatest use. Carl Hempel stated that hypotheses can be generated by any number of processes "even hallucinations" so long as the testing sequence is verifiable when presented with alternatives (1966). In archaeology, the hypothetical basis of research tends to form the trajectory and symmetry of the study, even to the point of ignoring relevant alternatives (Salmon 1976). Therefore, it is imperative that the hypotheses be not only relevant, but malleable. This is where right hemisphere methodology will prove useful.

Frequently, it is difficult to really predict the outcome of a project. Accurate prediction is required by most granting agencies and federal contractors. Meditation, trance states, and importantly for archaeologists, experiential meditation at sacred places, can all be used to generate relevant direction for research.

Archaeologists are in a unique position with respect to sacred places since they work in the field often near or at these places (see Swan 1986). Most archaeologists, even those skeptical of New Age methodologies, feel affinity for sacred places. Personally, while I have visited a number of "famous" sacred places like Mount Shasta, California, Mesa Verde, Colorado, and the Neolithic passage grave of Newgrange in Ireland, I have found smaller sites, such as rock art galleries and solstice alignments just as effective for meditation and help with the research trajectory (see Swan 1986:26).

While working on my master's degree, I was having some difficulty choosing a thesis topic. One day, while hiking through remote Carrizo Gorge in the Colorado Desert I discovered a rather nice pictograph gallery above the creek. I decided to rest by lying on my back gazing at the rock art. After a time a number of thoughts were propelled into my mind. I suddenly was made aware that this gorge was a major prehistoric communication route and material evidence of that should be within the sites up the gorge. I traveled a few miles up the gorge and discovered a large prehistoric site with shell from the Pacific Coast and obsidian that was later analyzed to be from east central California (Shackley 1981). Further research confirmed that the gorge served as an important travel corridor between the desert, mountains, and the coast. Carrizo Gorge served as the center of my thesis research and perhaps more importantly, served as a personal transformation.

A Parallel Paradigm in Archaeology

The hardest thing to learn in life is which bridge to cross and which to burn.

David Russell

David Hurst Thomas said that an "archaeologist's ultimate goal should be to stop doing archaeology" (1979:143). Our goal now, of course, is to ultimately understand past human behavior. For me that means using every method and idea at my disposal to tackle the seemingly insurmountable problems. We have a veritable spate of scientific techniques we use to explain the patterns perceived in and on the ground. We have few techniques that allow us to peek at the minds of those that created those patterns in time. Today I have mentioned a few of the New Age methods that may allow for a glimpse of those past thoughts, even though they may never be empirically verifiable.

Archaeology has undergone a number of paradigmatic shifts in its short 200-300 year history (Willey and Sabloff 1980). Perhaps it is time for another, rather parallel, paradigm shift. Seeking affinity or communication with past people studied through meditation, trance states and sacred places I see as a balance to the quantitatively focused contemporary discipline of archaeology. The use of pendulum dowsers and 'automatic experimental tool making' will become just as important to the New Age Archaeology as x-ray fluorescence spectrometry, radiocarbon dating, and computer graphics is today. Importantly, we all have the ability to use many of these techniques. An archaeology blending empirical observation, the scientific cycle, and New Age methods will be a much more efficient, balanced and harmonious discipline.

My life's partner once asked me why I do archaeology. I couldn't answer right away. I can now. Archaeology for humanity is to help us not forget that we are just as much the past as the present or future---the people of the past can still teach us much that we have forgotten. And personally, archaeology is one way of transforming and learning my lessons here on Earth. I can think of no better goal for me.

ACKNOWLEDGMENTS

This paper is dedicated to the memory of the late Philip Staniford, my early mentor and friend. I thank my partner in life Linda Parker for love and encouragement on the path.

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(Editor's note: The above paper was presented at the Third Annual Meeting of the Association for the Anthropological Study of Consciousness, Pacific Palisades, California.)

Requests

Researcher seeks photographs on the subjects of Out-of-Body-Experience (OOBE), Near Death Experiences (NDE), or Reincarnation. Please send information or photocopies to: Patricia Paterno, Suite 230, 1669 Duke Street, Alexandria, VA 22314, (703) 683-6060.

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The Newsletter of the AASC publishes articles, book reviews, news items, conference notices, and bibliographic materials in the general area of the anthropology of consciousness. This includes altered states of consciousness, ethnographic and analytical material on shamanism, initiation, magic, mediumistic communication, and transpersonal experiences. Reports on indigenous healing practices, non-Western psychotherapies, and divination as well as linguistic, philosophical, and symbolic studies of myth and consciousness are also printed. Finally, the Newsletter publishes articles on psychic archaeology, applied parapsychology, and anomalous human abilities. Submissions should be typed, double-spaced, and up to ten pages for articles and three pages in length for reviews.

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