

Chapter Sixteen

Conclusions

A. National Register Eligibility

As stated in Chapter One, archaeological and historic sites may be receive Federal protection from destruction if they possess a sufficient degree of integrity and if they meet at least one of the four criteria of significance for nomination to the National Register of Historic Places. The question of site integrity has been covered in Chapter Five, with the conclusion that, while approximately 40% of the original area of the site (mostly on the Second Terrace) has been destroyed, and various other impacts to integrity have taken place since European contact, significant portions of the site below the plow zone retain considerable integrity. Furthermore, comparisons between pre-Contact recoveries in undisturbed contexts with those in the overlying plow zone, excavation unit by excavation unit, indicate that even in the plow zone some integrity has been retained.

A strong argument can be made that the Little League Site satisfies at least three of the four National Register criteria, as detailed below:

- A. Important to the study of American history, including pre-European cultural sequences. This requires establishing the age(s) of the cultural material, either through absolute dating methods such as radiocarbon, through stratigraphy, and/or through the examination of the styles of artifacts present, as these are documented to have changed over time.

With the exception of the Paleo-Indian period, the site was occupied during all phases of pre-Contact habitation, on the basis of 28 radiocarbon and OSL dates, diagnostic artifacts, and seriated exotic lithic materials, as shown in Chapter Fourteen. Moreover, as Figure 16A.1 shows, it is the only site in Middleborough so far investigated which provides dates from the Middle Archaic period, as well as from the first half of the Late Archaic period.

Site Name	Mean Date	\pm	Range	Calibrated Date
Wapanucket 8	9000	\pm	270	n/a (TL)
Wapanucket 8	8670	\pm	85	9743 9539
Wapanucket 8	8610	\pm	80	9685 9528
Middleborough Little League	8060	\pm	200	9142 8642
Middleborough Little League	6360	\pm	220	7435 7147
Middleborough Little League	6250	\pm	80	7259 7156
Middleborough Little League	6120	\pm	290	7285 6669
Middleborough Little League	5770	\pm	120	6677 6440
Middleborough Little League	5670	\pm	360	n/a (OSL)
Middleborough Little League	5350	\pm	40	6150 6114
Middleborough Little League	5110	\pm	160	6001 5656
Middleborough Little League	4890	\pm	70	5666 5582

Middleborough Little League	4770	<u>+</u>	50	5582 5497
Middleborough Little League	4740	<u>+</u>	80	5581 5451
Muttok-Pauwating	4730	<u>+</u>	30	5574 5530
Wapanucket 8	4720	<u>+</u>	140	5600 5295
Wapanucket 6	4350	<u>+</u>	300	5321 4529
Wapanucket 3	4320	<u>+</u>	250	5150 4779
Wapanucket 6	4300	<u>+</u>	250	5090 4572
Wapanucket 8	4290	<u>+</u>	240	5071 4568
Wapanucket 8	3910	<u>+</u>	100	4443 4230
Middleborough Little League	3850	<u>+</u>	140	4425 4082
Middleborough Little League	3790	<u>+</u>	110	4299 4074
Wapanucket 8	3765	<u>+</u>	65	4268 4080
Wapanucket 8	3655	<u>+</u>	55	4005 3899
Middleborough Little League	3640	<u>+</u>	80	4012 3868
Wapanucket 8	3610	<u>+</u>	130	4092 3819
Muttok-Pauwating	3590	<u>+</u>	140	4020 3714
Wapanucket 8	3550	<u>+</u>	130	3989 3687
Middleborough Little League	3530	<u>+</u>	160	3988 3616
Middleborough Little League	3520	<u>+</u>	80	3900 3692
Wapanucket-8	3500	<u>+</u>	105	n/a (TL)
Wapanucket 8	3435	<u>+</u>	85	3731 3574
Middleborough Little League	3400	<u>+</u>	100	3725 3550
Route 44 S3 Locus 1	3310	<u>+</u>	80	3596 3452
Middleborough Little League	3240	<u>+</u>	140	3640 3335
Middleborough Little League	3010	<u>+</u>	40	3252 3151
Route 44 S7 Locus 2	3010	<u>+</u>	90	3272 3074
Middleborough Little League	2990	<u>+</u>	70	3322 3076
Middleborough Little League	2870	<u>+</u>	270	3367 2746
Middleborough Little League	2840	<u>+</u>	140	3082 2843
Muttok-Pauwating	2600	<u>+</u>	30	2753 2730
Route 44 S8 Locus 1	2520	<u>+</u>	60	2600 2495
Middleborough Little League	2460	<u>+</u>	120	2545 2408
Route 44 S6 Locus 2	2350	<u>+</u>	50	2440 2331
Middleborough Little League	2200	<u>+</u>	100	2343 2046
Muttok-Pauwating	2200	<u>+</u>	130	2343 2046
Middleborough Little League	1940	<u>+</u>	120	2000 1713
Muttok-Pauwating	1420	<u>+</u>	120	1414 1244
Middleborough Little League	1315	<u>+</u>	260	1416 955
Middleborough Little League	1130	<u>+</u>	100	1130 955
Muttok-Pauwating	1090	<u>+</u>	100	1125 915
Muttok-Pauwating	990	<u>+</u>	110	975 772
Muttok-Pauwating	916	<u>+</u>	120	928 723

Middleborough Little League	790	±	70	749 667
Read Company	790	±	65	749 667
Muttock-Pauwating	790	±	120	768 646
Muttock-Pauwating	740	±	110	749 627
Muttock-Pauwating	690	±	110	691 553
Route 44 S3 Locus 2	690	±	40	673 646
Muttock-Pauwating	660	±	20	586 566
Muttock-Pauwating	660	±	20	586 566
Muttock-Pauwating	620	±	130	677 517
Muttock-Pauwating	570	±	20	623 602
Muttock-Pauwating	530	±	100	570 495
Muttock-Pauwating	500	±	100	582 460
Muttock-Pauwating	490	±	130	568 432
Muttock-Pauwating	300	±	220	513 256

Figure 16A.1: Absolute Dates from Middleborough Sites

There are some gaps in this occupational sequence at the site, notably from ca 8500 – 7500 b.p., from ca 5000 – 4500 b.p., and subsequent to ca 650 b.p. (all calibrated). During the latter two gaps, occupation may have shifted to other sites in this part of the town, specifically to Wapanucket during the latter half of the Late Archaic period and to Muttock-Pauwating in the last centuries of the Late Woodland period. This is an impressive record of long-term occupation unparalleled by any other sites in the town; and matched in the 15 km radius catchment area only by Annasnappet Pond, whose 30 calibrated dates range from ca. 9500 – 220 b.p.

- B. Important to the lives of important individuals in American history. This relates only to events in the lives of those persons which were significant to their biographies.

Since we are rarely able to know the names of any individuals who lived prior to European contact, Criterion B is not relevant to most indigenous people's sites. However, George Shaw was an important local entrepreneur in Middleborough, and the recoveries from the site have shed some light on his late 19th – early 20th century industrial operation and his ambitions for its expansion. Admittedly, however, the Shaw factory site itself is beyond the area of the excavation.

- C. Representative of important trends in American history, or a unique site, such as the work of a master. Sites may be considered either unique or representative of trends for each defined period of the pre-European or post-Contact sequences, and also at the national, state, or municipal level.

As shown in Chapters Seven and Thirteen, the overwhelming evidence for ceremonialism at the Little League Site makes it absolutely unique, not only in Middleborough, but

throughout the entirety of southern New England, if not even for a broader area. No other site has produced such large quantities as well as varieties of ceremonial objects, including painstones (graphite, hematite, and limonite), polished pebbles, pecked pebbles, stone rods, pendants, and crystals. These recoveries provide a unique perspective into indigenous non-mortuary ceremonial and trade activities which have received little attention previously in the published literature.

In addition, as noted under Criterion A, only one other site in Middleborough (Wapanucket-8) provides cultural information from the Early and Middle Archaic periods and from the first half of the Late Archaic period which are verified by absolute dating. As noted in Chapter Seven, the presumed diagnostic artifacts of the Middle Archaic period (Neville, Neville Variant, Stark, and Merrimack points) are also found in securely dated contexts of subsequent periods – including at the Little League site itself. Within the 15 kilometer radius of the catchment area, only five other sites (Annasnappet Pond in Carver; Double P and Bassett Knoll in Raynham; and Plymouth Street and Titicut in Bridgewater) have radiocarbon dates in this range. This makes the site unique for the Middle and early Late Archaic period in Middleborough, and nearly unique for all three periods in its region. Only two other sites in the catchment area described in Chapter Fifteen, Titicut and Wapanucket-8, have evidence of all twelve of the functions documented in Chapters Twelve and Thirteen. In addition, four tool types found at the Little League site (Alsop Meadows and Poplar Island points, pendant blanks, and Herkimer diamonds) are so far not documented from any other sites within the catchment area, which includes all of the town of Middleborough and beyond. Herkimer diamonds, in particular, have not been reported from any other sites in Massachusetts. Thus, a case can be made at both the local and state level for inclusion under Criterion C.

- D. Capable of yielding information important to the science of archaeology. The Little League site has the highest number of pre-Contact recoveries of any site within the catchment area (228,740). The only other site which has recoveries in this order of magnitude within the catchment area is Annasnappet Pond (101,600 recoveries), a site which was deemed eligible for nomination to the National Register of Historic Places. Yet, as noted in Chapter Five, only 1.9% of the remaining area of the Little League Site has been excavated. If the recovery rates from the excavated area are extrapolated to the remaining unexcavated area, it would be expected to yield approximately 1,100,000 artifacts and 815,000 flakes in undisturbed contexts in the remaining undisturbed B zones at the site. In addition, it may be predicted that there are approximately 400,000 artifacts and 725,000 flakes in the remaining unexcavated A3 zones, and 5,000 artifacts and 57,000 flakes in the C zones. This extraordinary amount of material would undoubtedly yield much information important to the science of archaeology.

In conclusion, the Middleborough Little League Site possesses sufficient remaining integrity, and it clearly meets three of the criteria to qualify it for nomination to the National Register of Historic Places. National Register Nominations often take considerable time to process, so I am recommending to the

Town of Middleborough's Historical Commission that they enact a moratorium on all development at the site during the time while the nomination is being evaluated. If the site is accepted as eligible for the National Register, any proposal to alter it significantly thereafter would require a Memorandum of Agreement between the Town, the proposed developer, and the Massachusetts Historical Commission. This Memorandum would have to include either a site preservation plan or a commitment to support additional archaeological work at the Data Recovery level, to extract a larger sample of the cultural material, outside of the area of the 1999-2002 Data Recovery area. The preservation plan could include mitigation measures such as site avoidance, or site burial under sufficient fill that any construction would not impact the undisturbed deposits. A new Data Recovery operation would probably be very costly in terms of time and resources, and this should serve to discourage the Town from permitting any further damage to the site.

B. Digging in the Field of Dreams

In his introduction to my *Stone Prayers* volume (2019a), Black Eagle Sun, a Nipmuc elder, called for an "affective archaeology" in which archaeologists allow themselves to experience their sites, not merely with the analytical tools of our trade, but also emotively and intuitively. Asking for non-Native archaeologists, whose training has been in the scientific method, to shift to a more intuitive mode of perception is admittedly a radical idea, because our training calls for us to be detached observers, not participants in the phenomena that we study. Despite this academic bias towards the strictly rational, my conversations with colleagues over the years show that it is not all that unusual for us to have interesting anecdotes to tell about our impressionistic experiences of our sites, though they are ones which we would very rarely presume to put into print. However, as I am at the end of my career in the field, having been in the trenches (literally!) for over 50 years, I think that I can be permitted the liberty to do this without fear of serious repercussions. So, at the conclusion of this volume, I ask readers to indulge me as I delve into a subject which many of my professional colleagues might find uncomfortable introducing into a site report.

The title of this book has been chosen deliberately, and not merely for its association with the title of the well-known baseball film, which has been adopted by the Middleborough Little League as its logo (see Figure 16C.1). Since 1992 – four years before the commencement of excavation at the site – I have carefully recorded all remembered dreams as a part of my regular morning discipline of self-examination and meditation. Starting in 1997 – the year after the initial Locational Survey at the site – I have been affiliated with the International Association for the Study of Dreams (IASD), an organization which includes all facets of study of this subject, from the work of quantitative researchers at sleep laboratories and in university graduate programs, to clinical psychologists and social workers, to the cultural practitioners of the sacred who still persist in indigenous cultures, to the neo-shamans from Western cultures who have sought to replicate their experiments – as well as hundreds of ordinary people in many professions who simply have an interest in dreams. With the exception of 1998,



Figure 16B.1: Signboard at the Entrance to the Site

I have attended all of this organization's annual conferences, and presented papers and workshops on dreaming at most of them – often drawn from my own dream experiences. I served as conference host at Bridgewater State University for the 2006 conference. At the 2002 conference, which was held at Tufts University, I presented a paper with the same title as this book, in which I shared some of my experiences in dreaming about the site, and I also led a tour of the site for conference participants. In addition, I have taught a Culture and Consciousness course at Bridgewater State University several times, in which students were encouraged to keep dream journals and in which we engaged in six dreamwork sessions in the course of the semester. Each time, I have conducted the final dreamwork session at the stone structures of the South Brook-13 site on campus, to allow students to experience what dream researcher Robeert Bosnak (1996) refers to as the *genius loci* of a sacred place.

There is an obvious symbolic connection between dream interpreters and archaeological fieldworkers: both of them dig down to discover hidden contents. The psychologist C.G. Jung, in his autobiography (1965), stated that, had he had his life to live over again, he would have wanted to be an archaeologist. Since Sigmund Freud's seminal introduction, *The Interpretation of Dreams* (1913), dream interpretation has grown into a thoroughly reputable field of study, with its own professional journals, methodologies, laboratories, and research tracks in major universities around the world.

Psychologists have proposed several theoretical explanations relating dream content to waking life. Freud, himself, thought that dreams represented wish-fulfillment and contained contents lodged in the unconscious which would be unacceptable to express in waking life – especially sexual imagery. Jung (1969a) considered this perspective too limited, and was more interested in the relationship between dream imagery and mythological images, both of which he considered to derive from an archetypal collective substrate of the unconscious which is common to all humans at all times. Another popular view, the Continuity Hypothesis, suggests that dreams contain elements drawn from recent waking experience – what Freud (1913) termed “day-residue”. Numerous experimental studies have shown that many dreams contain content of this sort (e.g. Schredl 2003). One of the more important

contributions to the field is Gestalt Theory, as championed by Fritz Perls (1970). It concentrates on the emotional content of the dream, and considers all of the characters and features of a dream to be the dreamer's projections, even including the scenery. Another more recent theoretical perspective is that dreams evolved as adaptive mechanisms in early hominins to allow for the rehearsal of simulated threats or difficult social situations (Revonsuo et al. 2015), to assist the dreamer to prepare for prospective future issues. A more reductionistic approach, the Activation Synthesis Theory, simply dismisses dreams as nothing more than random firings of brain neurons (Hobson and McCarley 1977).

There have also been a number of anthropological approaches to dreams. Early efforts in the subfield of psychological anthropology (e.g. Tyler 1958) were strictly etic in their approach, adopting a Euro-American perspective on dreaming in "primitive" cultures rooted in social Darwinism which was largely negative and dismissive. Mid-twentieth century attempts to present a more emic perspective by Kilton Stewart (Domhoff 1990) and Carlos Castaneda (DeMille 1976) are colored by claims of misrepresentation, if they are not outright spurious. However, more recently a number of cultural anthropologists have adopted a more nuanced, emic approach. Barbara Tedlock, herself raised in an Ojibway tradition which values dreaming as potentially prophetic, has led the way with insightful ethnographies of dreaming traditions in several indigenous cultures of North (2004) and Central America (1992). She has affirmed that the frequent claim of traditional cultures that dreams may be predictive of future events as well as reflective of past and present ones is borne out in her actual experience. More recent researchers have been motivated by this theoretical shift to allow their own dreaming within ethnographic settings to color their perceptions of the cultures under study; for example, Michele Stephen's unsettling dreams during her apprenticeship to a Mekeo Man of Sorrow (1995) or Roger Ivar Lohmann's insightful studies of Asabano dream traditions, mingled with his own dreams while in the field (2010). These investigations have at the very least emphasized the value of appreciating dreams as sources of wisdom, not only for the cultures which have retained active dream traditions, but for the ethnographers as well.

However, nearly all of these studies have been within the subdiscipline of cultural anthropology. Very few archaeologists have contributed in a meaningful way to the debate. I would cite Ryan Hurd's description of his own lucid dreams when attempting to interpret petroglyphs on a pre-Contact Nicaraguan island site (2011), and Paul Devereux's experiments with subjects dreaming in sacred spaces (2013) – an experimental protocol which I have had the privilege to replicate with my own dreaming (2011), as well as with my Culture and Consciousness students. Hurd's account must be regarded as anecdotal rather than systematic, while Devereux's did not involve long-term longitudinal studies of his subjects. I suspect that the reluctance on the part of archaeologists to involve themselves in the appreciation of dreams derives in part from the way in which we are trained as objective observers of the past, with an emphasis on quantitative evaluations of data (e.g. Binford 1962), as well as the fact that dreams are essentially irretrievable from most archaeological sites – unless we discover texts (e.g. Hoffman 2004c) or pictorial representations (e.g. Clottes and Lewis-Williams 1998) of them. This is obviously out of the question for most sites of non-literate societies in Northeastern North America, though at least one researcher, Edward Lenik, has pushed the envelope a bit in his interpretations of indigenous petroglyphs and pictographs in the Northeast based on surviving folklore (2002). However, he has not related these images to dreaming.

I consider it to be unlikely that any one of these theories can account for all dream experience, and the discussion below provides documentation for this ambiguity. Despite Tedlock's (1981) critique of the use of statistical methods in dream studies, my approach in this chapter is largely and deliberately quantitative, just as it has been throughout this volume.

While dream recall frequency varies considerably from person to person, it is estimated on the basis of EEG readings taken under controlled conditions at sleep laboratories that almost everyone experiences at least five dream episodes per night (Van deCastle 1994:231-235). Similar to the artifacts at an archaeological site, it is ordinarily unlikely that the total number of dreams experienced during a night will be retrieved. My own dream recall frequency is fairly high, averaging consistently about 1.75 dreams/night since I began recording them. Altogether, since the initial Locational Survey in June of 1996, I have recorded 350 dreams which specifically refer to the Little League Site, out of a total of over 14,000 recorded dreams over the same period (2.5% of the total). The maximum number of dreams in this entire set that I was able to retrieve from a single night was five, and that was only once. Just as it is possible to estimate the total number of artifacts remaining unexcavated at a site based on a representative sample, it may also be estimated that the total number of dreams I actually had during this period would have been around 46,500. If the percentage of them which related to the site were similar to those I recalled, it would result in a total of 1,165 site dreams – of which the set presented here must be considered as only a sample, just as the total retrieval of materials from the site is a sample. However, in both cases the sample is sufficiently robust that it can be considered reasonably representative of the whole. These dreams were spread throughout the entire period of excavation and analysis, as shown in Figure 16B.2:

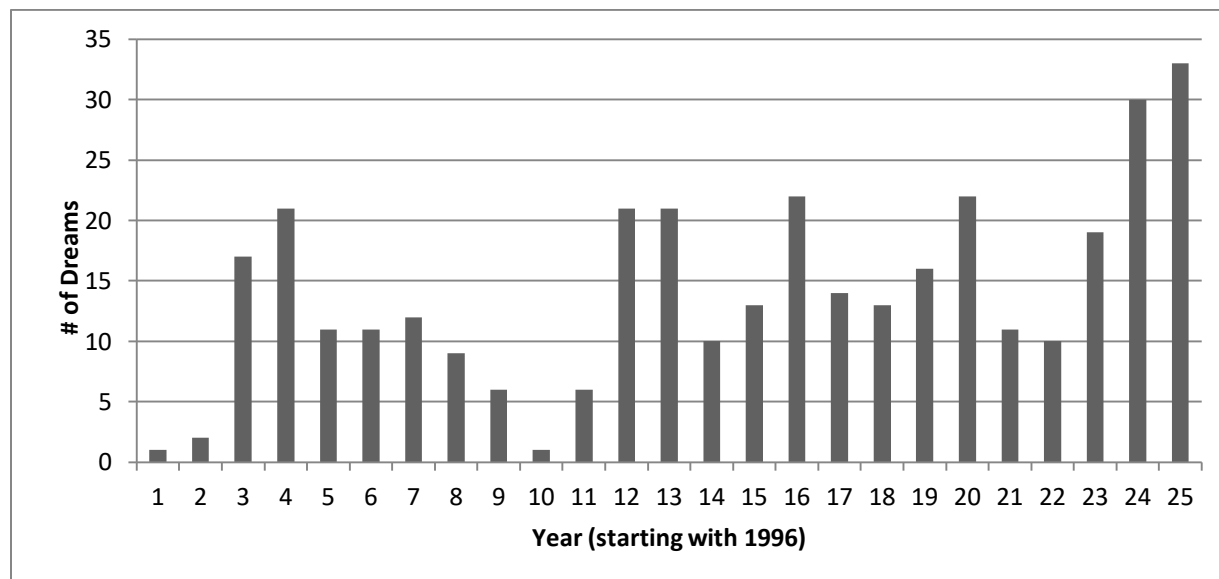


Figure 16B.2: Distribution of Site Dreams by Year

One of the more productive methods of investigation used by dream researchers is content analysis (Hall and Van deCastle 1966). Similar to methods of analyzing archaeological data, content analysis explores the frequency of specific dream contents longitudinally across a dreamer's experience over time, and also compares these contents to the experiences of other dreamers. Large dream databases

have been assembled for this purpose and are available for qualitative and quantitative analysis (Domhoff 2001). Using content analysis, it is possible to explore the relationship of the body of evidence provided by my dreams to the above hypotheses.

First, if the Continuity Hypothesis were correct, it would predict that the frequency of my dreams about the site would correlate to those times when the actual excavation was taking place – for most years, in July and early August. This 6-week period also includes most of the laboratory work done on the recoveries from the site, as this was an important part of the course. Figure 16B.3 shows the results. The number of dreams certainly did peak during the months in which the field school was working at the site. However, 26 of the 65 dreams from August (40.0%) took place after the close of the field school – and the August peak continued in 2002, 2003, and 2020, when no field schools took place at the site. This might reflect a phenomenon I refer to as “dream decay” (2011c) in which the stimulus from waking life continues in dreams for some time after the actual activity has ceased. In addition, dreaming about the site occurred in all months, but there were no dreams recalled during the field seasons in 2001 or 2006. There was also a subsidiary peak in October, with nearly as many dreams as in July, well after the close of the field school in most years.

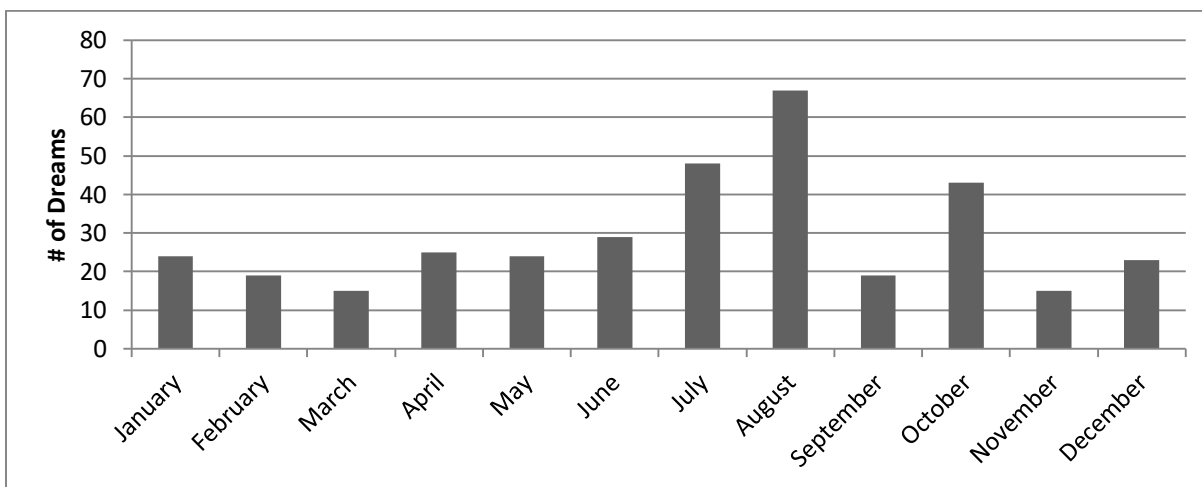


Figure 16B.3: Distribution of Site Dreams by Month

In addition, the Continuity Hypothesis would predict that the objects about which I dreamt should correspond to the objects we were finding at the site. Figure 16B.4 compares the frequency of artifacts found at the site with the frequency of their appearance in my dreams:

Type	# found	# dreams	Type	# found	# dreams
anvil	157	0	pendant	55	0
atl-atl weight	2	0	pestle	96	2
canoe anchor	1	0	petroglyph	2	0
celt	1	0	plummet	3	0
chopper	65	1	projectile point	139	28
core	513	4	polished pebble	9,594	8
crystal	328	18	pottery	23	3
digging tool	25	1	pounding stone	132	0

drill	39	3		preform	198	2
gouge	2	0		rod	5,132	1
grooved weight	2	1		scraper	1,307	8
hammerstone	539	2		sharpening stone	20	1
hoe	2	0		sinew stone	5	0
knife	179	6		smoothing stone	12	0
mortar	13	2		spokeshave	83	0
muller	2	0		trade bead	0	1
notched pebble	10	0		utilized flake	1351	3
nutting stone	58	2		wedge	168	1
paintstone	13,816	9		whetstone	2	0
pecked pebble	280	0		Total	34,356	106

Figure 16B.4: Comparison of Frequencies of Artifacts at the Site and in Dreams

It should be obvious that there is not a great deal of correlation between the two sets. Seventeen of the artifact types found at the site have never appeared in my dreams, and these include some which occurred with moderate frequencies, such as pecked pebbles, anvils, pounding stones, spokeshaves, and pendants. Other commonly found types like rods, utilized flakes, hammerstones, wedges, and preforms have only occurred once or twice in dreams; but projectile points and crystals have shown up very frequently. A Contact period trade bead showed up in one dream, but none have been found at the site – nor is there any evidence of Contact period occupation there. A chi-square comparison between the two sets gave a value of 2,510.43, with 39 degrees of freedom, which yields a probability of correlation of 0.00; the critical value at the .05 confidence interval for this many degrees of freedom is 54.57. This suggests that something else besides continuity is going on.

An orthodox Freudian approach might suggest that projectile points and crystals are phallic in shape, and might be proxies for sexual symbols – but rods and pestles, which appear rather infrequently in my dreams, are even more so. In fact, the sexual symbolism inherent in pestles, including the manner in which local Native women use them, is emphasized by effigy pestles which are clearly carved into phallic shapes (Gardner 1998). A more nuanced approach along this line might reference the emphasis many (especially male) archaeologists place on the finding and typological identification of projectile points, as discussed in Chapter Seven – hence, wish-fulfillment. In fact, in all but 6 of the 28 dreams which contained points, the point types were actually specified in the dream: three Merrimacks, three Levannas, three Small Stemmed, three Jack’s Reef Corner-Notched, two Clovis, two Nevilles, two Squibnocket Triangles, two Atlantics, and one each of Brewerton Side-Notched, Brewerton Eared Triangle, Wayland Notched, Hardaway-Dalton, Mansion Inn, Beekman Triangles, and Vosburgs. There was also one “Dineh” point mentioned, and the content of this dream was that I doubted that the claim for this Navajo artifact was correct. It should also be noted that no Clovis, Hardaway-Dalton, Brewerton Eared Triangle, Wayland Notched, or Mansion Inn points have ever been recovered from the site. Had the first two of these types been found, it would have altered the interpretation significantly, since they are of Paleo-Indian or Late Paleo-Indian age. There were also two dreams in which Paleo-Indian style scrapers were found. As discussed in Chapter Fifteen, there is no evidence for the presence of a Paleo-Indian occupation at the site. The Mansion Inn type is ordinarily found only in burials, which, had we

found any of them, would also have altered the interpretation. The most frequently found point type found at the site, Small Stemmed, occurred only three times in dreams. So, once again, the dreams do not favor either the Continuity Hypothesis or the Wish-Fulfillment Hypothesis.

A more Jungian approach might reflect upon the archetypal significance of hunting activities and an expression of the glamor traditionally attached to meat acquisition, especially for males – and hunting, too, is akin to archaeological investigation, in that one is trying to find one’s quarry in the outdoors. However, in my case this runs afoul of two facts: first, I have been a vegetarian for over 50 years, so meat holds no glamor for me; and second, use-wear analysis done subsequent to fieldwork has shown that almost all of the tools labeled as projectile points in the field were actually used for other purposes than hunting. Jung does, however, have some very cogent things to say about the archetypal symbolism of crystals (1969b), especially axially symmetrical ones, like our Herkimer diamonds, as archetypal symbols of wholeness. Seven of the eighteen dreams about crystals specifically mention Herkimer diamonds. As noted in Chapter Fifteen, no other sites within the catchment area have reported finding them, so they are rare and unusual.

Another way to test the Continuity Hypothesis is to examine the frequency of actions within this set of dreams. Many of the dreams in the set contained multiple scenes, not all of which were related to the site and its contents. After these scenes were excluded from the content analysis, a total of 571 different actions were identified, for a total of 3,939 total actions. Of these, 181 action types (31.7%) occurred only once, and an additional 307 action types (53.8%) occurred no more than ten times. Collectively, these amounted to 39.0% of all the actions in the set. The remaining 80 action types (14.0%) accounted for 61.0% of all the actions. Figure 16B.5 shows the frequency of 55 actions from this set which are specifically related to the process of archaeological survey, excavation, and laboratory work, in descending order of frequency, and compares them with the frequency of these actions in the entire dream database, from the time of the initial survey onward.

Action	Site Total	Non-Site Total	Total
dig/excavate	150	477	627
find	147	3,304	3,451
finish/complete	53	545	598
open	31	734	765
discover	20	615	635
lay out	18	40	58
record	18	18	348
assign	17	117	134
set up	17	529	546
direct	16	454	470
backfill	15	12	27
locate	13	294	307
process	13	40	53
recognize	12	500	512
label	11	72	83

measure	11	60	71
identify	10	207	217
train/instruct	10	364	354
examine	8	106	114
catalogue	7	22	29
survey	7	30	37
calculate	6	67	73
collect	6	140	146
date	6	29	35
scrape	6	38	44
volunteer	6	78	84
sight	5	19	24
supervise	5	45	50
analyze	4	16	20
expose	4	111	115
number	4	49	53
photograph	4	29	33
sift	4	11	15
wash	4	225	103
bulldoze	3	4	7
count	3	108	111
file	3	83	86
investigate	3	116	119
seriate	3	0	3
calibrate	2	1	3
classify	2	13	15
explore	2	93	95
interpret	2	40	42
inventory	2	19	21
profile	2	3	5
streak	2	8	10
weigh	2	13	15
document	1	12	13
map	1	9	10
plot	1	35	36
quantify	1	1	2
repatriate	1	3	4
sample	1	26	27
stake out	1	2	3
Total	706	9,986	10,858

Figure 16B.5: Frequency of Archaeology-Related Actions in Site Dreams

As the table shows, the two most common action types, digging/excavating and finding, accounted for 7.2% of all actions (150 and 147, respectively). These, of course, are closely related to the archaeological process, and would tend to support the Continuity Hypothesis. Other activities common to archaeological work were far less common. Collectively, these accounted for 409 actions, or 10.3% of the total. It should be obvious from the table that some of these actions were much more frequent in the set than they were in dreams outside of it. A chi-square test comparing the frequencies of these actions within the set to their frequency in my dreams not related to the site give a value of 1,279.79 for 54 degrees of freedom, which has zero probability of correlation at any value of p (at .05 = 72.15).

Other action types unrelated to archaeology were quite common in my other dreams. The 25 remaining common actions in site dreams are shown in Figure 16B.6, also in descending order of frequency. All of them are more common than all but the three most common of the archaeology-related actions. Altogether, these 25 actions comprise 32.0% of the total. It will be noted that the totals in non-site dreams are almost all much more frequent than in the corresponding column in Figure 16B.5:

Action	Site Dream Total	Non-site Dream Total
tell	110	3,840
show	86	1,928
come	77	3,461
see	73	4,047
ask	71	3,658
take	63	3,622
want	62	2,657
say	61	3,290
need	59	1,637
work	59	1,071
look	57	2,278
give	53	2,568
make	50	2,783
use	50	2,303
think	48	2,224
know	45	2,704
try/attempt	43	2,559
put	41	1,770
realize	37	1,543
leave	36	2,223
bring	35	1,462
agree	34	1,386
return	33	1,701
start	32	1,246

Figure 16B.6: Frequency of Non-Archaeological Actions in Site Dreams

A chi-square test between these two sets provided a value of 134.52, still well above the critical value of 36.42 for 24 degrees of freedom, but far lower than the value for archaeological actions. This further suggests that something other than continuity was going on in these dreams.

Turning to Revonsuo's Threat/Social Simulation Hypothesis, there have been nine dreams in which threats to the site have been featured. Five of these related to construction activities which have destroyed, or which threaten to disturb site contexts. Three referred to possible vandalism, while one dream referred to the presence of ticks at the site, some of which got on my arm. Since this area of southeastern New England is definitely one in which Lyme Disease is prevalent in the warm seasons of the year, I always advise students to take precautions to prevent contact with the deer ticks which spread it, and I apply those precautions myself. This has successfully allowed almost all of us to avoid exposure to Lyme Disease. As noted in Chapter Four, vandalism has not been a serious problem at the site. While construction has taken out about 40% of the estimated original site area, all of it took place prior to the 1999 field season; yet all but one of the construction threat dreams followed the 1999 field season. To be sure, subsequently there have been occasional suggestions from the Little League of plans to develop the site further, but none of them has come to fruition over the past 20 years, and as noted above it is to be hoped that nominating the site to the National Register of Historic Places will preserve its remaining contents in perpetuity. If my dreams were intended to prepare me to face the threats of construction and vandalism, they did not do so very often; nor did those threats materialize.

Potentially more relevant to this data set is the more recent idea that dreams might help the dreamer to rehearse for challenging social situations (Tuominen et al. 2019a, 2019b). The social situation of my work at the site appears in a total of 105 dreams about the field school itself, 29 dreams about surveying in new units at the site, and 48 dreams set in my lab or at my computer, analyzing the material found there. The field school dreams are by far the most common in the set (30.0%) and there is one very peculiar feature about the timing of them: a total of 23 of them (21.9%) are set on the first day of fieldwork. Only two of these dreams, both from 1999, occurred during the time of the field school itself, as shown in Figure 16B.7:

Month	1999	2000	2007	2009	2010	2011	2012	2013	2015	2016	2018	2019	2020	Total
January					1					2	1			4
February					1							1		2
March				2		1								3
April		1				1					1		1	4
May			1						1		1			3
June									1					1
July	2				1			1						4
August							1						1	2

Figure 16B.7: First Day of Field School Dreams by Month

The remaining July dream was from the week before field school began in 2015, and the August 2012 dream was from after it ended. Thus, with only three exceptions, these dreams were all anticipatory of the coming year's field school – and it is striking that none of them was dreamt in the last four months

of the year. By contrast, the eleven dreams about the last day of the field school tended to be in the latter half of the year, as shown in Figure 16B.8:

Month	1999	2000	2008	2009	2011	2013	2018	2020	Total
July				1	1				2
August		1	1				1		3
September						1			2
October								2	2
November				1					1
December	1								1

Figure 16B.8: Last Day of Field School Dreams by Month

The July and August dreams were within the period of the field school itself, though the August ones were near its close (cf. the Continuity Hypothesis). The remainder were clearly retrospective, as the First Day dreams were prospective. This trend also continued into 2020, when there was no field school, possibly further evidence of dream decay.

However, contrary to the Social Simulation Hypothesis, preparing for field school is by no means a novel or very challenging activity for me. I have conducted field schools most summers since 1974, either with volunteers, students, or a combination of the two groups. My only concern – realized in the 1997, 2003, and 2004 seasons – was that there might be insufficient numbers of students enrolled for the field school to run. This is purely an administrative decision, based on what the university would have to pay me to run it. Some summers I have opted to do this on a pro-rated basis per student; and in 2016 the field school was shortened from five to three weeks due to low enrollment. But underenrollment was not the primary concern of most of these dreams. There were five dreams in which the number of excavators who showed up on the first day was smaller than I expected, but only in two cases less than six – the minimum for a summer course – and there were also four dreams in which the numbers were greater than I expected, so much so that I wasn't sure I'd have enough field equipment for them all. Had there actually ever been overenrollment in the field school, this would have been a real problem, for the reason stated in the dreams, both in terms of available field equipment and the burden of keeping track of recoveries from such a productive site without filling a paid position for a registrar -- all within a very limited budget. So these dreams were certainly not examples of wish-fulfillment; they were closer to nightmares! This suggests that while some dreams were certainly anticipatory, they were not often "rehearsals" for a stressful social situation.

The Social Simulation Theory also predicts that dreams are likely to contain more social interactions than waking life, and that they will focus upon individuals who are emotionally more important to the dreamer, especially in the dreamer's current waking life (Tuominen et al. 2019a, 2019b). The overwhelming majority of dreams in this set of 350 featured students – a category not mentioned in either of the above articles: 82 named in 138 dreams, 154 unnamed. A second large category consisted of professional and amateur archaeological colleagues: 51 named in 111 dreams, 37 unnamed. Kin and friends appeared in only 29 dreams. Non-archaeological colleagues and associates appeared in 21 dreams. Other persons appeared in 24 dreams for named, 129 for unnamed, and there were 41 dreams

in which I was the only character. The latter comprise only 11.8% of the total, which does suggest a high degree of social engagement in these dreams, as predicted by the theory – but not 100%.

Another peculiarity in this set is that, while 58.5% of the named students appeared in dreams either in the year they were in the field school or the year following, the remainder were brought back from further in the past, in nine cases from more than 15 years prior to the dream. The average gap for these revenants was 5.3 years. Six of the students mentioned in dreams never did archaeological work with me at all, and are not included in this average. Two of the named students are unknown to me, and are also not included. While I did maintain contact with 16 of the 32 former students who appeared in later dreams, the other 16 (50.0%) were students I'd been out of contact with for quite some time when I had the dream. It does not seem that their appearance in dreams could relate to maintaining social networks, as they certainly were not persons of emotional importance to me at the time of the dreams.

A similar time lag applied to the 51 named amateur and professional archaeological colleagues who have appeared in my dreams, though a much larger percentage of them (80.4%) were persons who had never visited the site, let alone participated in the excavation. Only six of the ten who did participate or at least visited the site appeared in dreams during or shortly after the time they worked at the site, and two of those also appeared in dreams long after their participation -- both being persons with whom I maintained close relationships thereafter. At least six of the members of this group were deceased at the time I dreamt of them. The average gap from the time they last visited the site or dug with me to the time of the dream was much wider than for students, 11.6 years.

There were also fourteen non-archaeological colleagues who appeared in 16 dreams, only two of whom had ever visited the site. Among kin, my wife appeared in seventeen dreams, and she certainly has visited the site; the other eleven persons, in thirteen dreams, have not. The seventeen other named persons included a number of actors or their roles, government officials, and historical figures, and none of them have visited the site. Some of them were identified only by first names, and I have no clear idea of who they were.

The many unnamed persons included members of various professions and ethnicities, as well as the rather indefinite “men” (seventeen cases) and “women” (seventeen cases), and the even more indefinite “someone” (23 cases). None of the other unnamed figures showed up in more than three dreams. In almost all of these cases, I have no idea whether or not any of these persons ever visited the site or dug there. These data suggest that while some of my dreams may have been devoted to the need to establish or maintain social networks, especially with my current or recent students, many of them did not – especially the 11.8% of the dreams in which I was the sole character.

Gestalt Theory, as noted above, concentrates upon the emotions within dreams, and posits that this is what dreams are mostly about (e.g. Hartmann 2014). However, slightly more than a third of the dreams I recorded (33.8%) which were set either at the site or in my lab were completely devoid of emotional content. This dream, from August 27, 1998, will serve as an example:

I am instructing a group of high school students in how to catalogue bone and quartz steep-edged scrapers excavated at the Middleborough site.

These dreams also provide a challenge to Jeremy Taylor's blanket statement that "all dreams come in the service of healing." (1998) Without a doubt, some of the dreams in the set of 350 did "come in the service of healing", but not all, especially not those with no emotional content – and it would take a particularly contorted logic to force these dreams into Taylor's model. Like the above example, many of these emotionless dream records were very short. The average recorded word count for emotionless dreams was 92.25, while that for dreams in which emotions were registered was on average more than twice as long (186.61). The longest emotionless dream had 341 words, and only twelve of these 160 dreams (7.5%) had more than 200 words, while nine (5.6%) had 25 words or less. The shortest dream had only seventeen words. The longest dream containing emotions had 1,115 words, and 67 of these 190 dreams (35.3%) had more than 200 words. The shortest of them had 26 words.

Studies have shown that dreams devoid of emotion are more likely to occur in portions of the sleep cycle which are not characterized by rapid eye movement (Non-REM sleep) (e.g. Solms 1997), or during earlier, shorter REM episodes during the night (Van deCastle 1994:233). None of my dreams about the site took place in a sleep lab, so I can't determine whether any of them were Non-REM. I also did not record the times at which dreams took place in the course of the night, but when multiple dreams were recalled from the same night I can at least specify the rank order in which the non-emotional dreams about the site occurred. This is shown in Figure 16B.9:

rank:	1st	2nd	3rd	Total
of 1	48	X	X	48
of 2	42	26	X	68
of 3	16	11	10	37
of 4	2	2	3	7
Total	108	39	13	160

Figure 16B.9: Order in Which Non-Emotional Site Dreams Occurred

The position of the 48 emotionless dreams which were the only ones recorded for that night obviously cannot be determined. If these are subtracted from the table, the number of emotionless dreams which occurred first in the night (60) is only slightly greater than those which occurred later in the night (52), which suggests that the lack of emotion was not closely related to the timing or duration of REM periods.

Figure 16B.10 provides a tabulation of the emotions which were registered in these dreams. Because Gestalt Theory proposes that every character in a dream is an aspect of the dreamer, all emotions are included, whether they were ones which I felt as the dreamer or if they were expressed by another character in the dream. It was certainly the case that the same dream could contain several emotions, and could include switches from positive to negative emotions or from negative to positive emotions. This accounts for the fact that the totals below exceed the total number of dreams in the set.

Negative Emotion	#	Positive Emotion	#
Ambition	1	Anticipation	3
Anger	14	Approval	3
Being Hassled	1	Attraction	5
Being Stuck	4	Beauty	3
Boredom	2	Confidence	1
Brusqueness	1	Curiosity	1
Complaint	14	Eagerness	2
Concern	10	Elevated Mood	2
Confusion	7	Encouragement	2
Criticism	3	Enjoyment	1
Danger	8	Excitement	8
Demand	4	Friendliness	5
Difficulty	16	Goodness	17
Disappointment	9	Hope	11
Distress	14	Impressed	8
Doubt	4	Intuitive	2
Error	22	Love	5
Failure	1	Loyalty	1
Frustration	13	Patience	2
Incompleteness	26	Pleasure	12
Insistence	3	Promise	3
Lack of Care	1	Relief	6
Offense	1	Satisfaction	8
Opposition	3	Success	9
Problem	13	Surprise	15
Sadness	3	Trust	1
Shock	3	Upbeat Mood	1
Sinister	1	Welcome	3
Skepticism	11	Wonder	13
Suspicion	9	Total	153
Trouble	1		
Unmerciful	1		
Warning	4		
Total	228		

Figure 16B.10: Emotions in Site Dreams

Many dream researchers (e.g. Domhoff 2001) have commented on the prevalence of negative emotions in dreams. Comparing the totals of negative and positive emotions in Figure 16B.10, it certainly seems that this was the case with this set of dreams: the negative outweigh the positive by a factor of almost 1.5:1. However, as shown in Figure 16B.11, emotionally neutral dreams equaled or exceeded the

dreams with positive emotions in most years. The sum total of non-negative emotions (positive plus neutral) exceeds that of the negative emotions by a similar factor of 1.5:1. It should be noted that the emotions of fear and panic are absent from the above table. None of these dreams could be considered nightmares, and in fact my nightmare frequency in general is very low. There were only two lucid or semi-lucid dreams – in which I became aware during the dream that I was dreaming – recorded in the set. In general, I do not have many lucid dreams.

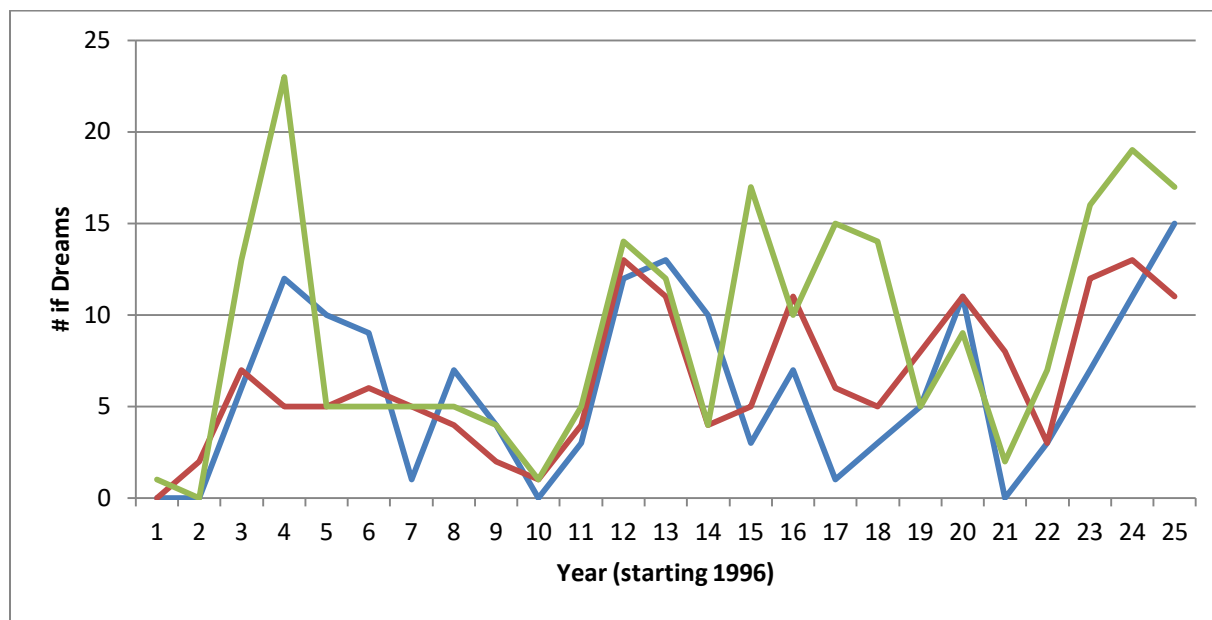


Figure 16B.11: Positive (blue), Neutral (red), and Negative (green) Dreams about the Site

It should be noted that the most common negative emotion in these dreams was a sense of incompleteness – in most cases, these were dreams of excavation units which had not been completed, especially at the close of the digging season – as might be predicted by the Continuity Hypothesis. However, because in Gestalt Theory the setting itself can be symbolic of the emotional state of the dreamer, it is possible that these dreams were also portraying “unfinished business” in my waking life, for which my dreaming mind chose the site as a symbol. This may also be expressed by the second most prominent negative emotion, errors – most often, my own errors in laying out the excavation units or errors made by excavators. There actually were some errors in laying out the units, especially from the Fall 1996 season, as we discovered in 2015 when we returned to the Second Terrace. I believe that I have resolved the impossible square numbers in the analysis, but as the units cannot be relocated I cannot be absolutely certain about this. From a Jungian standpoint, this “unfinished business” is likely to reflect my archetypal Shadow, as in Jungian psychology (1969) the Shadow contains the imprint of the negative side of the psyche, including the mistakes and shortcomings to which we are all subject from time to time. In addition to Shadow work, there have also been a number of dreams which featured Anima figures, projected onto female students to whom I was attracted. And there was one dream, from August 14, 2000, which quite literally featured what Jung (1969a) called the “archetype of the Self”:

I show three stone tools that were found at my site to Russell Gardner, the Wampanoag Tribal Historian, at his home. He brings out three tools that match these perfectly -- they are the same shape and appear to be made of the same materials. It's possible that they were made by the same person. However, when I look closer, I see that one of his tools is made of wood. I ask how it's possible for him to have known that my tools would match his. A voice says, "Simple: he's the Wise Old Man."

The most common positive emotions were a sense that things were good – a reversal of the “error” emotion – and surprise, usually upon finding something unexpected during excavation.

This brings us to the last of the psychological theories, the Activation Synthesis Theory, which represents one pole of an old debate about the nature of mind. Reductionists like Hobson consider the mind to be an epiphenomenon of brain activity; that is, that everything which takes place in what we term the mind is the result of electrochemical reactions in the brain. Dreams, as manifestations of mental activity, are considered to be no more than the result of random firings of brain neurons, and consequently have no meaning. It must be stated that Hobson has somewhat revised his extreme position on this topic; he more recently (2002) stated that they are the result of chaotic firings of brain neurons, which is actually rather dramatically different if one follows Chaos Theory (Gleick 1998). As Jeremy Taylor observed,

The argument that dreams are “meaningless” is like saying that simply because I don’t speak some particular foreign language, those who do speak it are mouthing gibberish and that it is a waste of time (or even potentially “damaging”) to try to understand them. (1998:6)

Other researchers, for example David Chalmers (1996), argue the opposite position, that the brain is an epiphenomenon of a disembodied Mind, and consequently dreams are inherently very meaningful. Jeremy Taylor was obviously among those arguing for this position. It is also in harmony with many of the world’s philosophies and cultural traditions, particularly Hindu thought, all of which posit the existence of a disembodied source of all thought, whether or not it is named as a deity.

There does not seem to be any easy way of reconciling these two polar opposites, except perhaps to suggest that some dreams are more meaningful and others are more meaningless – or even, that some parts of individual dreams are more meaningful than others. For example, the tendency for my mind to call up past characters with whom I am no longer in contact into later dreams certainly does seem to have a random aspect to it. But as noted above, those characters only appear in a minority of dreams in this set.

If the Activation Synthesis Theory is correct, it would seem unlikely for dreams to be very specific and accurate as to details. We have already seen that the majority of my dreams about projectile points are specific as to type, and that most of these types are ones which have actually been found at the site. The majority of the 73 dream references to lithic materials are also both specific and accurate as to both material and color, as shown in Figure 16B.12:

Material	Black	Brown	Clear	Green	Grey	Maroon	Pink	Red	Tan	White	Total
Argillite				1	2						3
Arkose					2						2
Chalcedony						1					1
Chert		2					1	1		2	6
Felsite	4				3	1	1	2			11
Granite					1		1				2
Graphite	3										3
Hematite								4			4
Hornfels	1										1
Quartz			7	1			1			26	35
Quartzite					1		1		1	1	4
Steatite					1						1

Figure 16B.12: Frequency of Lithic Materials in Site Dreams

These dreams referenced all of the commonly found lithic materials at the site, with the exception of limonite and granodiorite. Quartz, especially white quartz, predominates in the dreams, as it does at the site. All of the colors of materials appearing in the dreams are also matched by actual artifacts and flakes of those materials which have been found at the site – though the dreams did not necessarily occur anywhere close to the time that the artifacts in question were found. This provides some further support for the Continuity Hypothesis, and their specificity argues against randomness.

In addition, there have been 41 dreams which are specific as to where on the site they are located, in 27 cases giving either the square number or feature number. The remainder are at least specific as to on which of the three terraces they are located. Some of these dream locations are not paralleled by actual excavated units at the site; however, they are all very specific.

There were eight dreams which provided radiocarbon dates from features excavated in the 2006, 2007, 2008, 2017, and 2019 seasons, as shown in Figure 16B.13. One of these dreams, about the problematic 2017 dates from Feature #221, was clearly retrospective, as I had it after the two dates from that feature were received from the lab, but the others were all prospective. While my dreaming was not always an accurate predictor of these dates, it did provide the ages of the 2007 dates from Features #98, #99, and #102 in their correct chronological order, and the dream dates for Features #99 and #123 were within their 1σ ranges, while that for Feature #111 was within its 2σ range. Even if they were not always reliable predictors of age, as most especially in the case of Feature #226, these dreams were nevertheless much more specific about the ages than would be expected from the random firings of brain neurons.

Feature #	Actual Date (B.P.)		Range	Dream Date		Range
83	3240	\pm	140	1610		n/a
96	2200	\pm	100	3600		n/a
98	8060	\pm	200	6000		n/a

99	2870	±	270	3250	±	80
102	3850	±	140	5700	±	100
111	1130	±	100	900		n/a
123	2460	±	120	2600		n/a
226	6360	±	220	11010	±	110

Figure 16B.13: Dreams as Predictors of Radiocarbon Ages

The most intriguing of these dreams was from a time in 2007 when I was awaiting the results of radiocarbon dating from Features #83 and #96:

A man brings me a letter which gives the results of radiocarbon dating at the Little League site. One of the 2 dates is around 1600 BP, the other around 3600 BP. I am gratified that these closely match my expectations. However, the dates are from the opposite features than I would have expected. I wonder if the lab made a mistake and mixed up the samples. The man points out the detailed description of each sample, and this shows that they did not mix them up. The sample from Feature #96 is correctly described as being from large chunks of wood. I will just have to accept these dates.

I titled this dream “Reversed Dates”, and as Figure 16B.13 shows, both of them were somewhat accurate for the opposite features in question. However, as described in Chapter Fourteen, the dates from Feature #221 came back very disparate, with uncalibrated means around 6100 and 3600 B.P. The lab was unable to provide me with any recommendations as to which was the more accurate date, and – as in the dream, I have had to accept both dates. What is even more intriguing is that the dream had the first two digits of the first date transposed – very appropriate for the title of the dream!

It could be the case that the dreams which were somewhat predictive of the radiocarbon ages were lucky guesses, perhaps based upon my knowledge of the site and of the local chronological sequence. I will leave it to the reader to decide whether or not these dreams were truly predictive in the sense that recent anthropological theory suggests.

These prospective or predictive dreams are part of another class of dreams, which suggest that they may have been much more than mere chance. Many cultures around the world have traditionally viewed dreaming as a means of accessing information not available to the conscious mind about the world, including predictions of the future (Hoffman 2019c). In addition to the dreams with radiocarbon dates, I have had a few predictive dreams which relate to finds at the Little League Site. These are, of course, anecdotal and need not be taken as concrete evidence of dream precognition, but they do at least make for interesting stories. The first of these is from the time of the 1998 field school:

I go back to the site on a Saturday, when no one else is there, and begin digging in the square of Julie Fay. I find a long, cylindrical dark grey stone extending from the east wall, the entire 50 centimeter length of the square and beyond. I pull it out -- it is a huge pestle about 4 feet long, one end of which has been crudely carved into the shape of a head -- just lines for the mouth, nose, and eyes are indicated. It is made of an unusual dark grey stone. This is a magical implement which I will use as a staff on my journey to the Robbins Museum, where our artifacts are curated.

This dream was from a Saturday night, and the location was very specific: it was unit S24W10, on the Third Terrace, which was in the process of being excavated by the student mentioned in the dream. It would, of course, be entirely against archaeological protocols to remove an artifact in this way! I brought this dream the next day to the monthly dream study group to which I then belonged, and unsurprisingly I got some Freudian interpretations of the big pestle from the other participants! But on the following Monday I received a letter in the mail, unexpectedly, from Jeb Bowen (1998), a colleague of mine in western Ohio. He had been contacted by a local farmer who had found a strange object in his field: a large grey stone pestle, about 4 feet long, with an eye, and possibly a nose, crudely carved into one end of it. He stated that the stone of which the pestle was made was definitely not local, which triggered his curiosity. He enclosed a photograph and wanted to know if I had ever seen anything like it. His letter had been in the mail at the time I had the dream. As it happens, I determined from the photo that the carvings in the stone were recent; I could see that the scars produced by plowing were interrupted by the markings, which indicates that they were made after plowing took place.

I filed this away as a strange coincidence, but the story did not end there. Early in the 1999 season, another female student was digging in unit S10W10, just 14 meters away from the dream location, and she found a large grey stone anvil protruding from the east wall of her 1 meter by 1 meter square. At this point, I told the students about the dream and the letter, but I declared that we would not, in fact, pull the anvil from the sidewall, because, technically, the artifact belonged to the next square east, S11W09 – even though there was a chance at that point that the excavation would not resume the following year. But as the season wore on and the uncertainty about the following year remained, on the next-to-last day of fieldwork I decided to pull it out and at least measure its dimensions, and then I put it back. No one outside of the field crew observed me doing this. When we returned to the site the following day, we were shocked to find that it was gone! We eventually found it leaning against the wall of another square. But it is strange that it had been exposed in part for four weeks without being disturbed, and only after I had fulfilled the direction of the dream did it take a little walk!

One of the results of this dream was to cause me to think about the relationship of pestles and anvils at the site. It was during the 1999 season that we first began to recognize large quantities of paintstones, the black, red, and yellow pigments from which might have been ground to powder using these two kinds of implements. Susan Jacobucci, who as a student also worked in the Data Recovery area in 1999, recorded this dream following the dig season which appears to relate to these finds:

I was digging in the earth – again I was wearing office clothing and did not have any tools that I can remember having. Everything I was finding was in groups - black polished stones and chunks of hematite that looked like it had been fired. I streaked the hematite across a palm size smooth quartz cobble – a stream-smoothed cobble. I then found a wallet at 32 cm down with money in it, a \$5.00 dollar bill, a \$10.00, and several ones. The money, the ten and the five, was of the new bill style so I knew the wallet had recently been buried. For a second I thought about taking the money because I was short on cash, but then I thought strongly against taking what did not belong to me. I also found a small pencil and was afraid of what I might find next.

Pencils – which all excavators at the site used for recording their finds – still use graphite for writing. Susan’s excavation area was within Feature #19, and in 1999 she had found 94 graphite paintstones and 101 hematite paintstones there – but no polished pebbles. The area was expanded in the following two seasons, and it yielded 495 graphite paintstones 323 hematite paintstones, and 64 polished pebbles. None of the latter were black; however, there were two dark purple pebbles. The theme of finding something which belongs to the wrong period appears in several of my dreams from the site, including the above “Reversed Dates” dream. But perhaps the point of the money motif was to indicate that there was something “valuable” yet to be found in this area – as, indeed, there was: a fivefold increase in the quantity of graphite paintstones and a threefold increase in the number of hematite paintstones over the Susan’s recoveries, in addition to the previously missing (overlooked?) polished pebbles. When I visited the Musee National de Prehistoire at Les Eyzies-de-Tayac in 2002 as part of a dream tour of French Paleolithic cave sites led by Robert Bosnak, I was surprised to see a display of “*galets polis*” from the Azilian period (ca. 12,500-10,000 B.P.) which greatly resembled the polished pebbles from the Little League site. Further research into these revealed that very little is known for certain about their functions, but some European prehistorians have speculated that they may have been used as a kind of money (GluedIdeas 2011).

After this dream was related to me, I began to collect dreams of students about the site as well as my own, and to tabulate their motifs, using the content analysis method of investigation described above. During the 2001 season, there was an elderly woman who joined the field crew as a volunteer. I assigned her a square within the area of Feature #20, which had been moderately productive of ceremonial items in other seasons. She was not very conscientious about excavating, and preferred to wander the site whistling “Mack the Knife” and taking notes on what other people were finding. As a result, she found very little in her square. While we were camping at the site one night, one student had a dream which suggested a more dramatic reason for this:

I am dancing with the Shamans and continuing my lessons with them. They tell me of their distaste of that digger. They hold a ritual and the stones grow legs, and crawl away from her hole. The ground ripples. I wake up.

A second student had a very similar dream the same night, only in her version of it the ceremonial items actually turned into spiders and crawled out of the square. After the woman left the project, I assigned another student to reexcavate the backdirt from her unit, and we did find several paintstones there – following the logic of the dream, they “returned”. The implications of this dream for recording provenience are, to say the least, disturbing!

Here are some additional examples from my dreams; the first one from September of 1998:

At the site, I am digging a square which is downhill from those of my students. I find what at first looks like a triangular point of pink banded felsite. I call Al Smith over and have him let the students know. But as I brush the dirt off I see that I was holding it the wrong way. It is actually the snapped base of a Neville point. This is an even more interesting find.

A pink felsite point – an unusual material at the site – was actually found about ten meters to the west of the dream location and slightly downhill from it. Al, who served as my assistant at the site from 1996

to 1999, found it at the very end of the 1999 season, and we did indeed misidentify it at first as a triangular point. Then (without my recalling the dream) he washed it off and it became clear that it was something else again – the snapped base of a Neville Variant, the only point well-associated with Feature #69.

The next dream prediction, from June before the 2001 field season, is an even closer match:

At the site, a student comes up with a second Merrimack point -- it is a very good example of white quartz. He's surprised to have found this. Someone from the Mass. Historical Commission comes by to visit. He drops a letter in a sealed envelope out of his papers. I see that it is addressed to Jordan Kerber. The envelope is rather old and somewhat dirty. The man doesn't know how to reach Jordan, but I do. I tell him I will forward it to him.

A Merrimack point was found early in the 2001 season in a unit diagonally adjacent to the one in the dream – which this time I did remember, since it was my unit in which it was found! The stem was broken, and it was of black felsite rather than white quartz, but it was of the right type and within two meters of the predicted location. Jordan Kerber, as noted in Chapter Four, was the representative of the Massachusetts Historical Commission who first recorded the site in their inventory, back in 1985.

The most challenging predictive dream, however, was from Brian Kovalski, a student who had a traditional Scottish pagan background (he also had the dream about the unwelcome excavator cited above). He visited the site briefly one afternoon during the 2001 season and provided me with map of its prehistoric activities which he had dreamt two nights before his visit that day:

It's night, and I am approaching a large wooden structure. Behind me is a large village, the buildings are dome shaped with wood and bark and moss. Numerous little campfires everywhere. The drums are beating and there are two dance circles at opposite ends of the village. I feel like they are celebrating something. I turn back to the large building up on the hill. There are young children from 5-16 years of age, going in and out of the main door. They are passing by carrying large woven baskets of stones, pebbles, herbs, furs. They are bringing them in and out of this building. I am entering the building. There have to be at least 30 - 40 shamans of all ages inside. I am seeing male and female shamans, mostly female shamans. This building is huge! I am seeing one female shaman sorting through various stones, polished stones of numerous colors, another female shaman is burying some stones to bless them, to charge them with magick, another male shaman is making paint with stones. There are two fires in here, one is being used somehow with the stones for paint. There is a bundle of wood that I see to my right, this is magickal wood. There is a ghost in the center of this, it's Dr. Hoffman sitting cross legged. He does not see them nor do they see him. To his right I see a large rock; they are planning a ritual there, I see a flash of blueberries and hear the fifties song "I Found My Thrill on Blueberry Hill". In the far back I see a youth carrying in water. I walk to the back door and see a fast large river flowing behind this building, then beyond the river I see outlines of a herd of large animals; a female shaman approaches me and tells me it's the Thunder Beast. I look and they sound like grumbly elephants. I look and see something curvy and white reflecting in the moonlight, I think they are mastodons. I am told they follow the migrating herd. I also find out that this building is like a training camp for shamans. They travel from tribe to tribe picking up

young youths to be trained and a year or two later they are returned to their village. This shaman caravan travels from the Colorado area down to Pennsylvania area, then up to New York, then Massachusetts, then New Hampshire then Maine, and then back again. She is showing me proudly her stones from Pennsylvania area. (They are not using the state names, I just seem to know where they are talking about.) She had red jasper, Herkimer diamonds, crystals, agates, amethyst, hematite, etc.... A male shaman approaches me and tells me to help tell their story. They want their story told.

I questioned Brian closely about this, and he clearly recognized that the orientation of the map was with the north to the right, with the “entrance” (with the complex symbols at the bottom) to the east. To test this, I superimposed the grid of the Data Recovery operation on Terrace Three (shown in blue, green, and orange squares) onto his map, shown in Figure 16B.14. The results were good; the high concentration of paintstones (Feature #19) correlates precisely with “paint colors”, and that of chipped stone tools (Features #27 and #40) corresponds closely with “stones”, and there were several quartz crystals including a Herkimer diamond found in Features #20 and #71, the area marked “sacred stones”. Most of the right portion of the map was outside of our excavation area and cannot be confirmed, and the area to the left of the gridded units is in that portion of the Second Terrace which has been destroyed by field construction. Perhaps the location labeled “fire” in that area is the missing women’s sweat lodge suggested in Chapter Thirteen? There is no evidence that mastodons (grumbly elephants?) survived in the Northeast beyond the Paleo-Indian period, but otherwise this is an acceptable description of the site and its inhabitants. The traveling shamans might correspond to Elizabeth Perry’s description (2001) of the “Twisted Rope People”, whom she thought might have brought some of the exotic materials to the site, including the Herkimer diamonds. The mention of Pennsylvania lithic materials, including red jasper, suggests the possibility that the brown and red cherts found at the site are not necessarily from regional (Limerock, Rhode Island) sources, but may be exotics from further afield. This could only be confirmed with further intrusive testing, such as neutron activation analysis (Luedtke 1987).

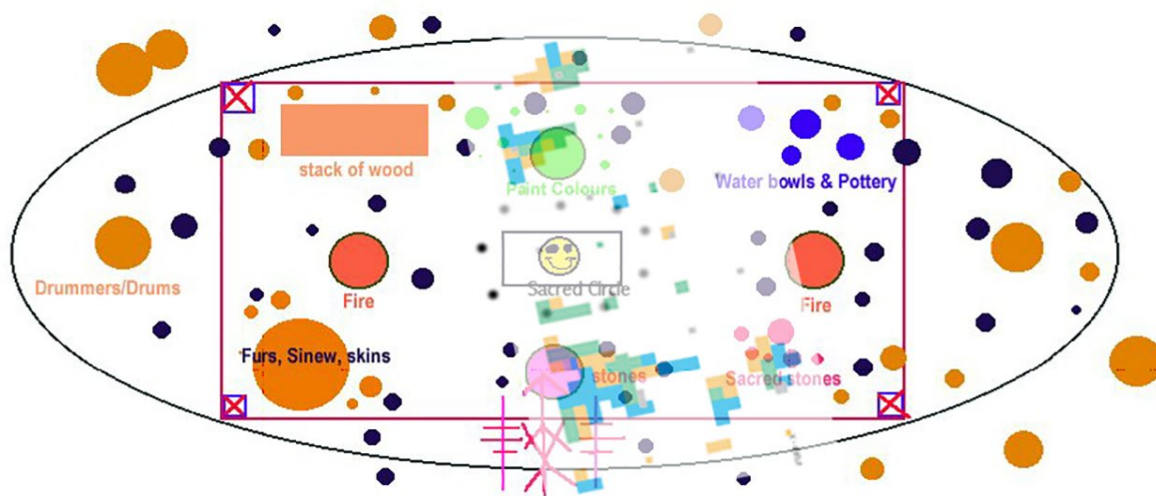


Figure 16B.14: Dream Map of Terrace Three

Whatever one might think of this, we actually tested the accuracy of this dream map in practice. Brian returned to the site near the end of the 2001 season and selected an area near the center where he wanted to dig on a volunteer basis, based on what he saw in the dream. This 1 meter by 1 meter unit, S08W24 (Feature #79), is shown on the map above by a blue square between “Sacred Circle” and “Paint Colors”. It was in the middle of a low-bush blueberry patch (“Blueberry Hill”), an area in which in the 1998 Locational Survey we had found very little interesting material. But by that time my students had completed most of the squares I had intended them to complete, and I could afford to add another “intuitive” unit, so we shot in his location within the grid and he set to work. The results were surprising to my logical side but quite unsurprising to my intuitive side: a circular grouping of carefully piled rocks, numerous paintstones and polished pebbles under each pile, and, finally, just as his dream had predicted, five Herkimer diamonds (see Figure 7E.4.6) under the overhang of a large erratic boulder.

These precognitive dreams, though few in number, do suggest that there might be something at work in the collective unconscious mind beyond what rational science is able to calculate – certainly beyond the random, though not necessarily beyond the chaotic, as that term is now understood in mathematical modeling. After all, the formulas which produce the beautiful self-similar images of the Mandelbrot set (Gleick 1998) contain the square root of -1, an “imaginary” number!

In conclusion, many of the current theories about dreaming have a tendency to posit global conclusions for all dreams, not infrequently based on small samples (Hoffman 2013). This large, specialized set of dreams about the Little League Site suggests that each of the theories may apply to some dreams, but by no means to all of them. This perspective is similar to the ways in which dreams are regarded in many indigenous cultures. For example, the Iroquois classify dreams within a hierarchy of importance, as “no-account”, familial, ancestral, and tribal; and their classification determines how seriously the dreamer should take them and what he/she should do about them (Moss 2005). I remain determinedly agnostic about the possibility that any one theory could ever explain all dreams.

I can think of no better way to conclude this volume than with one of my more dramatic dreams about the site, from August 21, 2000, after the close of that year’s field school. Chuck Langway and Loren Millard were field school students that year, working fairly close to one another on the east side of Terrace Three, in Features #75 and #71, respectively. Tom Lux, a cultural anthropologist, had worked at the site during the Fall 1996 season, and at the time of the dream was the Director of the Robbins Museum, so all of them were current figures in my consciousness. However, Chuck also reappeared, unexpectedly, in one of my 2020 dreams – one of the past students with whom I have not maintained contact.

I go to the Middleboro site on a Monday, when I'd expect no one else to be there. I park my car on the west side of the site and haul the dig equipment bucket in. I notice that there has been some disturbance to the open squares: grid pins have been moved, and one of them has a wide clear cellophane tag with "SQUARE NO." printed in large black letters on it. I decide I'd better backfill some of the open squares which have been completed, so I go back to my car to get a shovel. There are 2 short-handled shovels in the car, one new one with a red handle and an older, rusty one with a black handle. I choose the newer one. When I get back to the site, I see Chuck Langway digging in his square. Evidently he entered from the east side, as usual. A few other students arrive and begin to dig. All are on the west side of the Third Terrace. Loren

Millard has opened her new square there, north of the dirt road. I didn't expect this, since the class is over. They are doing a good job, but I realize that I'd better direct them. I also realize that I'm not dressed for the dig -- I have open sandals on instead of boots. I also realize that we're short of recording forms, so I go over to the Robbins Museum to get some. I'm surprised to find a public program going on in the Museum's lecture hall. People are seated facing the short axis of the room, while Tom Lux hands out programs. He is surprised to see me, but he gives me one. The program describes a series of future lectures, but there's nothing in it about today's event. Tom puts an old LP record on a record player and it plays Norwegian songs -- everyone starts singing to it. I leave and return to the site. The students have erected a canopy over Chuck's squares. I suggest that we all take an oath: "To psychiatry, to discovery, to modest expectations, to success." They all join in.

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