

Fall Semester 2023

# In Situ

## News and Events of the Harvard Standing Committee on Archaeology



Jemez potters Wilma Tosa and Aaron Tosa instruct students of GenEd 1105 in hand-building of pottery during a section of the GenEd course "Can We Know Our Past?"



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In Situ Fall 2023:

Edited, typeset, and designed by Andrea V. Lanza Aliaga  
Produced by Rowan Flad



# *A Message from the Chair*

It has been several years since I last facilitated the integration of the archaeology community at Harvard through the Standing Committee on Archaeology (SCA), and I am delighted to bring back the publication of our occasional periodical *In Situ* after a hiatus of a couple of years.

Since our last *In Situ* issue in Spring 2020, the university, the United States and the world have been transformed in many ways by innumerable impactful events: the global pandemic of Covid19, increasing attention to and uneven reckoning with social and racial inequities spurred by the murders of George Floyd and others, a challenging economy, the invasion of the Ukraine by Russia, and many more. The academic semester when the reports in this issue were written has been tumultuous as well. In October, a violent attack by Hamas militants left thousands dead and traumatized in Israel, and military reprisals by the Israeli military in Gaza have destroyed tens of thousands of Palestinian lives. Outrage about these events on the Harvard campus from various points of view has been acrimonious; Some students, faculty and staff have felt unwelcome, unheard, misunderstood, and isolated, and individuals and groups have been threatened. In the wake of this, and just days before I am writing this introductory message, our University President, Claudine Gay, resigned her position after unrelenting attacks both public and private. In the midst of this turmoil the work of scholarship and education continues, certainly not immune from the contextual forces within the world but attempting to find space to advance the work of seeking knowledge and fostering dialogue.

The efforts to expand and develop scholarly engagement with archaeological topics through research and teaching is the focus of the SCA, which serves as a network to connect the various initiatives, teaching, centers, students, and events that concern archaeology across the Harvard community. At the core of this effort is the website for the SCA (<https://archaeology.harvard.edu/>), which has been revitalized this Fall 2023 term through the outstanding work of Andrea Lanza, a junior concentrator in Anthropology who is also responsible for putting together this *In Situ* issue. Digital copies of previous issues of *In Situ* can be found on that website. Through Andrea's efforts, the website content has been updated to reflect the current community members, including formal members of the faculty standing committee, affiliates, students, and various initiatives across campus that reflect the diversity of archaeological work across campus. The individuals on that website are also listed in this newsletter, and a selection of efforts from across campus make up the contributions herein.

Among the individuals listed in the list of members, I draw attention to the new faculty who have joined our community and whose presence represents some of the positive transformations that have occurred in this period of change. The Department of Near Eastern Languages and Civilizations has been joined by Dr. Céline Debourse, an Assyriologist who focuses on Babylonia during the first millennium BCE and is a new Assistant Professor in the department. In Anthropology, two new faculty have joined the department this year. Dr. Amy Clark, who previously held a College Fellow Postdoctoral position joined the department as an Assistant Professor focusing on the emergence of modern humans in Europe and North Africa. Dr. Shayla Monroe has also joined the department as a Postdoctoral Fellow during the current year and will start a position as Assistant Professor in Fall 2024 focusing on zooarchaeology and environmental archaeology in Northeast Africa. Another new faculty member with archaeological interests is Dr. Kevin Uno, who has joined the Department of Human Evolutionary Biology as a paleoecologist who focuses on climate and environmental change and its effects on mammalian and human evolution. There is hope for additional invigoration of the community of archaeological faculty as well, with the Near



Eastern Languages and Civilizations Department conducting a search this fall semester in the field of “Archaeology and History of Ancient Israel and Its Environs.” The community awaits the results of this search in the coming months.

The fall of 2023 saw a resurgence of in person scholarly events after three years when events were fewer in number and often virtual or hybrid. In addition to the talks associated with the aforementioned search, a variety of events took place including talks in the Department of Anthropology archaeology speaker series, archaeological talks in other series including the Asian Archaeology Seminar, the Inner Asian and Altaic Studies Lecture series, events hosted by the Science of the Human Past Initiative, events sponsored by the Peabody Museum and the Museum of the Ancient Near East, and more. We distribute announcements through our website and a list of affiliates and interested members of the community. If you are not receiving these announcements and would like to, I urge you to write us at [sca@fas.harvard.edu](mailto:sca@fas.harvard.edu). We are not able to advertise everything, as some archaeological working groups on campus have a mix of public and more private events, but even our abbreviated list shows a vigorous life of archaeological events at Harvard.

One initiative that has been a focus of renewed vigor at Harvard this year is the American School of Prehistoric Research (ASPR), the oversight of which was passed from the capable stewardship of Emeritus Professors C.C. Lamberg-Karlovsky and David Pilbeam to myself and Prof. Dan Lieberman of the Department of Human Evolutionary Biology in early 2023. A new website has been made for this effort and can be found at <https://sites.harvard.edu/aspr/>. This website provides history of the ASPR, which enters its 100th year during 2024, and outlines the various efforts of the ASPR to promote the study of Old World prehistory through research, education and publication. The ASPR and the SCA have also combined resources to contribute to efforts beyond Harvard being led by the Archaeological Centers Coalition, a consortium founded in 2020 “in response to urgent calls to address systemic racism in all spheres of institutional life. The coalition’s purpose is work collectively to consider ways to move archaeology forward towards greater diversity, equity, and inclusion” (to quote the ACC website (<https://archaeologycoalition.org/about/>)).

Enrollments in archaeology courses this term were robust, with General Education courses such as GenEd 1105 (“Can We Know Our Past?”) and GenEd 1148 (“Moctezuma’s Mexico”), joined by First Year Seminars on topics such as “Digging Egypt’s Past” and “Contested Archaeologies of China, Korea and Japan in the Media”, and a variety of lecture and seminar courses on archaeological topics such as “Early Medieval History, Archaeology and Archaeoscience,” “Technology, Behavior and Human Evolution,” “Experimental Archaeology,” “Life in the Pleistocene,” “Cultural Policies, Heritage Education and Community Engagement,” “Introduction to the Ancient Greek World,” “Celtic Mythology,” and “Introduction to Roman Numismatics,” among others. A highlight of the course catalog is the on-campus archaeological field school that has been offered every two years: Anthropology 1130 – Archaeology of Harvard Yard, and course instructors Dr. Patrisha Capone, Dr. Diana Loren and Veronica Peterson provide us an update in this issue.

Elsewhere in this issue we get a taste of the other exciting work being done across campus on archaeological topics. Two of the other essays discuss additional archaeological fieldschools offered through Harvard. Prof. Stephen Mitchell provides an overview of the Viking Studies Program which has been operating for 20 years in collaboration with Viking Age archaeologists in Sweden and Denmark and makes a compelling pitch for students to consider the program for 2024. Prof. Dan Lieberman provides an overview of a new field school offering that will take place for the first time in the summer of 2024, reviving a paleolithic field school that has a deep Harvard legacy in north Kenya. This summer program will focus on ecology, paleontology and archaeology in the Lake Turkana region and on the slopes of Mt. Kenya in

collaboration with the Turkana Basin Institute. Interested students are encouraged to look into these summer options.

Other contributions discuss recent fieldwork, also involving some Harvard students. Prof. Margaret Andrews reports on her work on the Falerii Novi project in central Italy. This relatively new excavation work, starting in 2022, will illuminate the lives of non-elite actors in this Roman town. Prof. Bill Fash provides an overview of the study and conservation of a temple at the Maya site of Copan in Honduras, illuminating new discoveries and ongoing work on the famous Hieroglyphic Stairway at the site. Shane Rice, an junior undergraduate anthropology concentrator took part in archaeological fieldwork this summer in the Erbil Plain of the Kurdistan Region of northern Iraq with Prof. Jason Ur. He reports on his summer experiences in that project. Graduate student Andrew Bair and junior anthropology concentrator Kade McGovern discuss geophysical research done at ringfort sites in rural Ireland during the 2023 summer. We learn about the background of the dissertation work of which this is a part, and the experience of a first time participant in the project.

Finally, we have two contributions on collections-based work. Prof. Peter Manuelian provides us insights into new work on a collection of 73 excavation diaries written in Arabic by participants in the excavations by the Harvard University-Boston Museum of Fine Arts projects of the period from 1913-1947. Dr. Patricia Capone, Dr. Diana Loren and Dr. Jane Pickering provide an overview of the recent efforts by the Peabody Museum to address the challenges of repatriation in the context of NAGPRA legislation given the complex collection of the Harvard Peabody Museum of Archaeology and Ethnology.

In the Spring 2024 semester we look forward to many more archaeological events, talks, and courses at Harvard and look forward to generating more excitement about the past.

Rowan Flad

*SCA Chair; John E. Hudson Professor of Archaeology, Chair of Standing Committee on Archaeology*



Teaching Fellow Taha Yurttas (Near Eastern Languages and Civilizations) instructs students about archaeological sherds during a section of GenEd 1105: Can we Know Our Past?



# The Viking Studies Program

Stephen Mitchell (*Robert S. and Ilse Friend Professor of Scandinavian and Folklore*)

For nearly 20 years, Harvard's DCE has generously supported the Viking Studies Program (VSP) as one of its summer study abroad offerings. Originally based in Uppsala, Sweden and for the past 15 years in Århus, Denmark, the program was developed and taught by Viking Age specialists with interdisciplinary interests in literature, folklore, and archaeology. The VSP took on a significantly enhanced profile 10 years ago when an archaeological field school was added to the program in co-operation with Moesgård Museum and its remarkable teams of field archaeologists, archaeobotanists, osteologists and other specialists.

For a number of seasons, we have excavated on the island of Samsø, a strategically important site with respect to late Iron Age and Viking Age trade networks in south Scandinavia, not least the sea routes into the Baltic. Yet despite the role the island seems to have played (based on later textual references, charters, and royal estates), we know relatively little about Viking

Age Samsø (especially compared to the Neolithic and the Bronze Age). This in spite of the fact that the island offers exceptional testimony to state formation and the consolidation of authority in such notable achievements as the eighth-century construction of a canal across the neck of the island (dendrochronology dating: 726 CE).<sup>1</sup> In the following, I want to highlight a few aspects of the program and the island which jump out at me, aspects that emphasize continuity, discontinuity, and the relevance of the past in the present.

First, a bit about the archaeology field school as such: we work on the site for 3 weeks, during which students become acquainted with key aspects of archaeological fieldwork in the south Scandinavian area, including: excavation, sieving, use of the TotalStation, field conservation of artifacts, 3D photography, documentation of features and finds, the analysis of excavated materials (especially with respect to archaeobotany), profile drawing by hand (Fig. 1), and in very recent



Figs. 1-2. Hand-drawing the profile of a feature; 'real time' recording of features, cuts, and finds on a smart phone





Figs. 3-5. Excavated artifacts from Tønnesminde. Top: Broken flint axe and ceramic shard, dated to the Neolithic; Bottom: whetstone and spindle whorl from the Viking Age.

years, the use of GIS and other features on personal smart phones which allow for the ‘real time’ recording of features, cuts, and finds (Fig. 2).

Since 2014, we have focused on exploring daily life on Samsø from the late Iron Age into the Middle Ages, especially in an area on the east side of the island (near modern Ballen), the small settlement at Tønnesminde in particular, as well as Selleskås, a seasonal trade area c. 1 km away on the coast (as well as at Endebjerg and Ørby). Thus far, a number of longhouses and pit-houses have been identified and investigated, and it is clear that both iron and cloth production took place in the area, where quotidian objects, such as whetstones, loom weights, and spindle whorls, abound (Fig. 5). And the appreciation of the Iron Age residents themselves for the ‘deep past’ seems to be suggested by the deposition of a Neolithic axe head and perhaps also an early rim shard as ‘foundation sacrifices’ under the doorway of a long house (Figs. 3-4).<sup>2</sup>

Although Tønnesminde does not climb so very high up Charlotte Fabech’s model of settlement hierarchy, perhaps with its smithy, glass beads, import-

ed Norwegian soap stone objects, and such figurative metal work as the objects in Figs. 6-7, the settlement was a place of regional significance. With luck, we will discover yet more about it during the 2024 season!

The island itself is dotted with remarkable remembrances of things past—Bronze Age burial mounds, dolmens, ancient wells, and fascinating place names such as Onsbjerg, a toponym that invokes the name of Odin (Óðinn). One particularly interesting feature is a large ‘sacred stone’, as it has been called, the ‘Dyvelsten’, the history and traditions of which Fleming Kaul, a well-regarded Bronze Age archaeologist at the Danish National Museum, has investigated.<sup>3</sup> Once part of a megalithic tomb, the stone has been repurposed many times over in local folk tradition in forms one quickly recognizes from patterns well-known throughout the Nordic world—for example, that the stone found its way to its current location when a giant, trying to prevent the construction of a church, missed his shot. Other traditions exploit it as a variation of the ‘cabbage patch’ explanation for the origin of children. And yet another tradition sees it as a site where bread

<sup>1</sup> For a review, see my recent “Memory and Places that Matter: The Case of Samsø” (2023; Danish original, “Erindring og steder af betydning – Samsø som eksempel” [2021]) in *Old Norse Folklore: Tradition, Innovation, and Performance in Medieval Scandinavia* (Ithaca NY: Cornell University Press).

<sup>2</sup> Cf. the parallel situation in Viking Age and Medieval Sweden as investigated in Ann-Britt Falk (2008), *En grundläggande handling: Byggnadsoffer och dagligt liv i medeltid. Vägar till Midgård*, 12 (Lund: Nordic Academic Press).

offerings may be left to promote fertility and guarantee healthy children, while others suggest it is perhaps a protection against fire.

Imagine then my surprise when I took students to visit the stone in 2022 and found a commercial chocolate chip cookie on it! Oh, I thought, surely just a coincidence. But when some of us went there again this

past summer (2023), we found not one but two slices of Danish rye bread (*rugbrød*) carefully placed in hollows on the stone. A local I asked shied away from the idea that anyone truly believed in the stones's power, but as he implied, why take a risk? You might as well tick all the boxes.

The island itself is dotted with remarkable



Figs. 6-7. Figurative metalwork from Tønnesminde. Left: Broken piece of a 9th-century West Frankish trefoil brooch; Right: An as-yet unidentified figure of an animal head and paws (?) (courtesy of Jens Jørgen Øster-Mortensen)

remembrances of things past—Bronze Age burial mounds, dolmens, ancient wells, and fascinating place names such as Onsbjerg, a toponym that invokes the name of Odin (Óðinn). One particularly interesting feature is a large ‘sacred stone’, as it has been called, the ‘Dyvelsten’, the history and traditions of which Flemming Kaul, a well-regarded Bronze Age archaeologist at the Danish National Museum, has investigated. 3 Once part of a megalithic tomb, the stone has been repurposed many times over in local folk tradition in forms one quickly recognizes from patterns well-known throughout the Nordic world—for example, that the stone found its way to its current location when a giant, trying to prevent the construction of a church, missed his shot. Other traditions exploit it as a variation of the

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3 Flemming Kaul (2020), “Dyvelstenen, Sacred Stone on the Island of Samsø, Denmark – History, Myths and Cult.” *Adoranten*, pp. 41-56. Available at: <https://www.rockartscandinavia.com/images/articles/a20kaul.pdf>

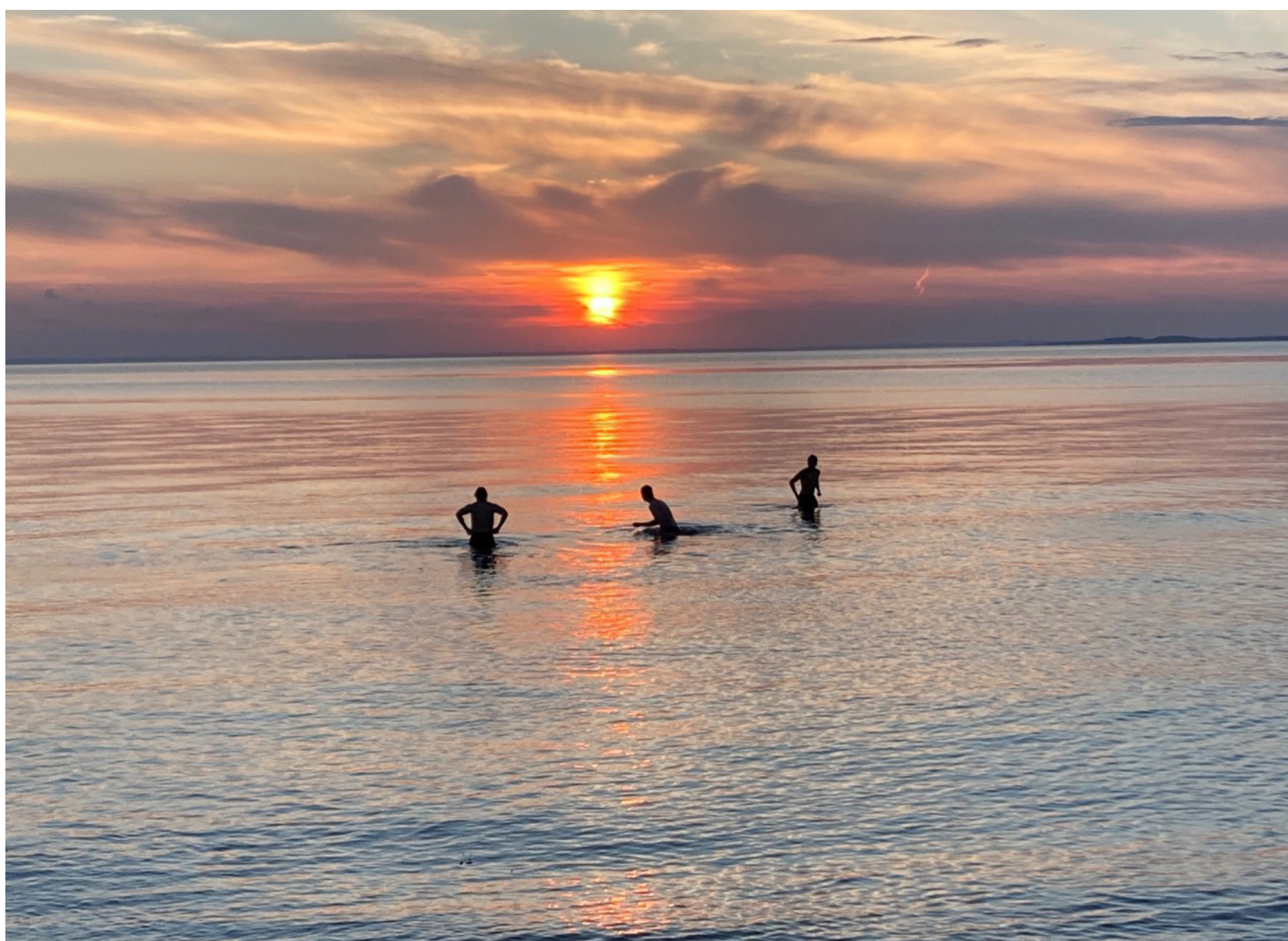




Figs. 8-9. 'Dyvelstenen', part of a megalithic tomb, re-purposed in folk tradition. Left, 'Dyvelstenen' with a commercial chocolate chip cookie, summer 2022, Right: 'Dyvelstenen' with Danish rye bread (rugbrød), summer, 2023.

Finally, it should be said that modern Samsø is a rich agricultural island and famous for its beautiful beaches, charming pleasure boat harbors, excellent

restaurants, and quaint villages. And if you are part of the VSP, what better way to end the long and dirty days of excavating than a near-midnight swim?







Dr. Andrew Berry (Organismic and Evolutionary Biology), Prof. Dan Lieberman (Human Evolutionary Biology) and Prof. Rowan Flad (Anthropology) at the Turkana Basin Institute facility in Turkwel, Kenya. March 2022.

## Harvard's new Field School in Kenya

Daniel E. Lieberman (*Edwin M. Lerner Professor of Biological Sciences, Human Evolutionary Biology*)

I am pleased to report that Harvard is collaborating with the [Turkana Basin Institute](#) (TBI) to offer a Harvard Summer School Field School in Kenya. The new field school was initiated by Richard Leakey and Dan Lieberman in 2019, but planning was slowed down by the deaths of both Richard Leakey and Isaiah Nengo, as well as the pandemic. However, after years of work including curriculum development, site visits, hiring staff, and resolving innumerable logistical issues, we are ready to launch in the summer of 2024. The Pro-

gram Director will be Daniel Green, a Lecturer in the Department of Human Evolutionary Biology (HEB), and will include lectures from Harvard faculty including Daniel Lieberman (HEB) and Kevin Uno (HEB).

Students in the field school will study the ecology, archaeology, and fossil record of East Africa at two world-class field research centers: Mpala on the flanks of Mount Kenya, and the Turkana Basin Institute's Turkwel facility on the banks of Lake Turkana. Students will learn field, lab, and computer science-based



methods through lectures, daily field trips, and collaborative research projects. In addition to visiting famous archaeological and paleontological sites that provide the basis for much of what we know about the evolution of the human lineage over the last 5 million years, students will also get to experience the stunning natural beauty of this part of the world, learn some Swahili, and engage with local researchers and communities.

The field school will be divided into two intensive sessions, each of which will count as a 4 credit course. The first uses an interdisciplinary approach to understand climate and ecology in tropical Africa from the unique vantage afforded by the Mpala Biological Research Station on the flanks of Mount Kenya. Using field and theoretical approaches, students will study the foundations of ecology, and learn about climate change and its effects on humans and animals. A key goal is to

encourage students to ask how transformations in ecology, disease dynamics, and climate impact humans, and the choices people make to adapt.

The second part of the field school will focus on past environments and prehistory. After flying to the TBI's Turkwel research camp in Kenya's famous Turkana Basin, students will learn about Earth's history and human evolution. In particular, they will build upon their understanding of Earth and climate science to learn the principles of geology, study of the African fossil and archaeological records, and get the chance to participate in ongoing fieldwork.

For more details, see:

<https://summer.harvard.edu/study-abroad/kenya/#courses>



Prof. Lieberman and project members at Lothagam geological formation on the southwestern shores of Lake Turkana.



# NAGPRA at the Peabody

Patricia Capone (Curator of North America Collections, Peabody Museum and Lecturer, Department of Anthropology), Diana Loren (Senior Curator, Peabody Museum and Lecturer, Department of Anthropology) & Jane Pickering (William and Muriel Seabury Howells Director, Peabody Museum)

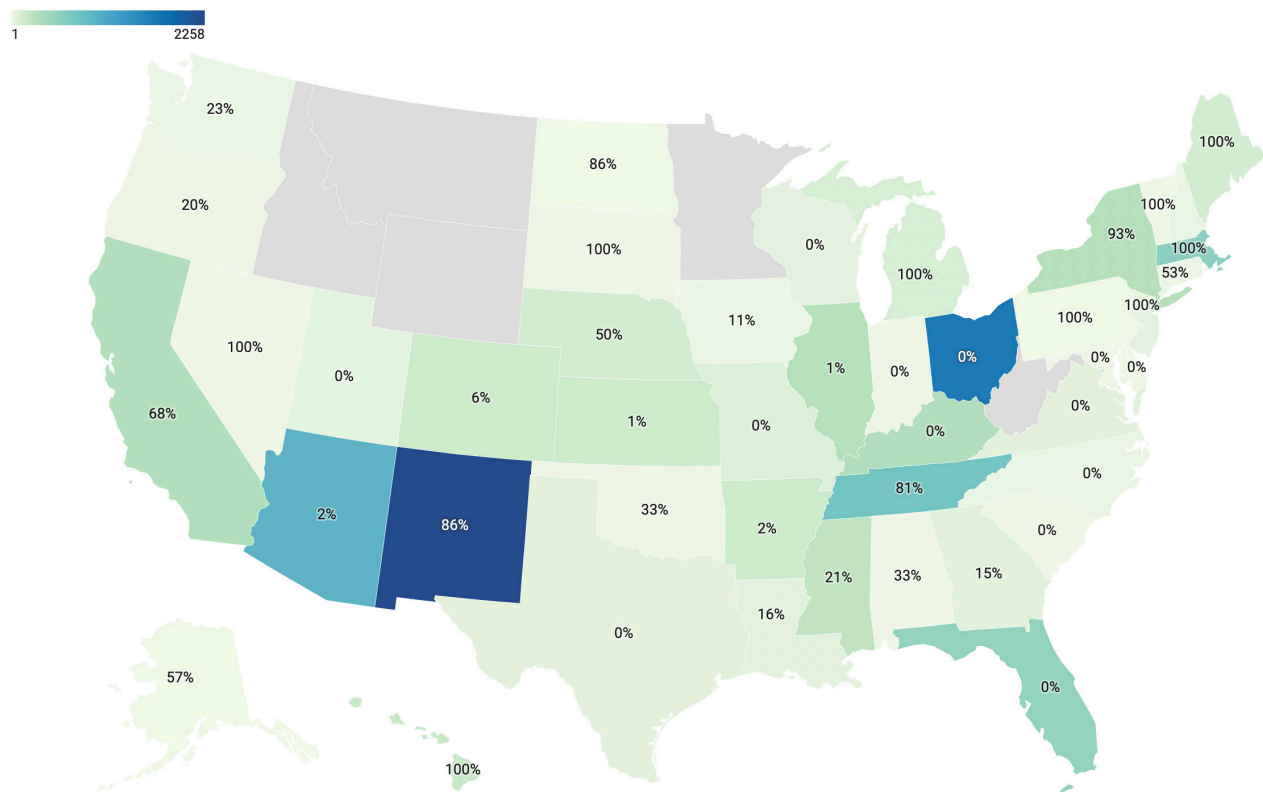
The Peabody Museum is guided by our principles of [ethical stewardship](#) as we critically engage with the legacy of the imperialism and colonial expansion that formed the Museum and the discipline of anthropology. At Harvard, university-funded expeditions and research conducted in the name of anthropology was the mechanism by which cultural heritage was removed from origin communities to become part of the museum collections. Our responsibility now, as a discipline and as an institution, is not only to honestly reflect on long-term damaging impacts of past anthropological practice, but to also commit to being an ethical steward and build respectful, open, and reciprocal relationships with global Indigenous, descendant, and

diaspora communities.

One of the most important goals is to address the legal, ethical, and moral imperative of the Native American Graves Protection and Repatriation Act (NAGPRA) to return ancestors and their funerary belongings, sacred items, and items of cultural patrimony to Tribal Nations. When NAGPRA was enacted in 1990 the Harvard Peabody Museum cared for more than 10,000 Native American ancestors and many thousands of their funerary belongings from nearly every state in the Nation. Much of the collection came from large-scale archaeological excavations in the late 19th and early 20th centuries to study “America’s past.” This research, often carried out without regard to Indigenous

## Ancestors by State

Numbers on states represent percentage of ancestors repatriated. Numbers appearing when mouse hovers represent the total number of ancestors per state. States from where there were no ancestors at the Peabody are greyed out.



The numbers represented in this graphic do not include those ancestors where there is no state-level geographical documentation. Data accurate as of October 1, 2023.

The visualization above shows the percent of ancestors repatriated from each state. Hover on the numbers to see the total number of ancestors from each state when the NAGPRA legislation was passed in 1990. These numbers are also represented by the colors.



community values and in some cases directly against their wishes, often considered ancestors and their belongings as “specimens” and “artifacts.”

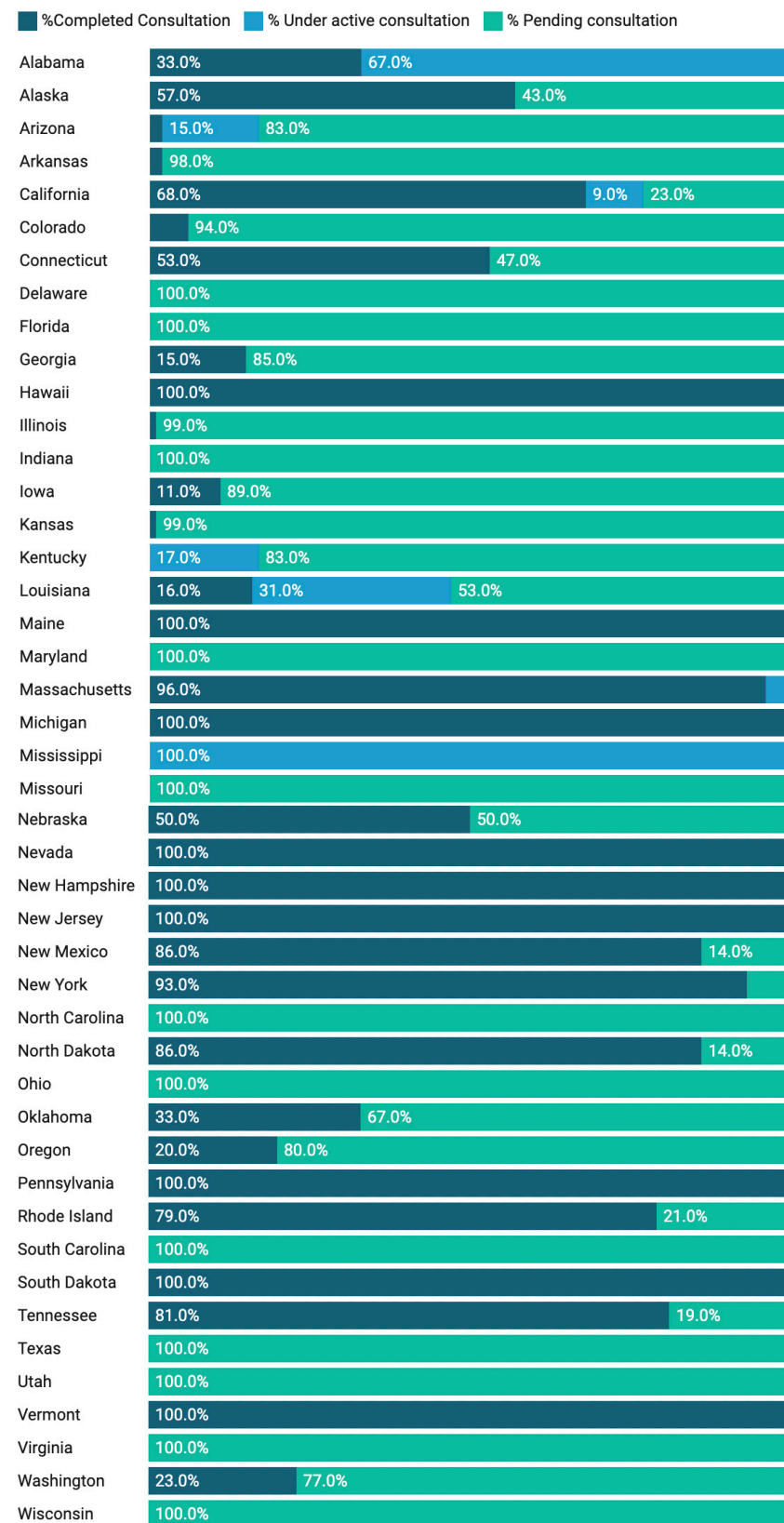
As of November 15, the Museum has published 198 Notices under the NAGPRA regulations for the repatriation of 4,412 ancestors and 10,204 funerary belongings to more than 250 Tribal Nations in 36 states. In addition, we are in active consultation with Tribes for more than 550 ancestors and their funerary belongings and hope for repatriation of those ancestors soon. Through NAGPRA consultations, Tribes allow the Museum to revise descriptions, provenience, and interpretation of cultural items with the goal of respectful return.

In fall 2022 the Museum made a three-year commitment to transfer legal authority, control, and decisions about all ancestors and their associated funerary belongings to Tribal Nations. To that end, the Museum has more than doubled the size of its NAGPRA office to seven full-time staff, as well as adding staff in other departments (e.g., Collections Management, Registration) to support NAGPRA work. This commitment centers on Tribal consultation and will be responsive and sensitive to Tribes’ timelines and priorities which is fundamental to advance the goal of respectful return. Tribal timelines may differ from that of the Museum but we will be pro-actively contacting Tribes to initiate active consultation. Ancestors may also remain on the Harvard campus after this time as Tribes, on their own timeline, make plans for bringing ancestors home.

We have posted further information on the Museum’s NAGPRA website pages and a recent article in the Harvard Gazette describes the Museum’s progress and approach through an interview with Professor Matt Liebmann, HUNAP Executive Director Kelli Mosteller, and Peabody Director Jane Pickering.

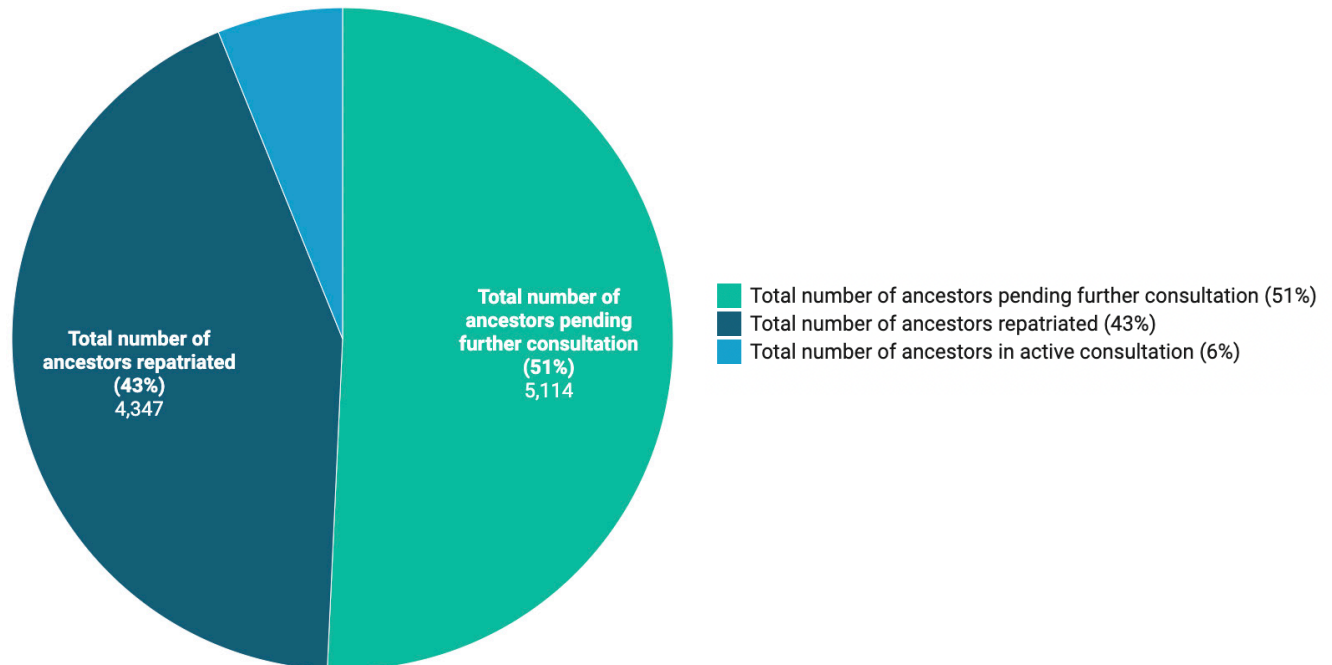
## Consultation Progress by State (%)

States not listed (Idaho, Minnesota, Montana, West Virginia, Wyoming) did not have ancestors at the Peabody Museum.



Get the data Created with Datawrapper

## Consultation Progress for Ancestors



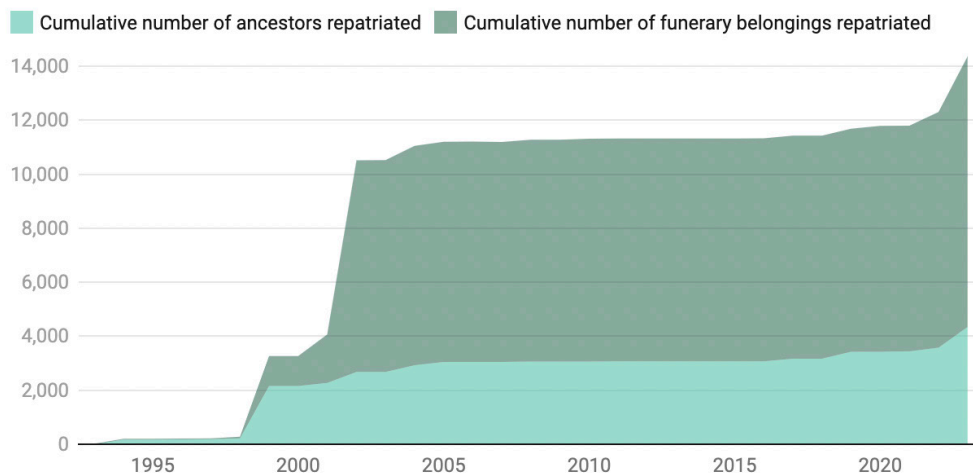
Data accurate as of October 1, 2023

Chart: Peabody Museum of Archaeology and EthnologyGet the dataCreated with Datawrapper

The visualization above shows consultation progress. Half of the ancestors have already been repatriated or are part of active consultations. 51% of ancestors have been reported to the National Park Service in inventories and are pending further consultation. Over the next three years the Museum will be pro-actively reaching out to Tribes to initiate consultation on these ancestors.

The visualization to the right represents consultation progress broken down by state.

## Cumulative number of ancestors and funerary belongings repatriated



Data accurate as of October 1, 2023

Chart: Peabody Museum of Archaeology and EthnologyGet the dataCreated with Datawrapper

The visualization above shows the cumulative number of repatriated ancestors and funerary belongings since the NAGPRA legislation was passed. As of October 1, 2023 the Museum has repatriated 4,347 ancestors and 10,016 funerary belongings.



Holden Chapel facing east from Cambridge Common. Photo by John Adams Whipple, 1858, HUAM155625

## The Archaeology of Harvard Yard: Fall 2023 update

Patricia Capone (*Curator of North America Collections, Peabody Museum and Lecturer, Department of Anthropology*), Diana Loren (*Senior Curator, Peabody Museum and Lecturer, Department of Anthropology*) & and Veronica Peterson (*Graduate Student, Anthropology*)

This season, we moved the location of the excavations from the seventeenth-century core of the Harvard campus to focus on eighteenth-century Harvard. Puritanism was the central ideology at Harvard until the first decade of the eighteenth-century, when John Leverett became Harvard's first secular president. Following this transition in leadership, Harvard prioritized secular education for a larger student body. The Old College and Indian College, vestiges of the Puritan history of Harvard, were demolished by the end of the seventeenth century. New spaces for learning were created on campus for students to study with a growing number of scientific instruments and natural history collections. The entrance to Harvard even shifted to what is now Johnston Gate. That location—near Hold-

en Chapel and Massachusetts and Harvard Halls—was the heart of campus activity, where students studied, ate, and lived together. Holden Chapel, completed in 1744, was the one religious structure built during the College's transition to a secular institution. During the American Revolution it was used as a soldier's barracks, and in 1783, it was the first home of the Medical School.

Our archaeology explores the physical setting and the daily life of students in the context of this institutional shift that prioritized scientific learning and reasoning over religious instruction and language study that supported religious education. College Laws regarding decorum and behavior still ruled, yet the young male students were increasingly cosmopolitan.



How did students' lived experiences within the institutional structure differ from the seventeenth century? What can archaeology tell us about this shift in institutional and student identity? As with any change, we suspect that things did not go smoothly...

Previous excavations in the 1980s and 1990s in the north part of the Old Yard and inside Holden Chapel, and archival documentation suggest eighteenth activity areas are among these structures. There are no maps or drawings of the campus in the seventeenth century, and achingly few for the eighteenth. This semester, seven exploratory 1m x 1m units were excavated around Holden Chapel. The first few levels (~ 35-40 cm) were a familiar mix of almost 400 years of Harvard trash resulting from years of landscaping, campus activity, and building. Following those mixed levels, we started finding more solidly eighteenth-century material, including creamware and pearlware, white clay pipes, a potential gunflint, as well as some coat buttons (in addition to lots and lots of bricks!). Yet, surprisingly,

following this layer we came across a dense and significant deposit of what looks like a large-scale demolition of a seventeenth-century structure, including diamond pane window glass, lead came, tobacco pipes, and clay roof tiles—all of which are diagnostically seventeenth century. Is this the result of the demolition of Old Harvard Hall (located at the same site of the current Harvard Hall), a wooden-frame structure that was built in 1672 and later demolished following a fire in 1680? Or is it Old Stoughton Hall which was built in 1698 (using the bricks of the recently demolished Indian College) and then torn down in 1781 as it was pronounced unsafe because of poor masonry?

As always, the most interesting finds happen on the last days of excavation! We plan to return in the spring for four weeks to continue the excavations and learn more about how Harvard was reinventing itself through construction and students' lives during this period of transition.



From left to right: Josh Rosenblum, Abigail Cusick, and Esperanza Lee in their units, posing with a curious brick (photo by Veronica Peterson)





10 cm

Hand-made rounded brick from Unit H980 (photo by Veronica Peterson)



Parallelogram bricks from Units H977 and H978 (photo by Veronica Peterson)



A late 17th/early 18th century tin glazed earthenware sherd (photo by Diana Loren)



Parallelogram bricks from Units H977 and H978 (photo by Veronica Peterson)





Some of the 73 Arabic diaries from the Harvard University–Boston Museum of Fine Arts Expedition, documentation excavations between 1913 and 1947

## Arabic Excavation Archive

*The “lost” Arabic Diaries of the Harvard University–Boston Museum of Fine Arts Excavations in Egypt and Sudan, 1913–1947*

Peter Der Manuelian (Barbara Bell Professor of Egyptology, Near Eastern Languages and Civilizations and Anthropology)

The field of Egyptology is at the forefront of the so-called crisis in the humanities, facing challenges in relevance to current public and intellectual discourse, including contemporary racial and social justice movements. But 2022 presented a unique opportunity for reassessments since we marked both the centenary of the discovery of the tomb of Tutankhamun (1922) and the bicentenary of the decipherment of hieroglyphs (1822). We can now raise awareness about the role of Indigenous communities in Egyptian archaeology, thanks to the rediscovery of a unique collection of 73 Harvard University–Boston Museum of Fine Arts excavation diaries written in Arabic. These books were authored by a complex and, until now, poorly documented network of highly skilled archaeological excavators, employed by the HU-MFA Expedition, from the town of

Quft in southern Egypt, and therefore called “Quftis.” No other collection of known source material holds the same potential as the HU–MFA Expedition’s Arabic diaries for an effective intervention in the history of Egyptology, capable of realigning the discipline with issues of contemporary significance in academia and society. This project brings diverse colleagues together—from Egypt, Europe, and the US—to make these diaries accessible to the world community. Desired outcomes, in collaboration of the Museum of Fine Arts, Boston, include an interactive website with annotation and social network analysis tools, scholarly and popular publications, and perhaps even a small exhibition. Preliminary transcription of all 73 books has already been achieved using AI to read and OCR-convert (Optical Character Recognition) handwritten Arabic pages (see illustrations).



Side-by-side view of handwritten Arabic diary page (left), describing the Giza excavations, and the artificial-intelligence-generated transcript (right)



تبع الاحد ٣ مارس سنة ٩٢  
 ١٩٠٤ الاهرام  
 ربيع  
 حققوا ابارها ##### والسرداب ###  
 ١٤٠٩  
 البير # ورويس احمد وسعيد و اولاد  
 بهذه البير وهي بناء بالطوب وبالجبهة الشرقية غايب البعض  
 من بناها وتحت قطع في الجبل وهي غرب السرداب ##  
 الرديم رملة نقل من الهواء وتكاسير طوب  
 لان لم حصلوا جبل النش ولم ظهرت القامة  
 السرداب # المذكورين  
 بهذا السرداب وهو بناء بالاحجار ومربع وغايب البعض  
 من بناها بالجبهة الغربية  
 جملة نزوله ١٥٥ سني  
 الرديم رملة وورق من الهواء  
 ظهرت بيناه بالجبهة الشرقية قبلي حجر لايم استون خاليه  
 الكتابه  
 نظفوه على الجبل ولم به شيء  
 السرداب # المذكورين  
 بهذا السرداب وهو بناء بالبدش والاحجار وطويل  
 مخرج مقبل ومنشال بناء بالجبهة القبليه  
 جملة نزوله ١٥٠ سني  
 الرديم رملة نقل من الهواء وديش  
 نظفوه على دكة من طين فوق الجبل ولم به شيء  
 ثم هذا رسم المسطبه المذكوره وابارها والسردابين  
 مسطبه طوب من شغل بوسكر  
 ١٤٠٧  
 ١٤٠٨  
 #  
 ر  
 ١٢٠  
 #  
 ٧٤٦

Giza Diary 24 (30 Sept  
 1934-10 April 1935),  
 page 90



الثلث ١١ نوفمبر سنة ٩٢  
 ٢١٠ الاهرام  
 البير # ضوي واحد المزلف وبعض من الاولاد  
 تبع ا  
 بنشر هذه البير وهي قبلي البير # بناء من فوق بالاحجار والديش  
 ٢٣٤٧  
 #####  
 نزولوا بها ٢٣ سني  
 الرديم ركش وديش وترابه سوداء وبعض من تكاسير الطوب  
 وجدنا برسيم النش  
 ا راس مسخوط خشب غايبه الودت  
 ا حجر واجهه كبير من لايم استون مكتوب ومكسر وهو دايب  
 ٢ صدور مسخيط خشب بالروس والذراعين  
 ا صدر براس مسخوط خشب غايب الوش والذراعين  
 ا رجل مسخوط صغيره ورايه وغايب البعض من الاصابع  
 وعليها لويه لون احمر ٢ فخازات منهم فخاره غايبه القفر  
 بعض من تحت البويه لون احمر وابيض واررق  
 ثم تحت من القفت المذكور بالرديم وهو ماسك في بعضه و من طوب وترابه  
 سودا وديش وجدنا  
 حته حجر لايم استون ومنهم البعض عليه بويه حمراء ولويه  
 نا  
 لون ارق والبعض بدون بويه  
 وهم مشغولين بوضع الفخار وقوالب الليك والهاك  
 تركناهم للرسم والتصوير  
 ثم هذا رسم حته حجاره الحجر المكتوب المذكور اعلاه

Giza Diary 26 (23 Aug  
 1935-16 Nov 1935),  
 page 96





Fig 1. Harvard students excavating a Roman productive facility near the medieval abbey

## *The Falerii Novi Project*

Margaret Andrews (*Assistant Professor of Classics*)

The Falerii Novi Project, which I co-direct with colleagues from the University of Toronto, the British School at Rome, and the University of London, is the first scientific archaeological excavation of the ancient Roman town of Falerii Novi in central Italy. According to ancient written sources, the Roman town of “New Falerii” was famously founded in 241 BCE after the nearby original Falerii (modern Civita Castellana) was destroyed following a revolt against Rome. The indigenous Faliscan residents of the defeated Falerii were then forcibly relocated to a new town, Falerii Novi, approximately 5 km away along the via Amerina. As a Roman town with a likely mixed population of Romans and Faliscans, the site of Falerii Novi brings insight into population movement and integration during Rome’s

expansion throughout the Italian peninsula and refines our understanding of Roman urbanism, both its beginning and end. The town is assumed to have been abandoned between the 6<sup>th</sup> and the 12<sup>th</sup> c, when a Cistercian abbey was founded on the site, so it is ideal for exploring the changes experienced by towns in central Italy during Late Antiquity and the early medieval period, a topic of increasing scholarly interest among Roman archaeologists.

Falerii Novi now lies below a vast expanse of fields surrounded by its original fortifications. The city has already been subject to a wide array of remote sensing surveys, including magnetometry, ground-penetrating radar, and LiDAR. These have shown the plan of the entire city: monuments, temples, houses, shops,





Fig 3. Aerial overview of Falerii Novi encircled by its fortifications.

Fig 2. The central basin and pavement of Falerii Novi's market building.



a theatre, an amphitheater, and tombs. The Falerii Novi Project began the first scientific excavation of the site in 2022, and these excavations will provide a chronology for occupation and evidence for different types of activity, as well as dietary and environmental information. Much urban archaeology has focused on the role of elites in constructing and maintaining both physical cities and the urban institutions that afforded them positions of power. The Falerii Novi Project, however, privileges the non-elite and thus aims to provide a more complete picture of ancient urban life as it was lived by the vast majority of Romans. As an ancient city with both spatial and chronological range, Falerii Novi can help to answer how non-elite activities and spaces contributed to the makeup and functioning of the city across a wide chronological arc. The project also aims to clarify the environmental history of the city – how residents exploited their natural surroundings and the impact that they had on it in turn. Environmental sampling for charcoal, seeds, and pollen, as well as faunal

analysis, are primary research objectives. The Falerii Novi Project therefore brings an unprecedented multi-disciplinary approach to an ancient Roman city in the hope of clarifying many aspects of ancient urban life that have not received due attention in traditional approaches to Roman urbanism.

In the first two seasons, the team—including 3 Classics graduate students, 2 History graduate students, 2 Classics undergraduates, and a Classics post-doctoral fellow, so far—has excavated trenches within the central market of the town, a house, a principal intersection within the street grid, and two shops lining the town's forum. We have already revealed periods of occupation in the town when it was previously thought to have been abandoned, especially Late Antiquity and the early medieval period, shed light on the town's broader economic connections, and revealed exceptional information about diet and meat consumption in a Roman settlement.





Temple-pyramid 26 and the Hieroglyphic Stairway, Copan, Honduras, looking southeast. The lower left quadrant of the pyramid in the foreground shows the remnants of the terraces uncovered in 2022; to the right of the stairway in the background are terraces uncovered and restored in previous seasons. Drone photo by Adolfo Canan, May 2023.

## *Investigation and Conservation of Copan Temple 26*

William L. Fash (*Bowditch Professor of Central American and Mexican Archaeology and Ethnology, Anthropology*)

The ancient Maya city of Copan, Honduras has been a focus of intensive research and conservation efforts going back to the 1890s, including Gordon Willey's pathbreaking field and laboratory work in the mid-1970s. Willey published what would now be called a Site Management Plan that laid out a program of documentation, investigation and preservation of the Copan Valley settlements as a first step to a long-term interdisciplinary approach to understanding all salient aspects of society and human expression at the site that produced the most architectural and free-standing sculpture in all the indigenous Americas. Beginning in my first year of graduate school I was able to join Willey's project with Gordon's senior grad student Richard Leventhal and was fortunate enough to be invited to participate in the pair of follow-up projects financed by the Honduran government. Since then my own re-

search program has primarily concentrated on the role of religious ideology and long-distance interactions in the origins, development, and eventual demise of divine kingship and urban life in Copan during the dynasty that ran from 426-822 C.E., founded by a foreigner named "Blue-green Resplendent Quetzal Macaw."

The research program has been multi-institutional as well as interdisciplinary since I initiated the Copan Hieroglyphic Stairway Project in the late 1980s with support from NSF, NEH, Wenner-Gren, National Geographic, and many other organizations, culminating recently in an 11-year program of conservation and investigation of Maya monuments in the kingdom of Copan sponsored by the Santander Bank and administered through the good offices of the David Rockefeller Center for Latin American Studies. This season we took on a challenge that we had not yet addressed, which

was to determine whether there were still remnants of the pyramidal terraces to the north of the famed Hieroglyphic Stairway. That inscription contained over 2,000 hieroglyphs detailing the city's dynastic history from the time of the founder to the accession to power of the 15th ruler and his dedication of the stairway in 755 C.E. There are royal ancestor portraits along the entire vertical axis, with diagnostic imagery signaling their names.

The unique nature of the stairway, the longest inscription in the ancient New World, was what motivated UNESCO to declare Copan a World Heritage Site back in 1980. The architectural context of the stairs in our investigations both of the final phase pyramidal temple that it adorned and of the buried earlier buildings of Temple 26 lacked only the investigation and conservation of this sector, approximately 1/10 of the surface area of the final-phase edifice, for the work to be considered completed. Our efforts of the past two seasons of digging and restoration work paid off handsomely this spring.

We have located and conserved the basal courses of the lowermost five terraces of the pyramid, with every expectation that there will be evidence of the uppermost, shorter terraces in the 2024 season. This will allow visitors to the site to appreciate the terraced pyramid's form on its front (west) side in a way that has not been possible since the temple fell into ruin over a millennium ago. Of great import for epigraphers, architectural historians, and archaeologists alike, we have also found the northern limit of the first version of the Hieroglyphic Stairway, dedicated by Ruler 13 in 710 C.E. The evidence indicates clearly that the form of the original stairway was quite unlike that of its successor, which is the same width from top to bottom and framed by elaborate carved balustrades with images of a powerful patron deity. The earlier stairway took the form of a wide set of stairs running 25 m. north-south, with only the central portion of the stairs being carved. This form was later emulated by the 16th and final ruler of Copan in the monumental stairways he erected on the front sides of the final versions of Temple 11 (the largest in volume, at Copan) and 16 (the final version of the funerary temple of the founder).

Pathbreaking, original epigraphic detective work by David Stuart, followed by a brilliant collaboration by Stephen Houston, Barbara Fash and David Stuart published in the Peabody Museum's journal *RES*:

Anthropology and Aesthetics, has demonstrated that there were indeed two versions of the Hieroglyphic Stairway inscription. The first set of stairs is dedicated to the reign, accomplishments, death, burial beneath the steps, and consecration of the funerary temple and offerings in honor of Ruler 12, that took place over the seven years following his passing, as befitting the ruler with the longest reign (67 years) in Copan history. Archaeological evidence of his tomb, skeletal remains (confirming his old age, at death, as chronicled in many inscriptions), and the final offerings had all been found in our previous investigations of Temple 26. This was a funerary temple devoted to one ruler, his life and times, and his legacy.

In my view, the second stairway addressed a new and different need, which was to restore confidence in the dynasty after Ruler 12's very accomplished successor (dubbed "the King of the Arts" by Linda Schele) was captured in battle and beheaded by his rival at the site of Quirigua, across the modern-day border between Honduras and Guatemala in the Motagua valley. This second and final stairway visible today was restored by the Honduran government in a collaborative project with the Carnegie Institution of Washington in the 1930s and 40s. Instead of lauding only Ruler 12, Stuart and others have concluded that it is first and foremost a record of the orderly succession of rulers at Copan, from the first and founding king to the 15th rulers who dedicated it and the elaborate temple that capped the pyramid and bore the portraits of six rulers.

The record of the sequence of buildings, including the two pyramid-temples that bore the two stairways that were so very different in form, scale, carving style, and content, continues at the site, and we anticipate it will be finished in late 2024 or early in 2025. My thanks to the Honduran Institute of Anthropology and History, the communities of the Copan Valley whose people have been so supportive of our work over the decades, and the dozens of colleagues and students on our project and many others who have made it possible for the on-site investigations and conservation efforts of the Hieroglyphic Stairway Project to close on this high note. The final published monographs and other chapters and articles already published will provide scholars, architecture, energetics, and statecraft much to learn from regarding this awe-inspiring monument, far into the future.



# GRASP 2023 - Geophysical Research in Rural Ireland

Andrew Bair (PhD Student, Anthropology) & Kade McGovern (Anthropology Concentrator)

## Ringforts: An Enduring Enigma in Irish Archaeology - Andrew Bair

If you were to slip on your rainboots and take a stroll in rural Ireland, there is a good chance you would stumble across a ringfort, one of Ireland's most numerous archaeological sites. Gazing into a farmer's field, you would see a rough circle between 30-50m in diameter defined by an earthen embankment and ditch, with perhaps a low mound in the center. Though little to look at today, in the Middle Ages these sites were the farmsteads and places of work for medieval families. Within a ringfort, there might have been buildings for living, sleeping, cooking, and craft production, and animal pens for cattle, sheep, or pigs. Outside its banks, you might find fields for growing crops and pasturing livestock, as well as kilns for drying cereal grains, wells for fetching water, and so on. The ringfort may be the

central hub, but it was only one part of a much larger web of places and things that stretched across the medieval landscape, traces of which still survive today.

Despite their abundance (there are roughly 45,000 examples in Ireland, or nearly 1.4 ringforts every square mile on average), many questions still remain about the nature of ringfort settlements, chief among them chronology. Traditionally, most scholars assumed ringforts were built and occupied primarily in Ireland's early medieval period between the years 600-900 CE. However, an increasing body of evidence from a handful of modern excavations demonstrates that ringforts could be occupied far longer, with examples seeing over 1000 years of active settlement. Methodological issues have stood in the way of constructing regional or island-wide chronologies of these medieval sites in Ireland, as there are no surface scatters of artifacts or other proxies to provide convenient dating evidence without unfeasibly large-scale excavation at many ringforts.



Figure 1: Drone photographs of ringforts within Ballintober Parish, Roscommon County, Ireland

But what if there was a way to collect large subsurface datasets without excavating? In hoping to provide answers to the ringfort chronology question, my dissertation is trying something new - geophysical survey complimented by targeted subsurface coring. Much like MRIs or CT scans for medical imaging, archaeological geophysical techniques allow the researcher to create three-dimensional maps of buried archaeological features without raising a shovel, saving time, money, and labor, while also leaving the subsurface archaeological resources undisturbed and protected. Non-invasive detailed subsurface mapping by geophysics is paired with targeted coring, where we can acquire soil, paleoethnobotanical, and most importantly radiocarbon samples from specific buried features of interest, in a sense “pseudo-excavating” at a landscape scale. In this way, we can date periods of construction, modification, and abandonment within discrete ringforts and compare many sites across a region.

Every summer since 2015, the village of Ballintober in western Ireland transforms into a hub for busy archaeologists. Beneath the shadow of the crumbling medieval ruin of Ballintober Castle, the Castles in Communities Field School and Research Project is approaching a decade of study in the region. I am a co-director of the Castles in Communities Project and, in collaboration with the field school, launched the Geophysical Ringfort Archaeological Survey Project (GRASP) in 2023. This summer, I was very fortunate to have Kade (Harvard College Junior and anthropology concentrator) along for the ride, first as a student at our field school and later a researcher on GRASP. Below, Kade details our geophysical work and preliminary findings from one of the ten sites we surveyed during the field season.

## The Castleteheen Site - Ringfort or Not? - Kade McGovern

In the 2023 field season, the GRASP research team’s geophysical surveying revealed a new and exciting history behind one site in particular. This site, previously identified as a ringfort, lies within the townland of Castleheen (near Ballintober) and was unique within the region for two main reasons; first there was a ruined rectangular building constructed directly next to the mound and, second there was a prehistoric “standing stone” on a nearby hill within eyesight. The structure, which we hypothesized to be a church due to its east-west orientation, was peculiar because it is uncharacteristic for ringforts to have a structure built in such close proximity to the mound. The site was one of the largest sites that we surveyed, and it produced some of the most interest-

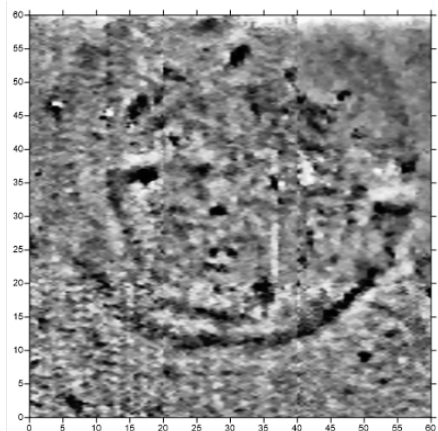
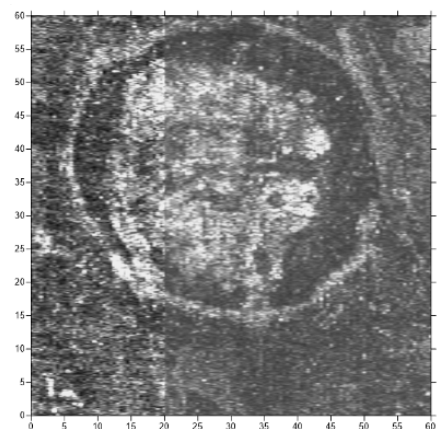
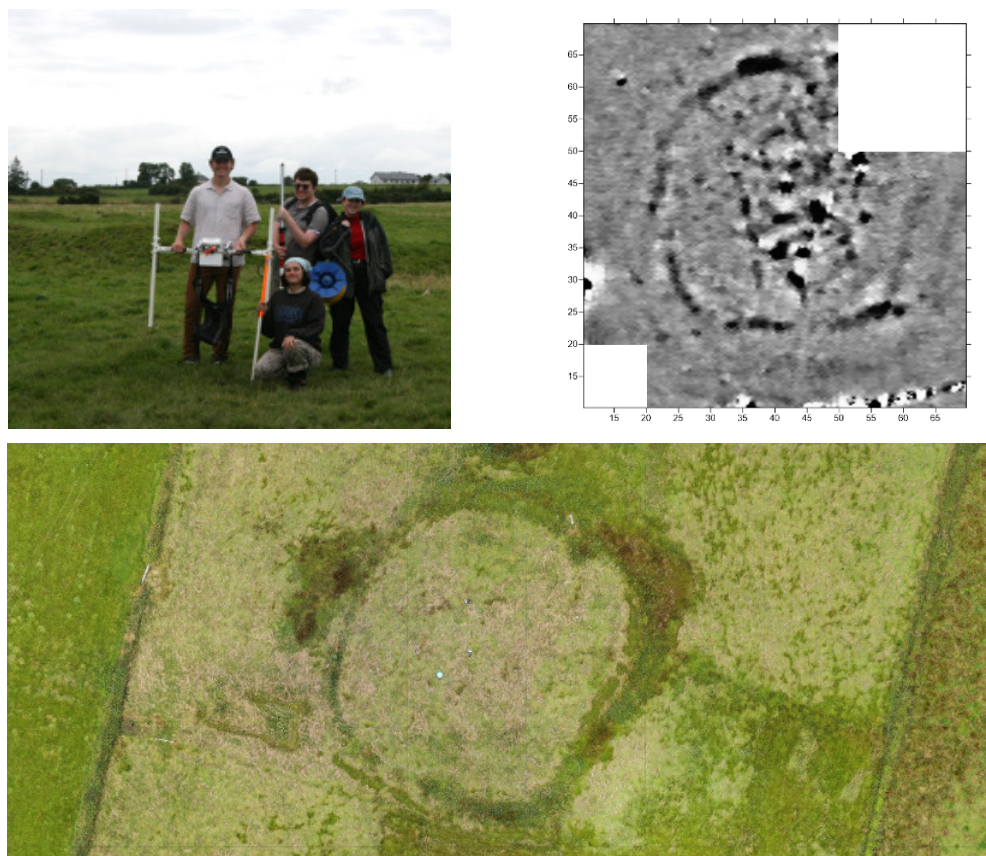


Figure 2: Ground-penetrating radar (1st) and magnetometry (2nd) datasets at a ringfort within Ballintober Parish, which will be followed by targeted coring (3rd) to reconstruct buried stratigraphic sequences (4th) and to recover paleoethnobotanical samples.



Figure 3: GRASP team in the field (top left) with Kade McGovern holding a magnetometer. Drone orthoimage (bottom) of the Castleteheen Site and resultant magnetometry map of the site (top right).



ing results.

The first step of our research was a pedestrian survey, walking around the site and taking note of any interesting elements and observations. Through the high grass and swampy moat, we found numerous large cut stones towards the center of the raised mound. The presence of rubble like this is not usual for ringforts, which raised some of our initial suspicions of the site. Following the pedestrian survey, we sectioned the site into nine large grid sections and surveyed each with a magnetic gradiometer and ground-penetrating radar. After we processed the data, we saw something interesting. The plan view of the area allowed us to see that the shape of the site was more of a quadrilateral than a circular ringfort. This was not initially obvious to us because of the density of the grass and the difficulty we had making our way around the site. The geophysics additionally showed a number of buried archaeological features, including potential walls, hearths, post-holes, and more at the middle of the site.

The shape of the mound, the presence of cut stone, and the proximity of the supposed church have led us to hypothesize that, although it is possible that the site was a ringfort at an earlier date, its most recent use was most likely as a later medieval moated

site. These settlement types, primarily associated with the Anglo-Norman expansion across Ireland in the 12th through 14th centuries, most likely served as the homes of lords and knights. However, arguments can be made that some of the moated sites present on the western half of Ireland were not Anglo-Norman made, but Irish elites adopting this new style of estate. Surveying this site brought to our attention the interesting uncertainties that can be present in the characterization of archaeological sites.

Archaeologically surveying the moated site through geophysics was a unique experience for me and through it I learned how geophysical surveying can reshape our understanding of the past through the application of modern technologies. The utilization of these methods augments archaeological research and furthers our understanding of the lives and experiences of those in the past. To further our understanding of the chronology of this moated site, the next step would be to implement subsurface coring during next year's field season. Analyzing and radiocarbon dating the samples collected will uncover information about the time in which the site was occupied, furthering our understanding of the Anglo-Norman expansion and early settlements in Ireland.

<sup>1</sup> A standing stone is a large megalith that is most commonly found in Ireland and Western Europe.



Cleaning and processing artifacts in the sherd yard

## *Summer with the Erbil Plain Archaeological Survey, Kurdistan Region of Iraq*

Shane Rice (Undergraduate, Anthropology)

My sophomore year was loaded with Anthropology faculty courses from a range of topics. Like most concentrators on the archaeology track, I got my start in GENED 1105: Can We Know Our Past?. It was very helpful for gaining exposure to a wide range of archaeological topics and theory that I would dive deeper into with other ANTHRO courses. All of which provided a background of the theoretical framework I would need to participate in fieldwork over the summer.

I arrived in Erbil, Iraqi Kurdistan in early September 2023 where I met Prof. Jason Ur and the rest of the Erbil Plain Archaeological Survey (EPAS) team. The experience of working with a Harvard Professor and Kurdish archaeologists was invaluable for gaining understanding of topics in the region relevant to the discipline of archaeology and the role cultural heritage management plays in contemporary issues.

While working with EPAS, I participated in walking surveys, collected artifacts, contributed to digital databases, conducted virtual and physical documentation, and prepared collected artifacts for processing by the Erbil Civilization Museum. I also was lucky enough to practice preparing flight plans and pilot the team's drone manually. I have worked with drones in other contexts, but it was really amazing to see the value added to landscape and archaeological surveys with low-flight photogrammetry and digital models.

One of my favorite experiences with EPAS was actually during a site visit to another project's excavation of the Bastora Dam. When I first arrived I was disoriented by the sheer size of this massive Neo-Assyrian feature, as well as modern disturbances from land use and intersecting excavation trenches. But, the ability to gain an aerial perspective following the first drone



flight overhead allowed me to gain my bearings and to better conceptualize just how expansive the feature was. You can see an example of drone footage taken at the Bastora Dam on YouTube at this link:

[https://www.youtube.com/watch?v=wUPmyw-Fqczw&ab\\_channel=ErbilPlainArchaeologicalSurvey](https://www.youtube.com/watch?v=wUPmyw-Fqczw&ab_channel=ErbilPlainArchaeologicalSurvey)

My time with EPAS was invaluable for applying the theory and method discussed in the classroom to a field environment. Even as an undergraduate with limited experience, I was able to meaningfully participate in the planning, execution, and recording of archaeological surveys in dozens of sites around Erbil. I learned how the work EPAS is doing continues to help

protect ephemeral cultural heritage sites by preserving their locations and contexts through a digital database. I learned how this information is used to both inform policy-makers, train local archaeologists and cultural resource managers, and educate the public about heritage in the broader landscape. Before returning back to Harvard for the Fall semester, I was excited to land on an idea for my senior thesis research project with the goal to combine the theory, method, and ground-control I built on this summer to fill an information gap that is of interest to cultural stakeholders in Iraqi Kurdistan.

Drone photo; dismounting for walking and aerial surveys.



Prof. Ur and I ending my first drone flight.

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Sarah Hlubik  
College Fellow (Anthropology)

Abdul Basir Kamjo  
Consultative Curator, Division of Asian and Mediterranean Art (HAM)

Laura Lacombe  
Researcher, Santander Program for Research and Conservation of Maya Sculpture, Copan Acropolis Tunnel Conservation Project (Harvard Peabody Museum).

Victoria Moses  
Postdoctoral Fellow (Science of Human Past Initiative (SoHP))

Jen Poulsen  
Collections Steward (Harvard Peabody Museum).

Kristine Richter  
Laboratory Manager (Anthropology)

Jakob Sedig  
Consultant Archaeologist, Harvard Medical School, Genetics (HEB)

Kara Schneiderman  
Director of Collections Division (Harvard Peabody Museum)

Ashley Scott  
Postdoctoral Researcher (Anthropology)

Kerri Sullivan  
Publications Research Editor (HAM)

Solenn Troadec  
Postdoctoral Fellow (SoHP)

John Walden  
Postdoctoral Fellow (Anthropology)

Bahadır Yıldırım  
Administrative Director, Archaeological Exploration of Sardis (HAM)



# Archaeology Students

## Undergraduate Students

Alin Asim	Sophomore
Isabella McMillen	Sophomore
Elisabeth Ngo	Sophomore
Adelaide Parker	Sophomor
Eli Visio	Sophomore
Sneha Yelamanchili	Sophomore
Rachel Bear	Junior
Madelyn Brody	Junior
Émilie Blondin	Junior
Kaity Greenwald	Junior
Charlotte Hannan	Junior
Andrea Lanza Aliaga	Junior
Kade McGovern	Junior
Shane Rice	Junior
Tejas Vadali	Junior
Ben Elwy	Senior
Abigail Cusick	Senior
Sarah Faber	Senior
Ethan Haley	Senior
Elijah Shell	Senior
Cindy Tian	Senior

## Graduate Students

Claire Adams	Graduated
Marina Haworth	Graduated
Emily Conlogue	Graduate Year 1
Erica Robles Cortez	Graduate Year 1
Keri Burge	Graduate Year 2
Joyce Wing In Ho	Graduate Year 2
Percy Hei Chun Ho	Graduate Year 2
Jack Bishop	Graduate Year 4
Samantha Richter	Graduate Year 4
Mack FitzPatrick	Graduate Year 4
Andrew Bair	Graduate Year 5
Veronica Peterson	Graduate Year 5
Leonardo Valdez Ordonez	Graduate Year 5
Melina Seabrook	Graduate Year 6
Xin Su	Graduate Year 6
Aurora Allshouse	Graduate Year 7
Sarah Eisen	Graduate Year 7
Juliana Ramirez Herrera	Graduate Year 7
Luan Ribeiro	Graduate Year 7
Jonathan Thumas	Graduate Year 7
Chengrui Zhang	Graduate Year 7
Sarah Loomis	Graduate Year 8
Jessica McNeil	Graduate Year 8
Julia Judge Mulhall	Graduate Year 9
Alexander Kim	Graduate Year 9





GenEd 1105 participants learning about pottery making on a wheel at the Harvard Ceramic Studio.

## The Standing Committee on Archaeology

The Standing Committee on Archaeology is a multidisciplinary group of scholars appointed to promote the teaching of archaeology at Harvard and advance knowledge of archaeological activity, research, fieldwork, and techniques in the many and varied fields where archaeology is employed as an approach to past cultures and histories around the world. As promoters of Archaeology, we are in charge of the secondary field, both for undergraduate students and graduate students. Our role is to guide and help all secondary students to take the most out of what the secondary field can offer both at Harvard and beyond, aiming to help expand the student's knowledge and practice in Archaeology.

Archaeology can be seen as the study of past human societies through the recovery, analysis, and interpretation of material remains. Those who practice archaeology employ a wide range of methods, techniques, and theoretical orientations drawn from across the spectrum of academic disciplines to further their specific intellectual goals. Likewise, scholars of many disciplines who do not consider themselves to be practicing archaeologists nevertheless use the results of archaeological work in their teaching and research. Our members and students work with and in a wide range of museums and departments on Harvard's campus.





