

INVENTORY

NEWS FROM THE JOUKOWSKY INSTITUTE FOR ARCHAEOLOGY AND THE ANCIENT WORLD

UP AND OUTREACH

One of the happier aspects of the design of Rhode Island Hall is its possession of two front doors. To the east, one enters from Brown University's Main Green, and this is the principal route of traffic into the building today. But the original 'front door' of the 1840 construction lies to the west; monumentalized by a set of steps, it looks out to Providence. The architects who renovated Rhode Island Hall acknowledged this Janus-faced quality by the use of glass doors: one can literally look through the building from the campus to the city, and back again.

If (as we always teach our students) architecture and architectural space shape human behavior, this transparency might help explain the Joukowsky Institute's evolving range of activities that reach out from the campus to the world beyond. This has taken place online through the highly successful Coursera MOOC, *Archaeology's Dirty Little Secrets* with its global ambit, and in person with our field projects in multiple countries.

At the local level, we are in the fifth year of 'Think Like an Archaeologist' (co-sponsored with the Haffenreffer Museum of Anthropology and the Rhode Island School of Design Museum of Art), bringing archaeological concepts and approaches directly to sixth-grade classrooms in Providence. To expand the range of players in the program, doctoral student Katherine Harrington taught *ARCH 1170 Community Archaeology in Providence and Beyond*.



Undergraduates in this course studied the dynamic world of 'public' archaeology and joined with graduate students and museum staff for hands-on classroom visits in Fall 2014.

Another long-running Institute feature is *ARCH 1900 The Archaeology of College Hill*; the class dug for a third year on the Quiet Green in the supposed area of the President's House (see the story on this issue's back cover). This course performs a more internal kind of outreach, engaging a

variety of non-concentrators who sometimes end up adding 'Archaeology and the Ancient World' to their diploma. As always, the class was in action on the Quiet Green during Family Weekend, answering questions and encouraging participation; as always, young children proved the most enthusiastic excavators.

Brown's Family Weekend coincides with



International Archaeology Day so, in addition to the College Hill dig, the Institute held a Saturday open house for campus visitors and the Providence community. Faculty and

graduate students were present to show and chat about different types of archaeological material (pottery, coins, bones). Explaining the concept of stratigraphy through the medium of different levels of candy worked especially well, until the deposit was looted and eaten. We were also very pleased to welcome Legion III Cyrenaica, a Roman living-history group based in the New England area that portrays legionary dress and weaponry as it may have been in Egypt in the 1st Century AD/CE.

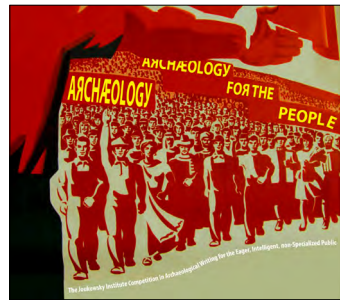
If all of these various activities have previously formed part of the Institute's calendar, Fall 2014 saw the culmination of an entirely new initiative (see page two of this issue). *Archaeology for the People* was conceived out of frustration with both the nature and the quality of the majority of popular archaeology writing. How can such a fascinating discipline so often come across as dust-dry? Why are the stories normally told still all about the 'oldest', 'biggest', 'gold-est'? The *Archaeology for the People* competition, which announced its winners in November, is – we argue – another move in the right direction, and will be on its way soon as *Joukowsky Institute Publication #7!*

Sue Alcock

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THE (ARCHAEOLOGY FOR THE) PEOPLE HAVE SPOKEN

As its mission statement declares, the Joukowsky Institute “promotes the investigation, understanding, and enjoyment of archaeology... through active fieldwork projects, graduate and undergraduate programs, and public outreach activities.” We take outreach seriously, because the results of archaeological discovery and research are both important and exciting, and they deserve the widest possible audience. Yet archaeologists tend to write only for each other,



using language that makes sense mainly to fellow members of the profession.

Last year, some of us began conversations about why (with a few honorable exceptions) there has been so little archaeological writing that is accessible and intellectually engaging for non-specialists, and that is not simply about lucky discoveries, the thrill and romance of fieldwork, or supposed mysteries that archaeology has



not yet solved. It takes an imaginative and intelligent author to turn archaeological ideas into clear and compelling prose – and such an author need not necessarily be an archaeologist.

Eventually our discussions led, at the end of 2013, to the launch of a global competition for new archaeological writing, entitled *Archaeology for the People*. John Cherry and Felipe Rojas invited anyone (except those at the Institute itself) to submit a text of 5,000-6,000 words showcasing any aspect of archaeology of potential interest to a wide readership. As an incentive, we offered a prize of \$5,000 to the winner.

The competition closed in September, and the response was gratifying: around 130 entries from more than two dozen countries on a dizzying array of topics. The competition organizers were assisted by a panel of 12 Brown judges in choosing the winning submission.



We are pleased to announce that this is an essay by Chantel White, Aleksandar Sopov, and Marta Ostovich entitled “The Urban Gardens of Istanbul: An Archaeology of Sustenance,” a beautifully written and poignant account of the ongoing destruction of the Yedikule *bostans* (gardens), next to the Theodosian fortification walls, and the centuries-long intangible heritage they represent. Five other entries were selected as runners-up: “Digging Deep: A Hauntology of Cape Town” (Nick Shepherd), “Loot and the Biography of Pots” (Vernon Silver), “Remembering Slack Farm” (A. Gwynn Henderson), “The Decline and Fall of the Classic Maya City-State” (Keith Eppich), and “Origins: The Elusive Search for the First Native Americans” (Chip Colwell).

All six essays will be published in the next volume of the *Joukowsky Institute Publication* series, which will be devoted to this and other recent initiatives at the Institute that bring the understanding and enjoyment of archaeology to the people.

The Archaeology of North Africa: State of the Field 2014

Since 2011, the Joukowsky Institute for Archaeology and the Ancient World at Brown University has hosted an annual workshop focused on the state of archaeological research in a given region. Past events have examined the countries of Italy, Turkey, and Greece, as well as the Iberian Peninsula.

In November 2014, the Joukowsky Institute continued this tradition with a two-day workshop on “The Archaeology of North Africa: State of the Field.” As in past years, our overarching goal remained the same: to foster the exchange of ideas between a select number of primarily North American and European scholars, to consider some common obstacles to the study of the region, and to identify key questions for future collaboration and research.



The workshop kicked off with a lively keynote by Paul Silverstein (Reed College) that touched on issues discussed for the remainder of the meeting. The next day’s discussions were split into four broad themes, each

featuring several short papers intended to begin a conversation on where things stand on certain key topics. The first session focused on current debates on urbanism and urbanization, and the importance of cities to our understanding of the North African past. This urban focus was offset in the second session

by a discussion of the mobility of peoples and materials across this broad landscape. In the afternoon, the workshop explored the potential for new interpretations and research using available legacy data sets. Finally, participants considered the place of archaeology in North Africa within its wider communities, with a particular focus on working for the protection of cultural heritage.

The event concluded with a wide-ranging dialogue around key ideas or themes emerging throughout the day, opening the door to future cooperative ventures and providing participants with new ideas to shape the trajectory of scholarship in the region in the years to come.



TURNING WATER INTO STONE

Labraunda is a spectacular mountain sanctuary in SW Turkey. Several monumental structures, including two marble gates, a temple (that may have



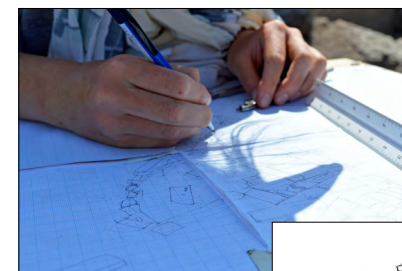
been designed by the great ancient architect Pytheos of Priene), and several astonishingly well-preserved dining halls adorn the site today and attract the occasional discerning tourist. But what made Labraunda special in antiquity was water. Dozens of springs still dot the Latmos Mountains immediately around Labraunda and local people continue to drink from simple stone spring-houses,

some of which date from the Hellenistic period. (In fact, bottled water sold in the province of Mugla proudly bears the name of the sanctuary.)

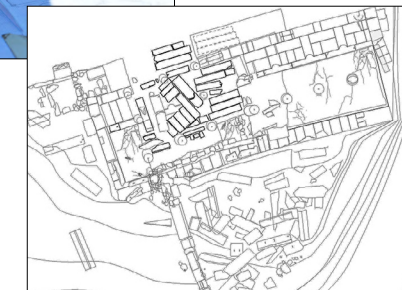
Water was a key part of religious life in the region. Many stone spring-houses were built along the sacred way that led from the city of Mylasa (modern Milas) to the sanctuary, and in Labraunda itself water was conspicuously displayed in a variety of ways. In the Hellenistic and Roman period, for example, massive gutters were centered over windows or made to spurt from monumental terrace walls. The sights and sounds of the crystalline liquid flowing through the architecture are easier to imagine now in the winter and spring than in the dry Turkish summer. But in antiquity, Labraunda would have offered a hydraulic spectacle even in the summer, for there were at least three fountain-houses with massive pools at the site. Two of these fountains were located at opposite ends of the sanctuary to greet pilgrims making their way from the cities of Milas and Alinda.



The Brown University Labraunda Project (BULP), led by Brown University Assistant Professor Felipe Rojas, is excavating the grandest of these monumental fountains. Previous scholars have associated the hypostyle fountain with ornamental pools for sacred eels said by Pliny and Aelian to have existed in the sanctuary. Although the project team has found absolutely no trace of the eels, BULP’s work has revealed a wealth of new information about vernacular traditions of monumental architecture in Caria. In Labraunda, water gushing from as the site’s fountain the phenomenal god of the daylight of the Hekatomnid over the sanctuary



In the summer of 2014, the project’s second field season, a team of Brown and RISD undergraduates continued to excavate and draw the Hypostyle fountain. The team now knows exactly how every single stone of the massive roof (which weighs more than 100 tons) was erected and put into place. At the same time that Pytheos was designing the famous Mausoleum of Halikarnassos, Carian masons in Labraunda were building a seemingly primitive structure in Labraunda that survives almost intact. Brown’s work on the Hypostyle Fountain offers a unique view into the decision-making process of those ancient builders.



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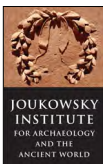
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THE SEARCH FOR THE PRESIDENT'S HOUSE

The soil on which Brown University stands preserves nearly 250 years of the University's history. As a central hub to students' lives since the University's construction, the Front or Quiet Green provides the oldest archaeological record on campus. For the last three years, students enrolled in *The Archaeology of College Hill* have excavated on the Quiet Green to understand the evolution of this space over Brown's history. In the fall of 2013 and 2014, students focused these efforts on the first President's House, shown on early maps and artistic representations of Brown, to establish the house's location and recover materials associated with the University's first leaders.

Built in 1770, the first President's House served as a home to Presidents James Manning, Jonathan Maxcy, Asa Messer, and Francis Wayland. By 1840, the house was moved from the Quiet Green to a location on College Street. It was eventually demolished in 1936.



As the layers of dirt were lifted away, diverse artifacts from Brown's 250-year history came to the surface. Upper levels containing room keys, pen caps, and bottle tabs were cleared to reveal finds from the early to mid-1900s – a camera piece, forgotten jewelry, a jack, and lost buttons – that are traces of the lives of past Brown students. A thick layer of gravel, probably associated with the removal of the President's House, created a stark contrast between more recent periods in the Green's history and the era of the first presidents. Sherds of imported European ceramics



and Chinese porcelain from the late 1700s (and thus contemporary with the Presidential home) – fragments of a punch bowl, fine teacups, and the spout of a teapot – depict a life of entertainment and elite social status.

This December, the students of *The Archaeology of College Hill* presented the results of the last three years' excavations with the unveiling of a new exhibit in Rhode Island Hall.

The juxtaposition of these items, old and new, tells the story of social change – not just from the backyard of the President's House to a college green, but of our own culture. What will archaeologists of the future be able to say about us from our loose change and lost pen caps?

As the layers of dirt were