

One World Archaeology

Arkadiusz Marciniak
Nurcan Yalman *Editors*

Contesting Ethnoarchaeologies

Traditions, Theories, Prospects

Springer

Arkadiusz Marciniak • Nurcan Yalman
Editors

Contesting Ethnoarchaeologies

Traditions, Theories, Prospects

Springer

Contents

1 Non-anglophone Ethnoarchaeologies in the Past and Today: An Introduction 1
Arkadiusz Marciniak and Nurcan Yalman

Part I Traditions of Ethnoarchaeology Outside the Anglo-American Contexts

2 Ethnoarchaeology in France: Trends and Perspectives..... 17
Valentine Roux

3 Ethnoarchaeology in Italy 35
Francesca Lugli

4 German Ethnoarchaeological Traditions from a Theoretical and Conceptual Viewpoint: Past and Present 61
Ruth Struwe

5 Włodzimierz Hołubowicz: Pioneer of the Ethnoarchaeology of Pottery-Making 83
Zbigniew Kobyliński

6 Ethnoarchaeology in the Balkans. A View from Bulgaria 95
Petar Zidarov and Małgorzata Grębska-Kulow

7 Evaluating and Establishing Ethnoarchaeological Theory for Anatolia 125
Nurcan Yalman

8 The Development of Ethnoarchaeological Thought in Russian Archaeology 145
Aleksandr V. Kenig, S.S. Tikhonov, and M.A. Korusenko

9 Ethnoarchaeology in China..... 173
Ling Yuan Kong

Part II Significance of Ethnoarchaeology of the Twenty-First Century

10 The Relevance of Ethnoarchaeology: An Egyptian Perspective 191
Willeke Wendrich

11 The Saturated Model: A First Application in World and Romanian Ethnoarchaeology 211
Marius Alexianu

12 The Living Ottoman Past: Rethinking Ethnoarchaeology in Turkey 227
Turan Takaoğlu

13 Non-anglophone Ethnoarchaeologies 241
H. Martin Wobst

Index 251

Chapter 12
The Living Ottoman Past: Rethinking Ethnoarchaeology in Turkey

Turan Takaoğlu

Introduction

The potential significance of benefiting from the archaeological remains of the Ottoman Empire has long been underestimated in ethnoarchaeological research in Turkey and in the former dominions of the Ottoman Empire. Although the Ottoman Empire with its rich material legacy left deep imprints on a vast geographic area stretching from East Central Europe to the south of the Arabian Peninsula, and most parts of North Africa (Fig. 12.1), Ottoman archaeology as a term is a recent construction outside of Turkey, with roots only in the 1990s. The reason why Ottoman archaeology long held a marginal position within the wider discipline of archaeology in Turkey was in part due to the fact that the material remains from the Ottoman past were mainly viewed as irrelevant for archaeological research, as its historical sources were plentiful and the task of studying the archaeological remains of the Ottoman Empire was traditionally undertaken by art historians rather than by specialists trained specifically in archaeology departments (Arık, 1999; Takaoğlu, 2007a, 2007b). These factors eventually prevented the development of a field of Ottoman archaeology with its own theory and method within the general discipline of archaeology in Turkey.

In countries formerly ruled by the Ottoman Empire, on the other hand, there was a general scholarly neglect because of national biases against the Ottoman dominion, since mention of this dominion often evoked unpopular and unwelcome memories in such countries (Zarinebaff et al., 2005: 2; Runnels & Murray, 2007: 245; Bintliff, 2007: 221). Due to the negative image of the Ottoman Empire, which mainly stemmed from its final period of social, cultural and economic decline in the

T. Takaoğlu (✉)
Department of Archaeology, Çanakkale Onsekizmart University,
Terzioglu Kampusu, 17100 Canakkale, Turkey
e-mail: takaoglu@comu.edu.tr

A. Marciniak and N. Yalman (eds.), *Contesting Ethnoarchaeologies: Traditions, Theories, Prospects*, One World Archaeology 7, DOI 10.1007/978-1-4614-9117-0_12,
© Springer Science+Business Media New York 2013

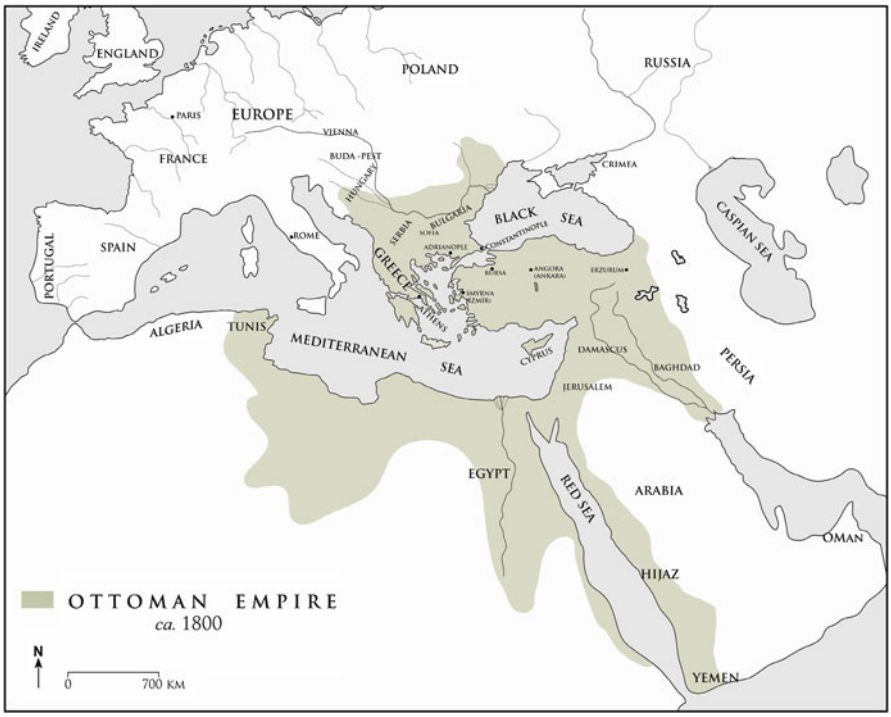


Fig. 12.1 Ottoman Empire ca. 1800

nineteenth century, the Ottoman period had long remained an unpopular period of archaeological study until certain pioneering foreign archaeologists, working in countries such as Greece and Israel, began to underline the need for a systematic study of the material culture of the Ottoman Empire in relation to its rich historical sources (e.g., Siberman, 1989; Davis, 1991; Vionis, 2006; Bintliff, 2007). Such valuable studies laid the ground for the acknowledgement of the material culture of the Ottoman Empire as ethnography (e.g., Baram & Carroll, 2000: 21). The material culture representing the late stages of the Empire indeed reaps a rich harvest of valuable ethnographic data for archaeological interpretation, since the architectural landscape of present-day Turkey is full of the late Ottoman remains of abandoned isolated field houses, farms, rural villages, small towns, and many kinds of special activity areas such as animal folds, threshing floors and dumps. Such features are also attested to in certain former dominions of the Ottoman Empire as well. These recent past remains that are scattered across the landscape of Turkey, and are either abandoned or being re-used at present, can be accepted as the living Ottoman past, as they still yield useful information on various aspects of human activity. This information is not restricted to issues related to settlements and agrarian land use (e. g., site location decisions, site abandonment and discard behavior, the structure

of settlements, village organization, and pastoralism) but also include techniques related to agricultural pursuits, domestic building methods, and craftsmanship, as well as traditional trade and barter. When combined with related Ottoman historical records, European travelers' notes and oral history, the information derived from the examinations of the late Ottoman material culture as ethnography can be used in elucidating the processes that shaped the material record. The study of late Ottoman material culture/ethnographic data in association with related textual records in this sense could enhance the interpretative value of the sub-discipline of ethnoarchaeology not only in Turkey but also in countries where the Ottoman Empire left its rich material vestiges.

In Search of an Identity for Ottoman Archaeology

The archaeology of the Ottoman Empire became one of the rapidly growing subfields within the wider discipline of archaeology in the 1990s (Yenişehirlioğlu, 2005). Prior to this time, there was not such a separate term denoting the sub-discipline of Ottoman archaeology in Turkey, although the study of the archaeological remains of the Ottoman Empire has an indigenous development of its own with a history of nearly 70 years. Archaeology was long deemed unnecessary in Turkey in the study of the Ottoman Empire, because its historical records were abundant and its main political events were well known. This led most archaeologists to view the remains of the Ottoman period as being of little archaeological value. The well-preserved nature of Ottoman remains such as the mosques, palaces, bridges, and bazaars and the wealth of textual sources documenting them made it unnecessary to undertake archaeological research focused on such remains. Excluding several casual excavations of Turkish sites based on clearing and obtaining their plans and details in the 1940s, there was not much archaeological study involving the Ottoman past until the 1960s. It was, indeed, only in decade of the 1960s that Turkish scholars began to shift their emphasis to the informative values that could be drawn from the Ottoman archaeological remains (Takaoğlu, 2007a, 2007b).

The general lack of Turkish archaeologists' interest in the Ottoman material legacy led to art historians undertaking the task of studying its archaeological remains in the 1960s. The excavation of the famous Ottoman tile kilns at İznik by Istanbul University's Oktay Aslanapa, a leading figure in the discipline of art history in Turkey, was probably the most notable work that first integrated the excavation techniques and methods developed in the excavation of a historical site in Turkey (Aslanapa et al., 1989). The meticulous excavations at İznik shed new light on the long-existing problems of chronology, as well as shedding new light on the production and exchange of architectural tiles and pottery, as İznik had achieved a reputation as a center for the manufacture of tiles and pottery in Ottoman times.

The archaeological remains of the Ottoman Empire that were studied in Turkey were not studied within the main trends of the historical archaeology of North America. In other words, the archaeological studies conducted in Turkey did not

pay much attention to the archaeological remains from the recent period, as the main interest had mainly been directed towards the antiquities of the Greek and Roman civilizations, ever since the days of Osman Hamdi Bey, a leading figure in archaeological endeavors in Ottoman Turkey between 1881 and 1910. However, in general, historical archaeology theoretically underlines the potential importance of studying all cultures, even those of recent historical periods that have been extensively documented by textual sources. The fact that archaeological approaches to the Ottoman Empire did not follow these trends in the historical archaeology of North America is also reflected in the terminology adapted in Turkey. Those local art historians dealing with the archaeological remains of Turkish civilizations such as those of the Ottoman Empire in Turkey preferred to use the terms "Medieval archaeology" and/or "Post-Medieval archaeology", following their European counterparts. This was to a large extent due to the fact that the impact of Europe on Turkish academics was apparently more intensive than that of North America, since the so-called Vienna School played a major role in the institutionalization of the field of Art History in the Turkish educational system. The Austrian art historians Ernst Diez at İstanbul University in 1947 and Katharina Otto-Dorn at Ankara University in 1954 helped in the shaping of the discipline of art history in Turkey (Arık, 1999: 44). As a result, since the 1960s, the archaeological study of historical Turkish civilizations such as those of the Seljuk State and the Ottoman Empire has been undertaken by specialists trained in art history departments. Nevertheless, the establishment of divisions of "Turkish World and Archaeology of Medieval Cultures" within the art history departments in the decade of the 2000s represents a modest attempt to include the archaeological study of the Ottoman Empire, although art historians have been employed in these divisions instead of specialists trained in archaeology departments. Recent attempts to establish divisions of "Medieval Archaeology" in archaeology departments in several Turkish universities have, unfortunately, also failed.

The long-lasting debate on whether art historians or archaeologists should be the practitioners of the archaeology of the Ottoman Empire has evidently prevented the establishment of an independent branch of archaeology, dealing with Turkish cultures such as those of the Seljuks and Ottomans in Turkey, with its own theory, methods and objectives within the main trends of global historical archaeology (Takaoğlu, 2007a, 2007b). Theoretically, until recent decades, the archaeological study of the Ottoman Empire in Turkey did not follow an evolutionary line paralleling the historical archaeology occurring in North America and Western Europe. Although the tradition of art historians practicing the archaeology of the Ottoman Empire will probably continue in the near future and there will be no independent branch of archaeology dealing predominantly with the Ottoman Empire in Turkey, one can note that some local art historians are gradually adopting the newly emerging trends in global historical archaeology.

Some of the barriers towards the establishment of Ottoman archaeology were first broken down in Greece and in the Middle East starting in the late 1980s. An increasing number of archaeologists, ethnographers and cultural anthropologists began to pay special attention to the material culture and textual sources of the

Ottoman Empire in several important regional archaeological survey projects conducted in Greece. Both local and foreign scholars based in Greece and working in interdisciplinary regional survey projects began to consult the rich Ottoman archival sources and material culture for information that was particularly relevant for reconstructing the settlement history and patterns of land use that were found in some regions of Greece during the time of Ottoman domination. These regional archaeological survey projects, which included the reconstruction and explanation of the Ottoman period in Greece in their research designs in the 1990s, began to include experts in Ottoman historiography and material culture. These regional archaeological surveys developed a strategy based on the collection of the material remains of all periods of the past, including the Ottoman era. Such a methodology, which involved the diachronic study of settlement patterns and agrarian land use integrating Ottoman material culture and archival sources, led to the inclusion of qualified historians in these regional archaeological studies. For instance, as an intensive archaeological survey of all periods from the Neolithic to the present, the Pylos Regional Archaeological Project, conducted in the province of Messenia in southern Greece between 1991 and 1995, was one of the most important endeavors that brought together Ottomanists and field archaeologists in regional archaeological studies (e.g., Zarinebaff et al., 2005). The inclusion of the Ottoman period in the regional studies conducted in Greece apparently served as an important step for the acknowledgement of the archaeological potential of the material remains and historical sources of the Ottoman Empire. In this sense, the survey of rural deserted villages of the post-Medieval period in the region of Boeotia represents another important project conducted in Greece (Vionis, 2006; Bintliff, 2007).

Besides the archaeological studies conducted in Greece, archaeological studies conducted in Israel also underlined the possibility of benefiting from the archaeology of the Ottoman Empire (Siberman, 1989; Baram, 2002; Bethany, 2009). Neil Asher Siberman (1989: 237) is one of those pioneering scholars who first criticized the neglect of the Ottoman material record in archaeological studies in the Middle East by pointing out that archaeological excavations had underestimated the informative value of the Ottoman artifacts such as pots and tobacco pipes commonly found in the archaeological sites of the Middle East. It was thought to be important to reconstruct the histories of people who had not entered the archaeological record. Siberman (1989: 233) rightly pointed out that "…And as long as the material culture of the Ottoman period lay beyond the interest and expertise of most archaeologists working in the Middle East and the eastern Mediterranean, its ruins would remain shrouded in painful memories." In this context, the conference organized at Binghamton University in 1996 by Uzi Baram and Lynda Carroll, entitled *Breaking New Grounds for an Archaeology of the Ottoman Empire*: *A Prologue and a Dialogue*, served as one of those endeavors that helped to rehabilitate the conventional negative image of the Ottomans among scholars and encouraged them to benefit from the archaeological potential of the material culture and historical sources of the Ottoman Empire. The need to organize such a conference was apparently triggered by the accumulation of the wealth of archaeological materials recovered from excavations and kept at excavation depots for analysis.

As well as the above conference that introduced the archaeology of the Ottoman Empire to a wider scholarly audience, there have been other significant endeavors that have helped to counter prejudices against the Ottoman presence in the former dominions of the empire, including the book entitled *An Historical and Economic Geography of Ottoman Greece*: *The Southwestern Morea in the Early 18th Century* (2005) and the conference organized under the title of *Between Venice and Istanbul*: *Colonial Landscapes in Early Modern Greece ca. 1500–1800 A.D.* in 2003 (Davies & Davis, 2007; Runnels & Murray, 2007; Bintliff, 2007). The present status of research on Ottoman archaeology is so far satisfying, as the potential of the material remains and textual sources of the Ottoman Empire has been recognized and many avenues have emerged from archaeological projects conducted in Greece and Israel.

Ottoman Material Culture as Ethnography

The formation of the notion of Ottoman archaeology appears to have much to contribute to the development of ethnoarchaeological research in Turkey from both methodological and theoretical points view. The contributions of viewing the late Ottoman material record as ethnography are manifold for ethnoarcheological research. The equation of the late Ottoman material record with ethnography has made it possible for ethnoarchaeologists to examine the material manifestations of late Ottoman human behavior, at places such as isolated rural field houses and animal-related structures, seasonal rural campsites, farms, rural villages (Fig. 12.2),



Fig. 12.2 An abandoned nineteenth century rural village typical of those commonly encountered in the countryside of central-western Turkey. The dates carved on these structures in Greek and Ottoman Turkish show that both Turkish and Greek populations of the Ottoman Empire occupied such villages

and small towns found across the landscape of Turkey, in relation to behaviors such as agrarian land use, site location decisions, settlement organization, site functions, and the structure of settlements. These places may be either abandoned or are still being re-used by modern populations in a way similar to that of their late Ottoman predecessors. Here one has to move with the rationale that these abandoned sites are still dynamic landscapes where information on past behavioral patterns can be drawn through ethnoarchaeology.

The methodology based on ethnographic and ethnoarchaeological surveys of abandoned remains from the recent past mentioned here evidently owes much to the modern site surveys conducted in Greece. The main purpose of modern site surveys, which became an established technique of archaeological research with the initiation of the Stanford University Archaeological and Environmental Survey in the southern Argolid in 1982, is to collect a body of data that could form the basis of hypotheses to explain the functions of archaeological sites (Murray & Kardulias, 1986, 2000). Such surveys have highlighted the importance of studying modern structures and their associated features as if they were archaeological sites. In these modern site surveys conducted with archaeological questions in mind, the material remains of both those structures presently in use and those structures falling into disuse–such as field houses, farmsteads, storehouses, animal folds, garbage dumps, threshing floors, mills, wells, and kilns–are recorded in relation to location, size, and material content. This new research design undertaken in Greece has helped to reconstruct the recent culture history of the study area and to hypothesize the past site functions that might have once existed in the same district in the past (Jacobsen, 1985: 97).

There are valuable studies that have been undertaken in Greece that clearly demonstrate the need for archaeologists, historians, ethnographers, and cultural anthropologists to acquaint themselves with the material culture and historical records from the late Ottoman past. A regional survey conducted in the Methana Peninsula in the Argolid (Forbes, 1997) and another conducted in the Vrokastro area in eastern Crete (Brumfiel, 2000) are important projects confronting the late Ottoman material culture and supporting archival sources. These projects placed emphasis upon the settlement patterns and functions of rural sites, such as isolated field houses and rural agricultural installations and their associated features, through the survey of their material remains. A similar ethnographic and ethnoarchaeological survey examining the patterns of agriculture and subsistence in the late Ottoman period was also carried out in the Mesara Plain of southern Crete with archaeological questions in mind (Blitzer, 2004).

The number of ethnographic and ethnoarchaeological studies on the late Ottoman material record has also seen yearly increases in Turkey. Such studies provide archaeologists with useful perspectives about the aspects of continuity and change in material culture. A recent study carried out at the island of Bozcaada (ancient Tenedos) at the mouth of the Dardanelles Strait in the northeast Aegean is an example in this case. An ethnographic and ethnoarchaeological survey of modern agrarian sites such as field houses, animal folds and other activity areas belonging to the late Ottoman period was conducted for the purpose of exploring some relationships

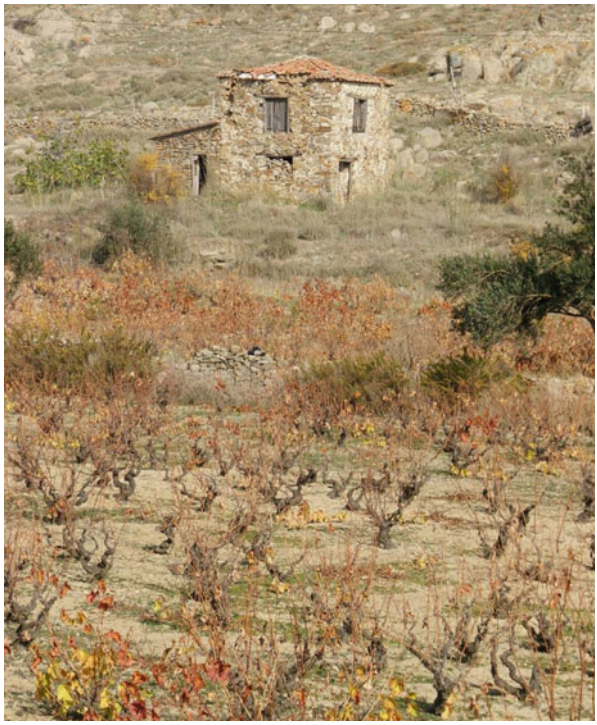


Fig. 12.3 An abandoned late Ottoman field house in a vineyard on the island of Bozcaada (Tenedos). Once an important part of rural life on the island, such structures, dating to the nineteenth century, serve as an important source of information for archaeological interpretation

between land use, agricultural potential, site location decisions, and settlement size and distribution on the island (Takaoğlu & Bamyacı, 2005). The data obtained from the survey was used to help understand the past behavioral patterns that gave shape and form to the material culture of the island. The Ottoman archival sources are also informative about the demography and settlement distribution, as well as the number of rural sites used in grape-growing and animal-keeping (Takaoğlu & Bamyacı, 2005: Table 1). Because structures such as the field houses noted above were once an integral part of the late Ottoman rural economy, an examination of the activities that took place around these field houses–which were used in grape-growing (Fig. 12.3)–as well as an examination of animal-related structures, could contribute to a reconstruction of the region's agrarian land use patterns. According to an Ottoman census dating to the fifteenth century, there were 71 field houses and 5 herders' sites on the island. Among these structures of agrarian character, 57 of the 71 field houses were used by the Turks, while the remaining 14 belonged to Greek families. The document further records five herders' sites, four of which were used for sheep-keeping and the other for housing goats. The ethnographic and ethnoarchaeological survey identified such year-round-used animal-related structures on the southern part of the island(where the stony soil is not suitable for tilling) as well as identifying seasonal field houses in the central and northern part of the island (where the land and climate is optimal for grape-growing). A historically informed

ethnoarchaeological study of the late Ottoman data in this case helped to document the aspects of continuity and change in the patterns of settlement and aspects of agrarian land use on this island.

The late Ottoman material culture/ethnographic data is also of great interest for archaeologists working on the formation of the archaeological record, patterns of site abandonment, re-use of structures, and discard behavior. The question of how archaeological remains are influenced by different anthropogenic factors is testable through ethnoarchaeological studies of the late Ottoman material record. Several valuable ethnoarchaeological studies were undertaken in abandoned villages in northwest Turkey to understand how and why settlements were abandoned, how structures were re-used, and what was the direct effect of people on the material culture when leaving a settlement (Blum, 2003; Aslan & Blum, 2004; Blum, 2005). Such studies utilizing evidence from the recent late Ottoman past serve as a necessary step in understanding the formation of the archaeological record. In this methodology, direct observation, informant interviews, and archival sources provide the basis of arguments regarding the re-use, abandonment, and decay of settlements. Dendrochronological studies have also become a supporting tool in establishing the chronological frameworks of the late Ottoman material record (Kuniholm, 2000; Dittemore, 2007: 131).

Another important avenue of ethnoarchaeological research employing late Ottoman material culture is the study of pastoralism in the rural landscape of Turkey. The late Ottoman material culture yields considerable insights into human activities such as pastoral transhumance and village pastoralism. Although pastoralism is one neglected area of study, it is a practice that ethnographically can best be documented in various remote pasts of Turkey. For example, the seasonal pastoral transhumance that involved the movement of flocks between villages occupied in winters and encampments with pastures used in summers is still active in the uplands of northeastern Turkey that face the Black Sea. This contemporary behavior, projecting well back, displays a pattern of a strong continuity that has endured for centuries, as the environment does not allow populations to develop different subsistence strategies. The landscape of the uplands of the Black Sea region in Turkey is full of late Ottoman human activity areas such as seasonal field houses and their associated features used exclusively in maintaining livestock. How pastoral transhumance operated in this region with lands marginal for farming can be documented by observing the late Ottoman ethnographic data reflected in modern behavior. Oral history, interviews with elderly farmers and present-day landowners, and material remains from past centuries clearly show that traditional patterns of pastoral transhumance did not change much until the late 1970s in the remote villages and uplands of the region. Thus, one can note that such remote areas covered by dispersed and nucleated abandoned or re-used late Ottoman agricultural sites are still dynamic landscapes full of information with interpretative value for ethnoarchaeological research. Thus, the Black Sea region of northwestern Turkey is one of the few areas where one can conduct ethnoarchaeological research on various aspects of pastoral transhumance, since there is an observable pattern of continuity in environmental and subsistence patterns there.



Fig. 12.4 A typical late Ottoman re-used stone-built animal fold in northwest Anatolia. Such field complexes used in village pastoralism are commonly identified in remote areas

Late Ottoman material culture is also rich in evidence regarding the form of pastoralism that involves the use of animal folds far from the villages on a year-round basis. One area to best document such structures is northwestern Turkey, where there is an observable continuity in the patterns of village pastoralism (Fig. 12.4). The use of late Ottoman material culture evidence on pastoralism can thus help to frame specific questions about this poorly understood past rural production activity, including questions on how pastoralists used the barren landscapes and how humans interacted with the land in lands unsuitable for farming activities through time.

Conclusions

It is still a continuing challenge to integrate the historically informed material record of the later stages of the Ottoman Empire into ethnoarchaeological studies in Turkey. The failure to establish the notion of Ottoman archaeology prior to the 1990s led to the sub-discipline of ethnoarchaeology in Turkey falling behind global theoretical and methodological developments. However, the potential significance of the late Ottoman material record or ethnography began to be acknowledged with attempts to develop Ottoman archaeology in the 1990s and onwards. Rural life in Turkey indeed preserves rich traces of late Ottoman human activities of direct relevance to the study of prehistoric and early historic cultures. Here one needs to

move with the rationale that the late Ottoman period human activities are dynamic systems still living in contemporary behavior. This is to say that the contemporary ethnographic data documented in rural areas of Turkey is a direct reflection of the late Ottoman past. This assertion could be an acceptable one if continuity can be determined in environmental and subsistence pursuits. One must also be cautious in using direct analogy, which sometimes can be misleading even in countries like Turkey, where there is a direct historical continuity from the late Ottoman period to the present.

The examples mentioned above, which show some of the cases where the late Ottoman material world as ethnography provides considerable insights into ethnoarchaeology, serve to indicate some of the ways that the study of the late Ottoman material culture may contribute significantly to ethnoarchaeological studies. The description of late Ottoman remains representing human activities is an important step to be taken before a relationship can be inferred between modern behavior and the material correlates that resulted from that behavior. The recording of late Ottoman material culture and its extensions in the contemporary world (all of which are rapidly disappearing from the ethnography of rural Turkey) in ethnoarchaeological studies should rise above simply particularistic descriptions of detail, since it is also important to demonstrate how the information can be used to interpret archaeological data. Ethnoarchaeology is still a nascent sub-discipline within the wider field of archaeology in Turkey. A historically informed ethnoarchaeological approach to the late Ottoman material world is a new path that may help to better our interpretation of the past.

Bibliography

Arık, M. O. (1999). *Türk kültürüne yönelik arkeolojik çalışmalar ve sorunları* (pp. 43–59). Ankara: Uluslararası Dördüncü Türk Kültür Kongresi.

Aslan, R., & Blum, S. W. E. (2004). Darı Köy: Ethnoarchaeological investigations into the emergence of archaeological variability. *Ethnoarchaeological Investigations in Rural Anatolia, 1*, 127–151.

Aslanapa, O., Yetkin, Ş., & Altun, A. (1989). *The Iznik Tile Kiln excavations (The Second Season, 1981–1988)*. Istanbul: Historical Research Foundation.

Baram, U., & Carroll, L. (2000). The future of the ottoman past. In U. Baram & L. Carroll (Eds.), *A historical archaeology of the ottoman empire: Breaking new ground* (pp. 3–32). New York: Kluwer Academic.

Baram, U. (2002). The development of ottoman archaeology in Israel: An overview and prospects. *Historical Archaeology, 36*, 12–29.

Bethany, J. W. (Ed.). (2009). *Reflections of empire: archaeological and ethnographic studies on pottery of the ottoman levant* (Vol. 64). Boston, MA: American Schools of Oriental Research, Annual of the American Schools of Oriental Research.

Bintliff, J. L. (2007). Considerations for creating an ottoman archaeology in Greece. In S. Davies & J. Davis (Eds.), *Between Venice and Istanbul: Colonial landscapes in early modern Greece* (Vol. 40, pp. 221–236). Princeton: American School of Classical Studies at Athens, Hesperia Supplement.

Blitzer, H. (2004). Agriculture and subsistence in the late Ottoman and Post-Ottoman Mesara. In L. Watrous, D. Hadzi-Vallianou, H. Blitzer (Eds.), *The Plain of Phaistos. Cycles of Social Complexity in the Mesara Region of Crete* (pp. 111–217). Los Angeles: University of California Press, Monumenta Archaeologica 23.

Blum, S. W. E. (2003). *Işıklar: Ethnoarchäologische Untersuchungen zur Formation und Transformation archäologischer Siedlungskontexte* (Vol. 1). Remshalden: Studies in Ethnoarchaeology.

Blum, S. W. E. (2005). Konzepte der Auflassung und Abfallentsorgung in Işıklar, Nordwesttürkei. *Ethnoarchaeological Investigations in Rural Anatolia, 2*, 75–112.

Brumfiel, A. (2000). Agriculture and Rural Settlement in Ottoman Crete, 1669–1898. A modern site survey. In U. Baram & L. Carroll (Eds.), *A historical archaeology of the ottoman empire: Breaking new ground* (pp. 37–78). New York: Kluwer Academic.

Davis, J. (1991). Contributions to a mediterranean rural archeology: historical case studies from the ottoman cyclades. *Journal of Mediterranean Archaeology, 4*, 131–216.

Davies, S. & Davis, J. L. (2007). Greeks, Venice and the Ottoman Empire. In S. Davies & J. L. Davis (Eds.), *Between Venice and Istanbul: Colonial landscapes in early modern Greece* (Vol. 40, pp. 25–31). Princeton: American School of Classical Studies at Athens, Hespeia Supplement.

Dittemore, M. R. (2007). *Looking towards the road: architecture and change ina Turkish village* (Vol. 2). Remshalden: Studies in Ethnoarchaeology.

Forbes, H. (1997). Turkish and modern methana. In C. Mee & H. Forbes (Eds.), *A rough and rocky place: The landscape and settlement history of the methana Peninsula, Greece* (pp. 101–117). Liverpool: Liverpool University Press.

Jacobsen, T. W. (1985). Another modest proposal: Ethnoarchaeology in Greece. In N. C. Wilkie & W. D. E. Coulson (Eds.), *Contributions to aegean archaeology: Studies in honor of William A. McDonald* (pp. 91–107). Dubuque: University of Minnesota Publications in Ancient Studies I.

Kuniholm, P. (2000). Dendrochronologically dated ottoman monuments. In U. Baram & L. Carroll (Eds.), *A historical archaeology of the ottoman empire: Breaking new ground* (pp. 93–136). New York: Kluwer Academic.

Murray, P., & Kardulias, P. N. (1986). A modern-site survey in the Argolid, Greece. *Journal of Field Archaeology, 13*, 21–41.

Murray, P., & Kardulias, P. N. (2000). The present as past: an ethnoarchaeological study of modern sites in the Pikrodhafni Valley. In S. B. Sutton (Ed.), *Contingent countryside: Settlement, economy, and land use in the southern Argolid since 1700* (pp. 141–168). Stanford: Stanford University Press.

Runnels, C., & Murray, P. (2007). Between Venice and Istanbul: An epilogue. In S. Davies & J. Davis (Eds.), *Between Venice and Istanbul: Colonial landscapes in early modern Greece* (Vol. 40, pp. 245–249). Princeton: American School of Classical Studies at Athens, Hesperia Supplement.

Siberman, N. A. (1989). *Between past and present. Archaeology, ideology, and nationalism in the modern middle east*. New York: Henry Holt and Company.

Takaoğlu, T. (2007a). Ethnoarchaeology in Turkey: A historical approach. *Ethnoarchaeological Investigations in Rural Anatolia, 1*, 15–37.

Takaoğlu, T. (2007b). Tradition and paradox in Turkish archaeology. In H. Karpuz & O. Eravşar (Eds.), *Uluslararası Türk Sanatı ve Arkeolojisi Sempozyumu*: *Prof. Dr. Oluş Arık ve Prof. Dr. Rüçhan Arık'a Armağan* (pp. 621–628). Konya

Takaoğlu, T., & Bamyacı, A. O. (2005). Continuity and change in rural land use on Tenedos/ Bozcaada. *Ethnoarchaeological Investigations in Rural Anatolia, 2*, 113–136.

Vionis, A. K. (2006). The archaeology of ottoman villages in central Greece: Ceramics, housing, and everyday life in post-medieval rural Boeotia. In A. Erkanal et al. (Eds.), *Studies in honor of Hayat Erkanal: Cultural reflections* (pp. 784–800). Istanbul: Homer Kitabevi.

Yenişehirlioğlu, F. (2005). L'archeologie historique de l'Empire ottoman: Bilan et perspectives. *Turcica, 37*, 245–265.

Zarinebaff, F., Bennett, J., & Davis, J. (2005). Ottoman studies and archaeology in Greece. In F. Zarinebaff, J. Bennett, & J. Davis (Eds.), *An historical and economic geography of Ottoman Greece: The southwestern Morea in the early 18th century* (Vol. 34, pp. 1–8). Princeton: American School of Classical Studies at Athens, Hesperia Supplement.