



**ANALYSING THE MULTIDISCIPLINARY
COOPERATION BETWEEN CLASSICAL
ARCHAEOLOGY AND BIOARCHAEOLOGY
IN TÜRKİYE: A THEORETICAL
AND METHODOLOGICAL DISCUSSION**

Master's Thesis

Donald KALE

Eskişehir 2024

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COOPERATION BETWEEN CLASSICAL ARCHAEOLOGY
AND BIOARCHAEOLOGY IN TÜRKİYE:
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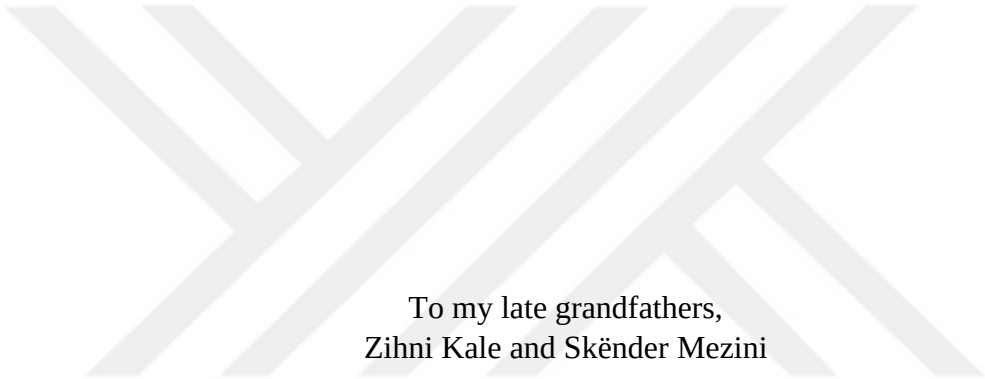
Donald KALE

MASTER'S THESIS

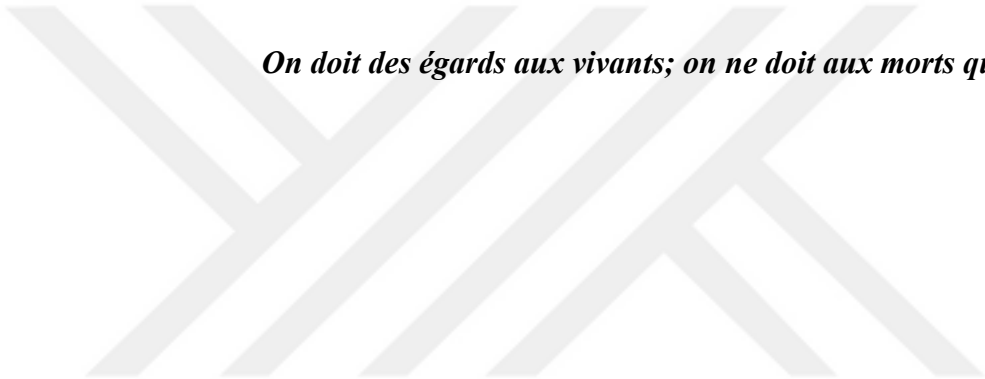
**Classical Archaeology Program
Supervisor: Prof. Dr. Handan ÜSTÜNDAĞ**

**Eskişehir
Anadolu University
Graduate School
June 2024**

This study acquired ethical clearance by the Ethics Committee of the Directorate of the Institute of Social Sciences (now the Graduate School) at Anadolu University, document no. 19/63 dated 22 June 2023.



To my late grandfathers,
Zihni Kale and Skënder Mezini



On doit des égards aux vivants; on ne doit aux morts que la vérité.
Voltaire

FINAL APPROVAL FOR THESIS

This thesis titled “ANALYSING THE MULTIDISCIPLINARY COOPERATION BETWEEN CLASSICAL ARCHAEOLOGY AND BIOARCHAEOLOGY IN TÜRKİYE: A THEORETICAL AND METHODOLOGICAL DISCUSSION” has been prepared and submitted by Donald Kale in partial fulfillment of the requirements in “Anadolu University Directive on Graduate Education and Examination” for the Degree of Master of Arts in Classical Archaeology Department has been examined and approved on 25/06/2024.

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ÖZET

TÜRKİYE'DE KLASİK ARKEOLOJİ VE BİYOARKEOLOJİ ARASINDAKİ MULTİDİSİPLİNER İŞ BİRLİĞİNİN İNCELENMESİ: TEORİK VE METODOLOJİK BİR TARTIŞMA

Donald KALE

Klasik Arkeoloji Bilim Dalı

Anadolu Üniversitesi, Lisansüstü Eğitim Enstitüsü, Haziran 2024

Supervisor: Prof. Dr. Handan ÜSTÜNDAĞ

Bu çalışmada, Türkiye'de klasik arkeoloji ve biyoarkeoloji arasındaki iş birliği ve entegrasyon düzeyini inceleyen betimleyici bir çalışma gerçekleştirilmiştir. Konu, karma yöntemle açıklayıcı sıralı bir desen kullanılarak teorik ve metodolojik bir perspektifle incelenmiştir. Çalışma, nicel ve nitel yöntemlerin bir arada kullanıldığı üç kısımdan oluşmaktadır. İlk aşamada, klasik arkeoloji bağlamındaki biyoarkeolojik araştırmalara ilişkin bibliyometrik veriler, Türkiye'deki altı arkeoloji dergisinin içerik analizi yoluyla elde edilmiştir. Ardından, Türkiye'deki üniversitelerde görev yapan klasik arkeoloji akademisyenleri üzerinde bir anket çalışması gerçekleştirilmiştir. Anketin amacı, arkeoloji alanındaki uygulamaları, akademisyenlerin birikimlerini ve biyoarkeolojiye yönelik tutumlarını tespit etmektir. Son aşama ise ankete katılanların bir kısmıyla derinlemesine yarı yapılandırılmış görüşmelerden oluşan nitel araştırma kısmıdır. Görüşmeler, iki alan arasındaki çok disiplinli iş birliğinin uygulamalarının ve düzeyinin daha kapsamlı bir şekilde anlaşılmasını sağlamaktadır. Bu üç yöntemle elde edilen veriler oldukça kapsamlı olup birbirleriyle ilişkili olarak ayrıntılı ve özenli bir değerlendirmeye tabi tutulmuştur. Ayrıca elde edilen sonuçlar, bu konuya ilişkin yapılan eleştiriler de dâhil olmak üzere, klasik arkeoloji pratiği üzerine yayınlanmış literatür eşliğinde tartışılmıştır. Sonuç olarak, bu çalışmanın bulguları iki alan arasındaki iş birliği oranının nispeten düşük düzeyde seyrettiğini göstermiştir. Buna rağmen, biyoarkeolojinin klasik arkeolojik bağlamlara ve uygulamalara entegre edilmesiyle zaman içinde pozitif bir gelişme görüldüğüne dair bulgular sunulmuştur.

Anahtar Sözcükler: biyoarkeoloji, klasik arkeoloji, arkeoloji teorisi, multidisipliner arkeoloji, arkeoloji tarihçesi.

ABSTRACT

ANALYSING THE MULTIDISCIPLINARY COOPERATION BETWEEN CLASSICAL ARCHAEOLOGY AND BIOARCHAEOLOGY IN TÜRKİYE: A THEORETICAL AND METHODOLOGICAL DISCUSSION

Donald KALE

Programme in Classical Archaeology

Anadolu University, Graduate School, June 2024

Supervisor: Prof. Dr. Handan ÜSTÜNDAĞ

This is a descriptive study that examines the level of collaboration and integration between classical archaeology and bioarchaeology in Türkiye. The subject is investigated from a theoretical and methodological perspective, employing a mixed-methods explanatory sequential design. This is a combination of quantitative and qualitative methods in three parts. In the first part, bibliometric data on bioarchaeological research in the context of classical archaeology are collected through content analysis of six Turkish archaeological journals. Secondly, a survey is conducted among classical archaeology academics affiliated to Turkish universities. The aim of the questionnaire is to determine the practices within the field of archaeology, the backgrounds of the scholars and their attitudes towards bioarchaeology. The final part is the qualitative part, which consists of in-depth semi-structured interviews with some of the respondents. The interviews facilitate a more comprehensive understanding of the practices and degree of multidisciplinary collaboration between the two fields. The data obtained through the three methods is voluminous and is subjected to a rigorous and thorough evaluation in relation to one another. Furthermore, the results are discussed in the context of the published literature on the practice of classical archaeology, including the critiques regarding this issue. In conclusion, the results of this study indicate that the level of cooperation between the two fields remains low. Nevertheless, there is evidence of a positive shift over time, with the integration of bioarchaeology into classical archaeological contexts and practices.

Keywords: bioarchaeology, classical archaeology, theory in archaeology, multidisciplinary archaeology, history of archaeology.

FOREWORD

My interest in the history of humanity began during my childhood years and has since led me on the journey of discovering the past. Archaeology is a field that offers more than just an understanding of historical events through material culture. It is also a gateway to other fields such as philosophy, geopolitics, law and much more. Each step in my educational journey has become more interesting in each step. Studying the bachelor's degree in Archaeology was an enlightening experience, as it introduced me to a variety of cultures, including the Greek and Roman civilisations, which I found particularly fascinating for their contributions to philosophy and scientific thought. The undergraduate period also introduced me to the fascinating field of bioarchaeology, which is still relatively young and perhaps not as widely known in Türkiye, as it should be. Bioarchaeology attempts to gain insight into the lives of ancient societies, including their lifestyle and interactions with each other and surrounding environments, by examining firsthand the lives of the ancient peoples.

Given the considerable potential these two fields have, it was an inspiring task to explore how they work together in Türkiye. Classical archaeology offers an appealing insight into the world of antiquity, providing us with a wealth of information in the form of texts, materials and cultural achievements. And by employing the techniques of bioarchaeology, we can gain insights into the lives of people from all walks of life, not just those depicted in ancient texts.

Cicero wrote 'The life of the dead lives on in the memory of the living', which should be a motivator in trying to better understand the lives of people from classical antiquity. Pondering on this notion, without prejudice to the alleged differences between classical archaeology and bioarchaeology, this research may serve as a bridge to help overcome the 'divide'. The author is hopeful that this study will serve as a starting point for constructive dialogue between the two fields in Türkiye, with the ultimate aim of fostering enhanced collaboration between them.

ACKNOWLEDGMENTS

I would like to begin by expressing my profound gratitude to my supervisor and mentor, Prof. Dr. Handan Üstündağ, for her invaluable support, encouragement and guidance throughout my academic journey, ever since my undergraduate years. This work would not have been possible without her unceasing confidence in me and the support she provided along the way.

I also want to thank Prof. Dr. Temmuz Göncü Savran for her expert guidance on methodology. I am also grateful to everyone who helped me share the survey among classical archaeologists, in particular Prof. Dr. Elif Özer. Furthermore, I would like to express my appreciation to all those who took part in the survey and those who were willing to give an interview and share their opinions with me.

Moreover, I would like to take this opportunity to express my sincerest appreciation to my family for their unwavering support throughout my academic journey and for their encouragement of my passion for archaeology and education. I would also like to acknowledge my studies' companion Yasin Yılmaz, with whom we spent countless hours in the library and laboratory writing our master's theses and supporting each other through challenging times.

Finally, I offer my appreciation to all those who have supported me in researching this topic and also to those who have expressed dissatisfaction about my pursuit.

ETİK İLKE VE KURALLARA UYGUNLUK BEYANNAMESİ

Tarih: 25/06/2024

Bu tezin bana ait, özgün bir çalışma olduğunu; çalışmamın hazırlık, veri toplama, analiz ve bilgilerin sunumu olmak üzere tüm aşamalarında bilimsel etik ilke ve kurallara uygun davrandığımı; bu çalışma kapsamında elde edilen tüm veri ve bilgiler için kaynak gösterdiğimi ve bu kaynaklara kaynakçada yer verdiğimi; bu çalışmanın Anadolu Üniversitesi tarafından kullanılan “bilimsel intihal tespit programı”yla tarandığını ve hiçbir şekilde “intihal içermediğini” beyan ederim.

Herhangi bir zamanda, çalışmamla ilgili yaptığım bu beyana aykırı bir durumun saptanması durumunda, ortaya çıkacak tüm ahlaki ve hukuki sonuçlara razı olduğumu bildiririm.

İmza

Donald Kale

STATEMENT OF COMPLIANCE WITH ETHICAL PRINCIPLES AND RULES

Date: 25/06/2024

I hereby truthfully declare that this thesis is an original work prepared by me; that I have behaved in accordance with the scientific ethical principles and rules throughout the stages of preparation, data collection, analysis and presentation of my work; that I have cited the sources of all the data and information that could be obtained within the scope of this study, and included these sources in the references section; and that this study has been scanned for plagiarism with “scientific plagiarism detection program” used by Anadolu University, and that “it does not have any plagiarism” whatsoever.

I also declare that, if a case contrary to my declaration is detected in my work at any time, I hereby express my consent to all the ethical and legal consequences that are involved.

Signature

Donald Kale

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LIST OF ABBREVIATIONS

ABÜ:	Antalya Bilim University
ADÜ:	Aydın Adnan Menderes University
ADYÜ:	Adıyaman University
AHBV:	Ankara Hacı Bayram Veli University
AKDÜ:	Akdeniz University
ATAÜNI:	Atatürk University
AÜ:	Anadolu University
AÜDTCF:	Ankara University
ARBİS:	Araştırmacı Bilgi Sistemi (Researcher Information System)
Assoc. Prof.	Associate Professor
Asst. Prof.	Assistant Professor
BŞEÜ:	Bilecik Şeyh Edebali
BUÜ:	Bursa Uludağ University
C14	Carbon 14 dating method
ÇOMÜ:	Çanakkale Onsekiz Mart University
ÇÜ:	Çukurova University
DEÜ:	Dokuz Eylül University
DNA:	Deoxyribonucleic acid
DPÜ:	Dumlupınar University
DÜ:	Dicle University
DÜZÜ:	Düzce University
EÜ:	Ege University
GAÜN:	Gaziantep University
GÜ:	Gazi University
HİTÜ:	Hitit University
HRÜ:	Harran University
HÜ:	Hacettepe University
İDBÜ:	İhsan Doğramacı Bilkent University
İDÜ:	İzmir Demokrasi University
İTÜ:	İstanbul Technical University
Int.1:	Interviewee 1

Int.2:	Interviewee 2
Int.3:	Interviewee 3
Int.4:	Interviewee 4
Int.5:	Interviewee 5
Int.6:	Interviewee 6
Int.7:	Interviewee 7
Int.8:	Interviewee 8
Int.9:	Interviewee 9
İÜ:	İstanbul University
KAEÜ:	Kırşehir Ahi Evran University
KASÜ:	Kastamonu University
KAÜ:	Kafkas University
KBÜ:	Karabük University
KOÜ:	Kocaeli University
KSÜ:	Kahramanmaraş Sütçü İmam University
KTÜ:	Karadeniz Teknik University
KÜ:	Koç University
Lect.	Lecturer
MA	Master of Arts
MAKÜ:	Mehmet Akif Ersoy University
MAÜ:	Mardin Artuklu University
MCBÜ:	Manisa Celal Bayar University
MEÜ:	Mersin University
MKÜ:	Hatay Mustafa Kemal University
MSGSÜ:	Mimar Sinan Fine Arts University
MSKÜ:	Muğla Sıtkı Koçman University
NEVÜ:	Nevşehir Hacı Bektaş Veli University
NKÜ:	Tekirdağ Namık Kemal University
ODTÜ:	Ortadoğu Teknik University
ÖHÜ:	Niğde Ömer Halisdemir University
OKÜ:	Osmaniye Korkut Ata University
OMÜ:	Ondokuz Mayıs University
PAÜ:	Pamukkale University

Ph.D.	Doctor of Philosophy
Prof. Dr.	Professor Doctor
Res. Asst.	Research Assistant
SDÜ:	Süleyman Demirel University
SNÜ:	Sinop University
SÜ:	Selçuk University
TÜ:	Trakya University
TÜBİTAK:	Türkiye Bilimsel ve Teknik Araştırma Kurumu (Scientific and Technological Research Council of Türkiye)
UK	United Kingdom
UÜ:	Uşak University
YTÜ:	Yıldız Teknik University
YÖK	Yükseköğretim Kurulu (Council of Higher Education)
YYÜ:	Van Yüzüncü Yıl University

1. INTRODUCTION

Türkiye boasts a wealth of archaeological sites, providing archaeologists with an extensive corpus of material upon which to base their work and advance their understanding of the past. Greek and Roman civilizations have left a tangible imprint on Anatolia, with their influence evident across the country. Classical archaeology, which is the discipline concerned with the study of these cultures, has a long-established tradition, in Türkiye as well. Bioarchaeology, a multidisciplinary field dealing with biological remains in an archaeological context, is a relatively new development that mostly emerged in the 1980s. It has since become an important and established field of study within the discipline of archaeology. It was not until the 1990s that the field of bioarchaeology began to attract the attention of classical archaeologists. This is a comparatively late development when compared to other sub-fields of archaeology such as prehistoric or classical archaeology. However, its inclusion has been accompanied by a gradual and sustained increase in the number of studies conducted in classical archaeological contexts (Rakita, 2014). The current state of the relationship between classical archaeology and bioarchaeology in Türkiye remains unclear. This is due in part to the fact that this particular subject has not yet received the attention it deserves from the academic community. In light of these considerations, it is clear that a comprehensive analysis of this relationship is required.

1.1. Background of the Study

The author of this thesis chose to pursue the topic of “Isotope Analyses in Bioarchaeology” as the final project for his bachelor’s degree. At that time, the author noted a deficiency in isotope-based bioarchaeological studies conducted with respect to the classical archaeology in Türkiye. In light of this, the topic of cooperation between classical archaeology and bioarchaeology in Türkiye emerged as a research idea.

1.2. The Research Problem

Classical archaeology has been subject to criticism for failing to adopt theoretical and methodological innovations and for maintaining a distance from new research fields, such as bioarchaeology. Although this situation seems to be changing recently, it is not known whether Türkiye is keeping pace with this change. The lack of evidence of collaboration and inclusion of bioarchaeology in the classical context in Türkiye leaves no room to consider the reasons for, or even the existence of, the distance between the

two fields. There are also no figures on the trends of bioarchaeological research publications in Türkiye. Thus, it is not clear to what extent this type of research is present in Türkiye. Any inference about reasons and approaches of classical archaeologists based on the author's experiences and assertion could stand speculative and biased.

The central question of this research is as follows: What is the current state of the collaboration between classical archaeology and bioarchaeology in Türkiye? In order to comprehend and delineate the degree of collaboration between classical archaeology and bioarchaeology, it is first necessary to ascertain the extent of bioarchaeological research conducted on biological remains from classical archaeological sites and periods. Secondly, it would be beneficial to assess the level of familiarity of classical archaeologists with this particular field of study. This would reveal the approaches and tendencies of classical archaeologists, also would provide evidence to respond for/against the critiques. It would also be beneficial to research this topic from an educational and training perspective, in order to ascertain the influence of the formal education in Turkish universities on the cooperation and work procedures of classical archaeologists. Furthermore, the opinions and stances of classical archaeology academics towards bioarchaeology can also provide insight into the integration and incorporation of this field.

1.3. The Purpose of the Study

The objective of this study is to ascertain the extent of multidisciplinary collaboration between classical archaeology and bioarchaeology in Türkiye. In order to achieve this objective, the research examines the temporal and quantitative variations in bioarchaeological research from classical contexts in Türkiye. The study attempts to describe the practice and approach of classical archaeologists towards new theoretical and methodological developments from the perspective of bioarchaeology. Moreover, this study aims to provide a description of the current situation regarding bioarchaeology in the context of classical archaeology education. Finally, the study will examine the stance taken by Turkish classical archaeologists towards bioarchaeology and its specialists, as well as their involvement in academic circles.

1.4. The Importance of the Study

This study represents a pioneering endeavour to examine the collaboration between bioarchaeology and classical archaeology in Türkiye. This is the first occasion on which the current approaches and trends of classical archaeology in Türkiye will be identified. Despite the existence of some bibliometric figures exhibited in a doctoral dissertation by Yoakam (2018), there is no research that considers Turkish practices and approaches of classical archaeology with regard to bioarchaeology. Moreover, the role and presence of bioarchaeology in education and academia will be addressed for the first time. Consequently, this thesis can be seen as a first step to initiate further debate on the subject and the potential for collaboration between the two disciplines.

1.5. Hypothesis of the Study

Any attempt to make assumptions regarding the relationship and cooperation between classical archaeology and bioarchaeology must take into account the critiques that have been directed at the practices of classical archaeology. A considerable number of researchers have highlighted the existence of a robust and inflexible tradition of the world-wide classical archaeology (Deetz, 1967; Renfrew, 1980, Dyson, 1981; 1989, p. 214; 1993; Davis, 2007, p. 417; Snodgrass, 1985; Terrenato, 2002; Siapkias, 2001; Millet, 2012, p. 31). In light of these critiques, novel theoretical and methodological approaches encounter significant resistance in breaking through the traditional boundaries. It is also important to consider that new scientific methods and theories, which have been developed in European and American scientific circles, may take a little longer to gain acceptance in Turkish academia.

This study proposes a hypothesis and subsequently seeks to identify data that would either support or disprove this assumption. The following hypothesis is proposed for investigation in this study: There is a lack of integration between classical archaeology and bioarchaeology in Türkiye. The primary reason for this is that Turkish classical archaeologists adhere to the cultural-historical approach, which precludes them from including bioarchaeology/bioarchaeologists in their research, curriculum, and departmental staff.

2. LITERATURE REVIEW

2.1. Bioarchaeology

Bioarchaeology is a relatively recent discipline within the broader field of archaeology, having developed over the past 50 years. The following section outlines the historical development and subsequent evolution of this field.

2.1.1. Defining bioarchaeology

Bioarchaeology has been defined in various ways since the term was first used in the United Kingdom (UK) in 1972. Clark (1972) used the term 'bioarchaeology' for the first time to describe the study of faunal remains found in archaeological contexts (later called zooarchaeology). In 1977, Buikstra (1977) introduced a new definition of bioarchaeology into the American anthropology literature, stating that bioarchaeology is a multidisciplinary discipline that approaches human remains in archaeology from a biocultural¹ perspective. Besides, the study of human remains has been mainly the domain of physical (biological) anthropology (Tuttle, 2018). Still, the term bioarchaeology has different meanings²: in the UK it includes all biological remains (humans, flora and fauna), whereas in America it refers to human osteoarchaeology -the study of human remains- (Knüsel, 2010). These descriptions can be summarized in three definitions, that consider bioarchaeology as: 1) 'the branch of science that seeks to understand the ancient interaction between humans and their environment through the study of animal bones and plant remains', 2) 'the field that studies the lifestyles, population structures and health of past human societies', 3) the field that brings together different disciplines (archaeology, anthropology, genetics, chemistry, etc.) and addresses joint questions (Buikstra and Beck, 2006). This study adopts the definition of bioarchaeology used in the UK and Europe, which includes the multidisciplinary research of all biological remains from archaeological context with biocultural perspective, the third from definitions above. Therefore, here human osteoarchaeology, zooarchaeology, and archaeobotany are regarded as subfields of bioarchaeology.

¹ In biological anthropology, the term 'biocultural approach' refers to the examination of humans and their environment, paying particular attention to the interactions between human biology and the social, cultural and physical context, and their impact on health and disease (Uliaszek, 2013, p. 27).

² Various definitions are given to bioarchaeology by researchers and institutions. For this see: Buikstra and Beck, 2006; Knüsel, 2010; Rakita, 2014, p. 214; Üstündağ, 2020, p. 195.

2.1.2. Historical background of bioarchaeology

Although the term 'bioarchaeology' was coined in the 1970s, the foundations of the field can be traced back to two decades earlier. A transformation in the scientific approach of biological anthropologists and archaeologists gave rise to the emergence of the field of bioarchaeology. Until that time, the study of human remains was largely preoccupied with the classification of ancient populations according to racial groups on the basis of metric and typological methods, with the objective of ascertaining their origins (Üstündağ, 2020, p. 195). Sherwood Washburn³, an influential physical anthropologist of his time, introduced the processual approach⁴ to biological anthropology with his article 'New Physical Anthropology' (1951). This approach transformed the way that anthropology and archaeology operated, bringing these fields into a more problem-oriented mode through the integration of data with socio-cultural processes (LeBlanc and Watson, 2014). In this line, Washburn with the 'new physical anthropology' advocated for a more multi- and interdisciplinary approach, incorporating behavioural, evolutionary and functional perspectives in the study of humankind (Fuentes, 2010, p. 4). This marked the beginning of problem-focused studies in biological anthropology, shifting the emphasis from typology-descriptive studies to problem-solving studies (Buikstra and Beck, 2006, p. xvii; Cheverko, Prince-Buitenhuis and Hubbe 2020, p. 1-2; Knüsel, 2010; Rakita, 2014, p. 214; Üstündağ, 2019; 2020, p. 195). From this point on, researchers have focused on studying the evolutionary mechanisms and answering population-based anthropological questions using a biocultural approach (Agarwal and Glencross, 2011, p. 1; Buikstra and Beck, 2006, p. xix; Üstündağ, 2019; 2020, p. 195).

The processual approach had also a significant impact on the field of archaeology, leading to a change in perspective. Binford's 1962 article 'Archaeology as Anthropology' is regarded as the beginning of the 'new archaeology' or 'processual archaeology' (Rakita, 2014, p. 214; Üstündağ, 2019; 2020, p. 195).⁵ This approach,

³ Sherwood Washburn was an American anthropologist who majorly focused on studying primates and the relationship with their environment. He is regarded as the prominent figure in changing the course of physical anthropology during the 20th century with his article 'New Physical Anthropology'. For Washburn's biography see: <https://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/washburn-sherwood.pdf>.

⁴ The processual approach tries to understand the way and reasons systems transform and relate to each other (Trigger, 2006, p. 314).

⁵ It is important to mention that Binford (1962) stated: '*...Archaeologists should be among the best qualified to study and directly test hypotheses concerning the process of evolutionary change, particularly*

influenced by developments in anthropology (Knüsel, 2010), stressed the study of adaptation mechanisms and shifted the focus of research to socio-cultural change within ecological-environmental models (Binford, 1962). He also pays attention to the importance of multidisciplinary research, where he states:

...archaeologists are in an excellent position to make major contributions to the general field of anthropology, for we can work directly in terms of correlations of the structure of artifact assemblages... Until the tremendous quantities of data which the archaeologist controls are used in the solution of problems dealing with cultural evolution or systemic change, we are not only failing to contribute to the furtherance of the aims of anthropology but retarding the accomplishment of these aim... (Binford, 1962).

This led to collaboration between archaeologists and anthropologists (Üstündağ, 2020, p. 195-196) and preceded further research on human remains within biocultural and environmental adaptation contexts (Knüsel, 2010). Population studies (demography), lifestyle, diet, health and physical activity were the focus of bioarchaeological research during this period (Larsen, 1997), until a new approach was introduced. By another definition, bioarchaeology in this early period is tightly linked to palaeopathological⁶ studies (Agarwal and Glencross, 2011, p. 2; Üstündağ, 2020, p. 196). In conducting these studies, methodologies from other fields were employed, including those pertaining to skeletal physiological features (for the assessment of health, disease, trauma, and physical activity), isotopic composition of bones (for dietary reconstruction, mobility), and DNA analysis (for the reconstruction of demographic profiles and the analysis of mobility patterns) (Larsen, 2002). The integration of these diverse methodologies establishes an environment that is *a priori* multidisciplinary in nature. As mentioned above (see 2.1. Defining bioarchaeology), Buikstra introduced the new definition of bioarchaeology and in the following process a new wave started in the field. In the late 1970s, the concept of bioarchaeological research was upgraded by Buikstra's introduction of post-processual theory (Knüsel, 2010), with an emphasis on multidisciplinary research involving biological anthropologists and other specialists in addressing bioarchaeological issues such as

processes of change that are relatively slow, or hypotheses that postulate temporal-processual priorities as regards total cultural systems. The lack of theoretical concern and rather naive attempts at explanation which archaeologists currently advance must be modified... Here, the influence of the processual approach advocated by Binford is evident.

⁶ Paleopathology is the branch of anthropology that studies the health and disease of humans through skeletal or mummified remains, along with written or material evidence (Ortner, 2003, p. 8).

burials, social organization, daily activities, labour division, population size and density, population movement, kinship, diet, and disease (Buikstra and Beck, 2006, p. xviii). This was the time when researchers such as Ian Hodder began to introduce symbolism and interpretation of the archaeological context into the field of archaeology (Knüsel, 2010), laying the foundations for post-processual archaeology. Simultaneously, bioarchaeological studies began to encompass issues such as symbolism, gender, feminism, status, identity, cultural practices, violence and burial customs (Üstündağ, 2019; 2020, p. 196). Since the 1980s, bioarchaeological studies have taken a multidisciplinary approach: while the study of human remains continues to follow the biocultural approach, it also aims to explore the relationship between biological indicators and sociocultural structure that determines lifestyle (Agarwal and Glencross, 2011, p. 1-2; Cheverko, Prince-Buitenhuis and Hubbe, 2020, p. 2). As it was briefly described, new theoretical approaches and methodological novelties of the 20th century prepared the circumstances for the formation of the field of bioarchaeology. This new field developed during the second half of the last century, majorly under the influence of research by biological anthropologists (Knüsel, 2010), and predisposed by the same approaches that shaped archaeology and biological anthropology (Knüsel, 2010; Agarwal and Glencross, 2011, p. 3).⁷ Publications of bioarchaeological research have increased in number since the mid-1990s and continue to be popular (Rakita, 2014, p. 216).⁸

Bioarchaeological research encompasses a diverse range of topics, including paleodemography, health and disease, activity patterns, subsistence practices, dietary habits, mobility and migration, kinship and relationship structures, and cultural practices (Buikstra and Beck, 2006, p. xviii). In order to address such questions, a range of methods are employed on the relevant biological materials. Anthropological methods (morphological, non-metric, and metric methods) are used in answering paleodemographic questions, health and disease, biological relatedness, and activity patterns. Stable isotope analyses have many applications, such as dietary habits, animal management, subsistence, plant management, population movements, and also

⁷ For more detailed historical development of bioarchaeology see Knüsel, 2010; Agarwal and Glencross, 2011; Rakita 2014.

⁸ Rakita (2014, p. 216) presents the number of bioarchaeological publications through time and significant events that have affected the field.

environmental-human interactions.⁹ The integration of isotope analyses into biological remains from archaeological contexts for palaeodietary studies commenced during the 1970s (Larsen, 2002), and since the beginning of the 21st century, there has been a notable increase in the quantity and variety of isotope analyses conducted (Irvine and Özdemir, 2020). Ancient DNA is another method that finds usage in paleodemographic studies, indicating genetic relationships, socio-cultural practices, and diseases (Larsen, 2002). The incorporation of DNA into archaeological research began in the 1980s and has continued to expand since that time (Akbaba, 2017). Today, bioarchaeological research is considered part of the “archaeological science”. Archaeological science is a discipline that employs a diverse range of methods derived from the natural sciences and engineering to analyse past cultures through the analysis of human, animal, and plant remains, as well as archaeological artefacts and residues (see 2.2.2.1. Theoretical foundations of classical archaeology) (Rehren and Nikita, 2024, p. 124).

2.1.2.1. Human remains research in Türkiye

The first studies of human remains in Anatolia can be traced back to the Ottoman Empire. In the late 19th and early 20th centuries, European researchers, following the popular trends of the time, conducted typology-descriptive craniometric studies on Turkish and ancient Anatolian skeletal remains (Üstündağ and Yazıcıoğlu, 2014, p. 200-201). The institutionalisation of physical anthropology started with the foundation of the Turkish Republic (similar to that of archaeology, see 2.3. Classical archaeology in Türkiye). As early as 1925 the Türkiye Antropoloji Tetkikat Merkezi (Turkish Anthropological Research Center) was founded by a group of anatomists and soon turned into an institute, meanwhile students were sent abroad to be trained as physical anthropologists (Üstündağ, 2019; Üstündağ and Yazıcıoğlu, 2014, p. 202; Demirel, 2011).¹⁰ The first chair of anthropology was established at the Istanbul University in 1933 and moved to the Ankara University two years later.¹¹

⁹ A few isotopes are frequently used in bioarchaeological studies; Carbon-13 is used in paleodietary research indicating carbohydrates, proteins and fat sources. Nitrogen-15 is used in paleodietary research indicating protein intake. Oxygen-18 is used in indicating environmental conditions (climate, water sources), used to indicate mobility. Sulphur-34 is used in paleodietary studies to indicate food origin, contributing to the study of plant management. Strontium-87 indicates environmental conditions, contributing to dietary and mobility studies (Larsen, 2002).

¹⁰ Here we can mention: Afet İnan, Şevket Aziz Kansu, Seniha Tunakan, Muzaffer Süleyman Şenyürek.

¹¹ See: <http://www.dtcf.ankara.edu.tr/ogrenci-isleri/akademik-birimler/antropoloji-bolumu/>.

In the 1930s, physical anthropology received significant support from the state and the focus was on establishing and confirming the relationship between modern Turks and ancient Anatolian populations through anthropometric studies (mainly craniometrics), otherwise known as the Turkish History Thesis (Üstündağ and Yazıcıoğlu, 2014, p. 202-204; Demirel, 2011).¹² They also focused on assessing the racial characteristics of modern Turks through anthropometric studies of large samples of living modern Turks (Üstündağ and Yazıcıoğlu, 2014, p. 204) and human remains from the Ottoman period (Demirel, 2011). By the end of the Second World War, as racial studies lost its dominance worldwide, the Turkish History Thesis lost its primacy in academia and state support for anthropological research declined, yet cranial morphology dominated the study of human remains in Türkiye until the late 1980s (Üstündağ and Yazıcıoğlu, 2014, p. 205).

Palaeoanthropological¹³ fieldwork and studies have increased since the 1980s, and in the following decade several anthropology departments were established, with increasing collaboration with archaeology (Üstündağ, 2019; Üstündağ and Yazıcıoğlu, 2014, p. 205-206; Demirel, 2011). Finally, in the 21st century, physical anthropology in Türkiye has seen a shift in research focus to follow international trends (Üstündağ, 2019; Üstündağ and Yazıcıoğlu, 2014, p. 206; Demirel, 2011). There are currently ten anthropology departments in the following universities: Ankara University, Burdur Mehmet Akif Ersoy University, Hacettepe University, Hatay Mustafa Kemal University, Hitit University, İstanbul University, Kırşehir Ahi Evran University, Mardin Artuklu University, Van Yüzüncü Yıl University, and Yeditepe University with around 95 academic personnel (including both biological and social anthropologists) in total.¹⁴

2.1.2.2. Zooarchaeological research in Türkiye

Zooarchaeology (also known as archaeozoology)¹⁵ is the study of animal remains found in archaeological contexts in order to understand the relationship between

¹² Turkish History Thesis and Sun Language Theory were two propositions that had in focus the connection and relation between modern Turks and Anatolian ancient cultures (Hodos, 2015; Gölbaşı, 2016, Üstündağ and Yazıcıoğlu, 2014, p. 202-203).

¹³ Palaeoanthropology is a branch of anthropology that studies the origins and development of humans, mainly through fossil remains (Britannica, 2022)

¹⁴ For details see: <https://yokatlas.yok.gov.tr/lisans-bolum.php?b=10006>.

¹⁵ The split in terminology is due to a difference in the approaches taken by researchers. However, this difference is not detailed in this study as it falls outside of its scope. For an explanation of the difference

humans and animals and to gain insight into cultural and environmental events (Çakırlar, 2018, p. 181-182). The field has its origins in 19th century palaeontological¹⁶ research into the fossils of extinct species in Europe.¹⁷ In this century, palaeontologists began to study animal bones found in archaeological excavations, especially in cave excavations (Çakırlar, 2018, p. 184; Gündem, 2020, p. 21-23). The first zooarchaeological investigations in Anatolia were carried out by Rudolf Virchow in the early 1880s on the remains found in Troy¹⁸, excavated by Schliemann (Çakırlar, 2018, p. 184-185; Gündem, 2020, p. 27). In the first half of the 20th century, zooarchaeological research focused on topics such as diet and animal management through species identification and proportioning (Çakırlar, 2018, p. 185). In Türkiye this is reflected in the research conducted on faunal remains from settlements such as Alişar Höyük, Troy, and Fikirtepe (Gündem, 2017; 2020, p. 27-28).

The 'new archaeology' has also influenced zooarchaeological research, incorporating themes such as butchery, herding and hunting, which still dominate the field to the present day (Çakırlar, 2018, p. 186). However, according to Çakırlar (2018, p. 186), publications in Türkiye still predominantly take the form of reports, with a focus on species identification and proportioning. Training in zooarchaeology in Türkiye is currently very limited, most research has been carried out by foreign researchers, and new students must either specialise abroad or be mentored by the few specialists based in Türkiye (Gündem, 2020, p. 28-30). There are 14 researchers listed in the Researcher Information System (Araştırmacı Bilgi Sistemi - ARBİS) of the Scientific and Technological Research Council of Türkiye (Türkiye Bilimsel ve Teknik Araştırma Kurumu - TÜBİTAK) and Council of Higher Education (Yükseköğretim Kurulu – YÖK) as zooarchaeologists. However, when the lists are thoroughly examined, there are individuals unrelated to the field. Therefore, one of the zooarchaeologists was consulted to confirm the exact number of these specialists in Turkish universities.¹⁹ There are six zooarchaeologists affiliated to the following

please refer to Gündem (2020, p. 17-20). The author of this work will use the term zooarchaeology when referring to research on animal remains found in archaeological contexts.

¹⁶ Palaeontology is the study of life of the geologic past through analysis of plant and animal fossils (Britannica, 2023a).

¹⁷ For a detailed history of zooarchaeology see Gündem (2020, p. 21-30).

¹⁸ Excavations in Troy took place in 1879, the report on the faunal remains was published in 1881 (Çakırlar, 2018, p. 184-185; Gündem, 2020, p. 27).

¹⁹ Personal communication with Assoc. Prof. Derya Silibolatlı Baykara.

departments: Batman University Archaeology Department, Hitit University Archaeology Department Prehistory Unit, Kırşehir Ahi Evran University Archaeology Department Prehistory Unit, Middle East Technical University Settlement Archaeology Department, Mardin Artuklu University Anthropology Department, and Gaziantep University Migration Institute.²⁰

2.1.2.3. *Archaeobotanical research in Türkiye*

Archaeobotany is the study of floral remains, seeds, trees, phytoliths and pollen, found in archaeological contexts, with the aim of understanding human-environment relationships and their impact on the plant kingdom, as well as socio-economic and cultural implications (Ergun, Kabukçu and Çilingir İpek, 2018, p. 221). The beginnings of archaeobotany can be traced back to the 19th century, when researchers began to macroscopically examine plant remains from archaeological sites (Ergun, Kabukçu and Çilingir İpek, 2018, p. 222). It is important to mention Oswald Heer, the researcher that shaped archaeobotany, who started to use a comparativist method in examining plant remains. Heer created identified plant lists and detailed drawings to compare, identify and categorize archaeological samples with modern plants, in order to understand their cultural context and occupation periods (Ergun, Kabukçu and Çilingir İpek, 2018, p. 223). In the early days of the field, researchers mainly studied water-saturated remains, and it was not until the 20th century that carbonised samples also became the focus of study (Ergun, Kabukçu and Çilingir İpek, 2018, p. 224).

In the 1960s, alongside the 'new archaeology', the flotation method was introduced to isolate floral samples and macroscopic and microscopic methods were utilised in studying plant remains. In 1971, David French used flotation at the Can Hasan III excavations in Türkiye (Ergun, Kabukçu and Çilingir İpek, 2018, p. 225-226). Research on plant remains from archaeological sites has increased since the 1990s, both in terms of quantity and the range of methods and topics studied, including isotope and DNA analyses (Ergun, Kabukçu and Çilingir İpek, 2018, p. 226).

²⁰ These are the confirmed zooarchaeologists profiles:
https://batman.edu.tr/abis/personel/index.php?pers_id=12472 ,
<https://fef.hitit.edu.tr/tr/arkeoloji/detay/prehistorya-anabilim-dali#> ,
<https://unis.ahievran.edu.tr/akademisyen/gbertram> , <https://avesis.metu.edu.tr/ioannido/experiences> ,
<https://akademik.yok.gov.tr/AkademikArama/view/viewAuthor.jsp> ,
https://akbis.gantep.edu.tr/detay/?A_ID=146758_doc-dr_derya-silibolatlaz-baykara .

Archaeobotanical research in Türkiye seems to be very intensive due to the focus on crop domestication and the origins of the agricultural subsistence model during the Neolithic Period (Ergun, Kabukçu and Çilingir İpek, 2018, p. 261). However, Ergun, Kabukçu and Çilingir İpek (2018, p. 227, 261) draw the attention that systematic sampling of plant remains in archaeological excavations is not practiced in the majority of the projects. In terms of training in the field, opportunities remain very limited; training can only be obtained abroad, there are few specialists and there is a lack of laboratories and collections (Ergun, Kabukçu and Çilingir İpek, 2018, p. 262). It is somehow difficult to identify archaeobotany specialists in Türkiye as ARBİS and YÖK for this field include some unrelated specialists and exclude the others. With the help of one of the archaeobotanists, the author identified three specialists of this field, however none of them in archaeology departments: they are affiliated in Hacettepe University Biology Department, Istanbul University Rıdvan Çelik Archaeology Museum and Gaziantep University Nurdağı Vocational School - Department of Plant and Animal Farming.²¹

2.2. Classical Archaeology

2.2.1. Defining classical archaeology

There is not one simple definition of classical archaeology (Dyson, 1981, 1989, 1993; Snodgrass, 1985, 1987, p. 1; Spencer, 1995; Woolf, 2004; Morris, 1994, p. 12), and those given by non-classical archaeologists such as Renfrew (1980) can be perceived as criticisms²². When it comes to the scholars of classical archaeology, it is also difficult to find a generally accepted definition, as many of them have their own interpretations.²³

In one of the latest publications, in the book titled ‘Classical Archaeology’ by Alcock and Osborne (2012), a chapter is dedicated to the question ‘What is Classical Archaeology?’, divided in two parts ‘Greek Archaeology’ and ‘Roman Archaeology’.

²¹ Also confirmed by personal communication with Dr. Salih Kavak. These are the confirmed archaeobotanists profiles: <https://avesis.hacettepe.edu.tr/polen/experiences> , <https://avesis.istanbul.edu.tr/hureyla.balci/contact> , https://akbis.gantep.edu.tr/detay/?A_ID=246311_ogr-gor_salih-kavak .

²² Also see Deetz, 1967; Terrenato; 2002. Critiques of these scholars will be discussed below in section 2.5. The great divide between bioarchaeology and classical archaeology.

²³ Due to the aim of this paper, definitions and divisions within classical archaeology are not discussed here. For further information see Dyson, 1981, 1989, 1993; Snodgrass, 1985, 1987; Spencer, 1995; Siapkias, 2001; Woolf, 2004; Morris, 1994.

The study of Greek and Roman antiquity is known as Classical Archaeology, but researchers differ in how they approach and use certain research techniques (Alcock and Osborne, 2012). In this book, Snodgrass (2012, p. 13-14) lists four definitions that classical archaeologists can fit into and the way they conduct their research, but he also states that none of the definitions can completely exclude the others. These are as follows: (1) classical archaeology is a subfield of broad archaeology that uses archaeological methods and some of its own to explore ancient Greece and Rome, (2) classical archaeology is a part of classical studies that uses material culture and written sources to understand the culture of ancient Greece and Rome, (3) classical archaeology is a part of art history that uses its own methods to understand the intellectual achievements of ancient Greece and Rome, and (4) classical archaeology is a separate discipline that imposes order on the material culture of Greek and Roman antiquity (Snodgrass, 2012, 13-14). In the second part of the chapter, entitled 'Roman Archaeology', Millet (2012, p. 30-31) highlights a twofold division: (1) classical archaeology as a separate discipline focusing on the material culture of ancient Greece and Rome with its specific methods, and (2) classical archaeology as a subfield of archaeology using general archaeological methods to study ancient Greek and Roman cultures (Millet, 2012, 30-31).

2.2.2. Historical background of classical archaeology

The history of classical archaeology is usually traced back to the 14th century, when collectors and antiquarians developed a growing interest in Roman and Greek antiquities, including art, writing, sculpture and architecture (Shanks, 1996, p. 52-54; Morris, 1994, p. 15-16; Trigger, 2006, p. 52-54; Schnapp, 2002). This interest, especially from French, British and German aristocracy and clergy²⁴ (Shanks, 1996, p. 54, 75; Trigger, 2006, p. 53-55; Dyson, 2006, p. 41), was closely related to the fact that they (as part of European culture) regarded themselves as descendant of the Roman Empire (Morris, 1994, p. 15-16). During the Renaissance²⁵, thinkers such as Machiavelli drew inspiration from ancient texts, while artists began to reinterpret Roman sculpture and architecture (Trigger, 2006, p. 53-57; Morris, 1994, p. 15-16; Millet, 2012, p. 33). The study of Roman ancient artworks persisted during the

²⁴ Among the early collectors, it is worth mentioning: Cyriacus of Ancona, François I of France, Pope Paul II, Pope Alexander VI, Louis XIV, etc. For more details see: Trigger, 2006, p. 80-120; Shanks, 1996, p. 52-54.

²⁵ Renaissance is called the period from 14th to 17th century (Britannica, 2023b).

Enlightenment²⁶ period, and for the first time, a scientific study of classical studies was established at the University of Göttingen by Christian Gottlob Heyne who influenced the classical studies curriculum. (Shanks, 1996, p. 66; Trigger, 2006, p. 62; Dyson, 2006, p. 1; Morris, 1994, p. 18). During the 18th century, Johann Joachim Winckelmann²⁷, the most prominent name of the time, is unanimously accepted as the one who shaped the scientific study of classical archaeology (Snodgrass, 2012, p. 15, 17; Millet, 2012, p. 34; Shanks, p. 55-57, 1996; Trigger, 2006, p. 56-58; Dyson, 2006, p. 2, 1993; Morris, 1994, p. 16-18). Winckelman examined Greek sculptures in the Vatican's collections and developed a stylistic chronology²⁸ based on them (Snodgrass, 2012, p. 15; Shanks, 1996, p. 55-57; Trigger, 2006, p. 57; Dyson, 2006, p. 2-4, 1993; Morris, 1994, p. 16-17). Influenced by Winckelmann's works and appreciation for Greek art, the focus shifted from Rome to Greece (Dyson, 2006, p. 4), and German scholars like Heyne and von Humboldt reshaped the education where classical antiquity became central (Morris, 1994, p. 44; Trigger, 2006, p. 61-62; Shanks, 1996, p. 66-67). This brought what Morris (1994, p. 17) calls "The German idealisation of Greece" which constituted the education of elites and played a major role in nation-state and identity formations, not only in case of Germans²⁹, during the 19th century (Morris, 1994, p. 19-21; Trigger, 2006, p. 249-250; Millet, 2012, p. 34-35; Shanks, 1996, p. 66-67). The 19th century also marks the institutionalisation of classical archaeology; academic programs were established in universities (such as Oxford, Cambridge), excavations³⁰ started all over the Mediterranean (e.g., Pompei, Herculaneum, Athen's Agora, Troy), specializations in branches like sculpture (e.g., Adolf Furtwängler) and ceramics (e.g., scholar John D. Beazley) were established, and research institutions were founded (e.g., American School of Classical Studies in Athens, École Française d'Athènes) (Morris, 1994, p. 19-21; Trigger, 2006, p. 58; Davis, 2012, p. 57). In addition, it was in the 19th century that classical archaeological publications began to take the form of site reports and catalogues (Trigger, 2006, p. 66), and systematic data collection began (Dyson, 1993; Kristiansen, 2014).

²⁶ Enlightenment is called the period from the 17th to 19th century (Duignan, 2024).

²⁷ Winckelman lived from 1717 to 1768. He was the Vatican's librarian and president of antiquities.

²⁸ Stylistic chronology of Greek sculpture by Winckelman was as follows: 'straight and hard', 'grand and square', 'beautiful and flowing', 'imitative' (Morris, 1994, p. 16).

²⁹ For example, the desire to associate ancient Rome with Napoleon's empire, or formation of the Greek state. For more details see Millet, 2012; Morris, 1994, p. 22.

³⁰ This is the start of traditional excavations, which Dyson (1981; 1993; 2006, p. xiii) labels as "big digs", meaning the excavation and exposition of prominent sites.

2.2.2.1. Theoretical foundations of classical archaeology

Archaeology, in general, was directed towards a culture-historical approach through the influence of systematization, nationalism, and racial ideologies (Trigger, 2006, p. 211; Kristiansen, 2014). The cultural-historical approach to archaeology is characterised by the classification and systematisation of archaeological material with the aim of documenting cultures, their development and interactions (Webster, 2008, p. 13). At the beginning of the 20th century, archaeology was used by influential ideologues such as Gustaf Kossinna to serve political agendas (Dyson, 2006, p. 202; Trigger, 2006, p. 235-236; Millet, 2012, p. 34-35; Kristiansen, 2014; 2017). In keeping with the culture-historical approach, classical archaeology was used to justify political claims. The most prominent examples of using classical archaeology for political justification are Mussolini's idealization for ancient Rome (Millet, 2012, p. 35) and Hitler's sympathy for ancient Greece and Rome (Dyson, 2006, p. 202; Trigger, 2006, p. 241). After the World War II, archaeologists, and prehistorians in particular, found the cultural-historical approach to be limiting: it explained cultural change solely in terms of external interpretations, such as the diffusion of cultures and population movements (Trigger, 2006, p. 314). This gave rise to the functional-processual approach³¹ within archaeology, which allowed archaeologists to conduct an internal study of socio-cultural systems and their interrelationships. Parallely, starting in the early 1950s and continuing largely in 1960s, anthropology was heavily influenced by the rise of positivism³² and the processual approach (Washburn, 1951; Binford, 1962; Trigger, 2006, p. 314). In the same way the new physical anthropology (see section 2.1.2. Historical background of bioarchaeology), the new archaeology³³ emerged. This came as a result of incorporating into archaeological interpretation and methodology geological, biological, and chemical analyses, especially a great influence was the usage of C14 dating (Kristiansen, 2014; 2017).

In addition to the theoretical structure of archaeology, there are two further systems that concern the archaeological framework: "archaeological science" and "scientific archaeology". Despite the potential for terminological confusion, there are

³¹ Functionalism is an approach that aims to understand how systems work by considering the functional role of each component in maintaining the systems functioning, for the processual approach see footnote no 2 (Trigger, 2006, p. 314).

³² Positivism is the approach that accepts as knowledge only what can be sensed, tested and proved by data (Trigger, 2006, p. 452; Fiegl, 2024).

³³ The 'new archaeology' is differently known as 'processual archaeology'.

notable distinctions between the two terms in terms of their underlying frameworks (Martín-Torres and Killick, 2016). Archaeological science (known also as archaeometry) denotes the interdisciplinary research that benefits from natural sciences (biology, chemistry, geology, engineering, and statistics) when examining archaeological artifacts (Rehren and Nikita, 2024, p. 124). Scientific archaeology, on the other hand, is the application of these scientific methods to archaeological research, following some theoretical model (Rehren and Nikita, 2024, p. 124; Martín-Torres and Killick, 2016). The distinction between the two terms hinges on the incorporation of theoretical methodologies during the research process. Despite the adaptation of theoretical approaches, this kind of research employs methods used in dating, osteoarchaeology, paleopathology, zooarchaeology, archaeobotany, archaeometallurgy, environmental archaeology, geoarchaeology, etc. in investigating past populations. This approach has been employed also extensively in research conducted by cultural-historical archaeological traditions (Martín-Torres and Killick, 2016), e.g. classical archaeology.

This is also the point where the 'divide'³⁴ between classical archaeology and the rest of archaeology begins to emerge (Deetz, 1967, p. 3; Renfrew, 1980; Dyson, 1981; Snodgrass, 1985). The divide and the criticisms of it are discussed separately in section '2.4. The great divide of classical archaeology'. In the 21st century, the emergence of 'Big Data'³⁵ and new interpretive models has led to a new paradigm, which Kristiansen (2014; 2021) coins as the 'Third Scientific Revolution'. This approach involves combination the micro and macro assessment of issues such as population migration, mobility, diet, trade, warfare, comparative analysis, and evolution using large DNA and isotope datasets (Kristiansen, 2014).

2.3. Classical Archaeology in Türkiye

There is not any publication that focuses solely on the development and the history of classical archaeology in Türkiye. Researchers such as Hodos (2015, p. 87-

³⁴ The term great divide was coined by Renfrew (1980) in his article 'The Great Tradition versus the Great Divide: Archaeology as Anthropology?'. In this article Renfrew criticises classical archaeology for separating itself from general archaeology and not following its theoretical and methodological developments.

³⁵ The term 'Big Data' is used for large compilation of data that can be evaluated to explore models, tendencies, and correlations. This is particularly used in studying human behaviour and relations (Gregersen, 2024).

118), Gülen (2016), Gölbaş (2016) and Çilingiroğlu (2015, 13-23) deal with Turkish archaeology as a whole and not the sub-fields. Archaeology in Türkiye has its roots in the 19th century, during the Ottoman Empire, with the work of Osman Hamdi Bey (Hodos, 2015, p. 88; Gülen, 2016; Gölbaş, 2016). He established the legislative regulations for the management of antiquities, excavations and research, and founded the first museum (Müze-i Hümayun) in Istanbul. With the establishment of the Turkish Republic, the Antiquities Department (Asar-ı Atika Müdürlüğü) was established under the leadership of Halil Ethem Bey. (Osman Hamdi Bey's brother) (Hodos, 2015, p. 89). As in many other fields in the early years of the republic, students were sent to Europe for training in archaeology (Gülen, 2016). It's worth mentioning the first generation of academics educated abroad, such as Arif Müfid Mansel³⁶, Remzi Oğuz Arık³⁷ and Ekrem Akurgal³⁸. During 1930s Turkish archaeology focused largely on the Turkish History Thesis and Sun Language Theory (Hodos, 2015, p. 89; Gölbaş, 2016). During the 1940s the institutionalisation of archaeology started, and classical archaeology chairs were founded in Istanbul and Ankara Universities (Gölbaş, 2016). During the 1950s, 1960s and 1970s, there were no theoretical advances in Turkish archaeology, although there were attempts³⁹ to introduce the 'new archaeology', but there was no interest (Çilingiroğlu, 2015, p. 19; Gölbaş, 2016). From the 1980s onwards gatherings such as Kazı Sonuçları Toplantısı (Excavation Results Meeting), Araştırma Sonuçları Toplantısı (Research Results Meeting) and Arkeometri Sonuçları Toplantısı (Archaeometry Results Meeting) started to be organized and published annually. Although these meetings have a good potential for the exchange of new research methods and ideas between researchers and sub-disciplines of archaeology, it seems that approaches such as processual archaeology have not yet been widely adopted by Turkish archaeologists. Without making a distinction between classical archaeology and the rest of archaeology, researchers observe that Turkish archaeology in the 21st century is still mainly focused on and using the culture-historical approach (Çilingiroğlu, 2015, p. 18; Erdur and Duru, 2003, p. 281-282).

³⁶ Arif Müfid Mansel was one of these students and was the first academic to work in the field of classical archaeology after his return to Türkiye. Mansel headed excavations such as those at Side and in 1946 founded the chair of Classical Archaeology at Istanbul University (Gülen, 2016; Gölbaş, 2016)

³⁷ Remzi Oğuz Arık after his return from abroad founded the chair of classical archaeology at Ankara University (Gölbaş, 2016; Esin, 2004)

³⁸ Ekrem Akurgal is one of the first archaeologists who studied abroad (Gülen, 2016; Gölbaş, 2016).

³⁹ Inspired by the 'new archaeology' Ali Dinçol and Sönmez Kantman published *Arkeoloji'de Yeni Kavramlar ve Metodolojik Araştırma Planlaması* (1968) and *Analitik Arkeoloji* (1969).

2.4. The Great Divide of Classical Archaeology

In the wake of Binford's (1962) article, processual archaeology, or new archaeology, replaced the cultural-historical approach and shifted the focus of general archaeology to socio-cultural systems and their dynamics, becoming the dominant mode of work from the 1960s onwards (see 2.1.2. Historical Background of Bioarchaeology; Trigger, 2006, p. 384-385). Shortly afterwards, the earliest to draw attention to the separation of classical archaeology from the rest of archaeology, in terms of how it is taught and how it works, is Deetz (1967) in his book 'Invitation to Archaeology'.⁴⁰ But it was Renfrew (1980) who attracted more attention with his article 'The Great Tradition versus the Great Divide: Archaeology as Anthropology?' that criticised classical archaeology for its *modus operandi*⁴¹. In this article, classical archaeology, referred to as the 'great tradition', is characterised as a field that does not follow methodological or theoretical developments such as the approach of the 'new archaeology', but remains faithful to the cultural-historical approach of systematic data collection (Renfrew, 1980; Terrenato, 2002). However, the critiques of researchers such as Deetz⁴² and Renfrew⁴³ remain from an external point of view, as they are not trained in classical archaeology. Responding to the criticism and to the new archaeology was prompt (see Dyson, 1981; 1989; 1993; Snodgrass, 1985), and the discussion has continued since (Davis, 2007; Erdur and Duru, 2003; Terrenato, 2002; Siapkias, 2001; Snodgrass, 2012, p. 28-29; Millet, 2012, p. 31, 41, 47), with bioarchaeologists having been joined in it (see section 2.5. Bioarchaeology and classical archaeology).

Classical archaeologists who have written on the subject have pointed to methodology, curriculum and lack of theory as the reasons for the divide. They highlight the fact that classical archaeology is concerned with the systematic ordering of decontextualised data, relying heavily on antique literary sources (Dyson, 1981; 1989,

⁴⁰ This is how Deetz describes classical archaeology: '*...There is a somewhat different type of archaeology, sometimes called classical archaeology, which is primarily concerned with the archaeology of the civilizations of the ancient Mediterranean world. This type of archaeology is usually taught as art history in university art departments. Its beginnings lie in the Renaissance, when man became interested anew in ancient art and dug it from the ground to serve as an example and inspiration...*' (Deetz, 1967, p. 1).

⁴¹ 'Modus operandi' = a certain approach or method of performing or accomplishing a task.

⁴² For the biography of James Deetz see:

<http://texts.cdlib.org/view?docId=hb1r29n709;NAAN=13030&doc.view=frames&chunk.id=div00015&to.c.depth=1&toc.id=&brand=oac4>

⁴³ For the biography of Colin Renfrew see: <https://www.jesus.cam.ac.uk/people/lord-colin-renfrew-scd-fba>

p. 214; 1993; Davis, 2007, p. 417; Snodgrass, 1985; Terrenato, 2002; Siapkias, 2001; Millet, 2012, p. 31). The other point of criticism is the way in which classical archaeology is taught; there is an extensive study of each category of artefact (e.g. sculpture, pottery, numismatics) out of their context, a strong focus on ancient Greek and Latin languages, and limited engagement with anthropological archaeology⁴⁴ (Dyson, 1981; 1989, p. 212; 1993; Davis, 2007, p. 416-417; Snodgrass, 1985; Terrenato, 2002; Renfrew, 1980; Siapkias, 2001; Millet, 2012, p. 41). Furthermore, classical archaeology is criticised for not participating in theoretical debates and for not adopting new approaches (such as the new archaeology, where the divide began) like the other archaeologies (Dyson, 1981; 1989, p. 215; 1993; Davis, 2007, p. 417; Snodgrass, 1985; Terrenato, 2002).⁴⁵ As a result of this indifference to new theoretical and methodological developments, classical archaeology is characterised as a deep-rooted field that continues to operate within the cultural-historical model (Dyson, 1993; Siapkias, 2001; Terrenato, 2002), providing material evidence for historical events⁴⁶ (Dyson, 1993; Siapkias, 2001) and venerating the subject of study, as well as its forefathers (Deetz, 1967, p. 1; Dyson, 1981; 1989, p. 215; 1993). However, little has been written on the subject and the preceding statement may be somewhat out of date. More recent literature reports that there are examples of classical archaeology using interdisciplinary research aimed at a better comprehension of classical societies (e.g., Millet, 2012, p. 41-47; Perry, 2007; Lagia, Papathanasiou and Triantaphyllou, 2014; Lagia, 2015).

2.5. Bioarchaeology and Classical Archaeology

The division and its manifestation in classical archaeological research have also drawn the attention of bioarchaeologists, who frequently have written on the subject. First of all, they note that biological remains from classical excavations have been treated like any other category of artefact in need of categorisation, usually poorly collected or not recovered at all (MacKinnon, 2007; Lagia, 2015, p. 152). Nevertheless,

⁴⁴ Here the term 'anthropological archaeology' refers to the study of human cultures through archaeological material, using a comparative approach to understanding social entities (Rodning, 2024).

⁴⁵ Dyson (1989, p. 215) makes a strong comparison when arguing about classical archaeology and the rest of archaeology: '*...While young Turks in anthropological archaeology have been slaying their ancestors, the dutiful in classical archaeology have been worshipping theirs...*'

⁴⁶ Dyson (1993, p. 201) describes this as follows: '*...Classical archaeology has particularly suffered under what might be called a "Socrates sat here and Alexander fought here" agenda in which archaeology has been seen as the handmaiden of event-oriented history, providing burnt layers and topographical confirmations to support the written sources...*'.

they also highlight the potential of classical archaeology, especially when combined with bioarchaeological research, to reconstruct and understand classical antiquity in the light of text-supported investigation (Buikstra and Lagia, 2009; MacKinnon, 2007; Killgrove, 2014; 2019; Lagia, 2015, p. 159, 161; Lagia, Papathanasiou and Triantaphyllou, 2014, p. 113-118; Perry, 2007). In recent years, multidisciplinary research on biological remains from classical contexts has become more widely accepted and encouraged (Buikstra and Lagia, 2009; MacKinnon, 2007; Killgrove, 2014; 2019; Lagia, 2015, p. 156; Lagia, Papathanasiou and Triantaphyllou, 2014, p. 113-116; Perry, 2007), despite potential dismissal by archaeologists (Killgrove, 2019).

Bioarchaeologists agree with their colleagues in the field of archaeology, regarding the lack of bioarchaeological topics covered in classical archaeological education (see above section 2.4. The great divide of classical archaeology; MacKinnon, 2007; Killgrove, 2019; Lagia, Papathanasiou and Triantaphyllou, 2014, p. 109). However, steps have been taken to bridge the divide between the two fields. An example of this is the establishment of bioarchaeology-focused laboratories within classical archaeology institutions, such as the Wiener Laboratory of the American School of Classical Studies at Athens (Greece)⁴⁷, the Fitch Laboratory at the British School at Athens (Greece)⁴⁸, Servizio di Antropologia of the Soprintendenza Speciale per i Beni Archeologici di Roma (Italy - Anthropology Service of the Special Superintendence for Archaeological Heritage of Rome)⁴⁹, the Centre National de la Recherche Scientifique (France - National Centre for Scientific Research)⁵⁰, English Heritage (United Kingdom)⁵¹, Bioarchaeology Department within Österreichischen Archäologischen Institut (Austria - Austrian Archaeological Institute)⁵². In addition, multidisciplinary research between bioarchaeology and classical archaeology has increased in recent years, involving material from classical Greece and Rome (Lagia, Papathanasiou and Triantaphyllou, 2014, p. 115; Perry, 2007; O'Donnabhain and Lozada, 2014, p. 6). These include palaeopathology, dietary and mobility studies through isotope analysis, and biological kinship through ancient DNA (for this see

⁴⁷ <https://www.ascsa.edu.gr/research/wiener-laboratory> .

⁴⁸ <https://www.bsa.ac.uk/about-us/fitch-laboratory/> .

⁴⁹ https://www.soprintendenzaspecialeroma.it/schede/servizio-di-antropologia_3218/ .

⁵⁰ <https://www.cnrs.fr/fr> .

⁵¹ <https://www.english-heritage.org.uk/> .

⁵² <https://www.researchgate.net/lab/Department-of-Bioarchaeology-Alfred-Galik> .

summaries by Buikstra and Lagia, 2009; Lagia, Papathanasiou and Triantaphyllou, 2014).

2.5.1. Bioarchaeology and classical archaeology in Türkiye

Bioarchaeological methodologies and topics have been applied to biological remains in Anatolia. Anthropological techniques have been employed to investigate human remains from archaeological sites, with a range of subjects being explored, including palaeopathology, trauma, dental anthropology, skeletal morphology, cranial deformations, trephination (Üstündağ and Yazıcıoğlu, 2014, p. 206). Since 2003, isotope analyses have been employed in Türkiye on all biological remains from a variety of archaeological contexts with the objective of investigating a range of topics, including nutrition, subsistence activities, mobility, animal management, and agricultural practices (Irvine and Özdemir, 2021). These analyses in Türkiye are today conducted at TÜBİTAK-Marmara Research Centre. The practice of ancient DNA analysis in Türkiye started in 2012 with the establishment of the Ancient DNA Laboratory at Middle East Technical University. In 2018, a Molecular Anthropology Group and an ancient DNA laboratory was founded at Hacettepe University. Research conducted in these two laboratories includes topics such as identification, sex estimation, genetic relations, mobility and migration (Akbaba, 2017). The expansion of Neolithic culture and agriculture, and population movements are the main focus of the bioarchaeological research carried out by these teams, which creates the conditions for multi- and inter-disciplinary work.

Literature on multidisciplinary bioarchaeological research within classical archaeology in Türkiye is limited. The only available review is a general assessment of classical bioarchaeology in all Mediterranean countries by Yoakam (2018), entitled “The Bioarchaeology of the Greek and Roman Civilizations: a content analysis and review of modern research”. This work provides limited information about Türkiye, regarding the sites involved and the research topics (Yoakam, 2018, p. 30-36). This is due to the methodological limitations of that study, such as random data collection or inclusion criteria. There are still a number of unanswered questions regarding Türkiye: What is the current state of multidisciplinary research between bioarchaeology and classical archaeology? When did bioarchaeological research begin to be incorporated into

classical archaeology? Has there been a temporal change in the quantity of bioarchaeological research conducted in conjunction with classical archaeology?



3. METHODOLOGY AND MATERIAL

3.1. Type of the Study

This study employs a mixed methods explanatory sequential design, which involves the use of quantitative and qualitative research. Mixed methods research combines both quantitative and qualitative data to gain a better understanding of the issue at hand (Ivankova, Creswell and Stick 2006). The explanatory sequential design involves two stages: first, quantitative data is collected and analysed; second, qualitative data is collected and analysed to further elaborate on the findings of the quantitative research (Ivankova, Creswell and Stick 2006; Toyon 2021).

In this case, quantitative data consists of the journal article screening bibliometrics, and a survey applied to academics. In addition, the qualitative data consist of semi-structured interviews with respondents selected based on the results of the questionnaire. The aforementioned methods serve as the foundation for this descriptive study. Each of these research methods is described below.

3.1.1. Ethical notice

Prior to conducting the survey and interviews, the author of this study sought and obtained approval from the Ethics Committee at Anadolu University. Both the survey and interviews were granted approval, as evidenced by the document bearing the number 19/63 and dated 22/06/2023 (Appendix 2). The participants in the study were informed of the nature of study and voluntarily participated in it by filling out a research voluntary participation form (Appendix 3).

3.1.2. Journal review

Journal screening is one of the quantitative research methods used in this study. Six journals based in Türkiye are screened for articles on bioarchaeological topics: **Antropoloji** (Anthropology), **Arkeometri Sonuçları Toplantısı** (Archaeometry Meeting Results), **Adalya, Olba, Höyük**, and **TÜBA-AR** (Türkiye Bilimler Akademisi Arkeoloji Dergisi-Turkish Academy of Sciences Journal of Archaeology). The journals in question are long-term periodicals in the fields of archaeology, anthropology, bioarchaeology, art history, history and related disciplines. They were selected as journals in which bioarchaeology articles are published. Antropoloji is the oldest journal used in this study, with 47 issues published from 1963 to 2023. Arkeometri Sonuçları

Toplantısı is the second oldest frequently published periodical, with 36 issues published from 1985 to 2022. Adalya has published 25 issues from 1996 to 2022. Olba has been published since 1998, with 31 issues published until 2023. TÜBA-AR has been published since 1998, with a total of 33 issues published until 2023. Höyük has been published with a few interruptions, with a total of 10 issues published.

Antropoloji is the only journal solely focusing on biological and cultural anthropology in Türkiye. It is also one of the longest-running periodicals associated with archaeology and related fields in the country. *Arkeometri Sonuçları Toplantısı* is one of the few periodicals that publishes archaeological science articles. Other journals are primarily focused on archaeology, but they also frequently publish related research and archaeological science articles. *Adalya* and *Olba* are two journals that focus on archaeological research, primarily on the classical⁵³ time frame. They are indexed under Arts & Humanities Citation Index (AHCI). *Höyük* and *TÜBA-AR* are two journals that focus on archaeological and related research fields with a broader time frame.

3.1.2.1. Data collection for journal review

Each issue published by the aforementioned journals are analysed for its article contents. The study records articles that deal with human, animal or plant remains according to their time period, their content and the type of bioarchaeological research carried out. The focus is on articles from the 1st millennium BCE, Archaic, Classical, Hellenistic, and Roman periods. The articles are compiled in Excel spreadsheets (Appendix 1) for statistical analysis.

3.1.2.2. Data analysis for journal review

After collecting data for each issue of every journal separately and arranging it chronologically, the information is compiled into a single spreadsheet. The number of bioarchaeological research articles and the total number of articles from the six journals are added up for each year. This allows us to calculate the percentage of bioarchaeological research for each year. The articles are qualitatively assessed based on their type (human bioarchaeology/human remains research, zooarchaeology, and archaeobotany) and the time period of the material (1st millennium BCE, Archaic, Classical, Hellenistic, and Roman). In addition, a quantitative assessment is carried out

⁵³ The term 'classical' here refers to the period that includes the beginning of the 1st millennium BC and the Archaic, Classical, Hellenistic and Roman periods at sites throughout Türkiye.

to determine changes in publications of bioarchaeological research over time. In order to do this, the percentages of bioarchaeological research are placed on a time scale.

3.1.3. Survey

As part of the quantitative research of this study, a survey is administered by the author to classical archaeology academics in Türkiye. The survey was administered with the permission of Social and Humanities Scientific Research and Publication Ethics Committee of Anadolu University (Appendix 2). The questionnaire's application is conducted in two ways, as a Google Form and paper-print (face to face). These are communicated to classical archaeologists primarily via email and secondarily through different means of communication platforms. The questionnaire and format are given below in the Data Collection section.

3.1.3.1. Population and sampling for survey

In order to find the most exact number of classical archaeology academics the YÖK system is explored for the 'archaeology' and 'classical archaeology' departments.⁵⁴ The webpage of YÖK indicates the lists of universities and the academic staff. In order to find the most recent academic staff and to create accurate lists of academics, each department is researched through the university's web page. To confirm that each academic is a classical archaeologist, their educational and professional information was checked through Akademik Veri Yönetim Sistemi (AVESIS - Academic Process Management System) of each university. Thus, prehistorians, protohistorians, art historians, linguists, restorers, and conservators who might be part of the departments, were excluded from this study. A total of 301 academics in the field of classical archaeology were identified across 50 Turkish universities (see Table 3.1.). After creating accurate lists for each department, the population was examined for general characteristics such as gender and academic title.

Table 3.1. *Frequency of classical archaeology academics in Turkish universities.*

No.	University	Frequency
1	ABÜ	1
2	ADÜ	8
3	ADYÜ	3
4	AHBV	5
5	AKDÜ	12

⁵⁴ <https://yokatlas.yok.gov.tr/lisans-bolum.php?b=10010> and <https://yokatlas.yok.gov.tr/lisans-bolum.php?b=10810> .

6	ATAÜNİ	12
7	AÜ	12
8	AÜDTCF	10
9	BŞEÜ	2
10	BUÜ	9
11	ÇOMÜ	9
12	ÇÜ	2
13	DEÜ	10
14	DPÜ	7
15	DÜ	9
16	DÜZÜ	3
17	EÜ	14
18	GAÜN	3
19	HİTÜ	1
20	HRÜ	6
21	İDBÜ	2
22	İDÜ	2
23	İÜ	7
24	KAEÜ	4
25	KASÜ	3
26	KAÜ	4
27	KBÜ	4
28	KOÜ	4
29	KSÜ	4
30	KTÜ	2
31	KÜ	3
32	KAEÜ	7
33	KASÜ	3
34	KAÜ	7
35	KBÜ	7
36	KOÜ	4
37	KSÜ	9
38	MSKÜ	12
39	NEVÜ	4
40	NKÜ	3
41	ÖHÜ	1
42	OKÜ	4
43	OMÜ	6
44	PAÜ	15
45	SDÜ	10
46	SNÜ	5
47	SÜ	12
48	TÜ	8
49	UÜ	4
50	YTÜ	3
Total		301

3.1.3.1.1. *Population by academic title*

The highest number of classical archaeology staff in Turkish universities is comprised of professor doctors with 80 academics, in second place come assistant professors with 73 academics, and then research assistants with 72, associate professors with 65, and lastly lecturers with 11 (Table 3.2.).

Table 3.2. *Academic titles of classical archaeology academics.*

Academic Title	Frequency	Percentage
Professor Doctor (Prof. Dr.)	80	26.6
Associate Professor (Assoc. Prof.)	65	21.6
Assistant Professor (Asst. Prof.)	73	24.3
Lecturer (Lect.)	11	3.7
Research Assistant (Res. Asst.)	72	23.9
Total	301	100.0

3.1.3.1.2. Population by gender

The population was divided into two gender groups: male and female. The field of classical archaeology is dominated by male academics, with nearly double the number of female academics (see Table 3.3.).

Table 3.3. *Gender of the classical archaeology academics.*

Gender	Frequency	Percentage
Male	192	63.8%
Female	109	36.2%
Total	301	100.0

3.1.3.2. Sample characteristics for survey

The survey was completed by 139 classical archaeology academics (46% of 301). The distribution of the respondents' age, gender, educational level and academic title is presented in detail below.

3.1.3.2.1. Age distribution of the sample

The sample of respondents was divided into four groups according to their age. The largest age group of respondents is that of the '40-49 years old', while in second place comes the '28-39 years old' group, in the third place is the '50-59 years old' group and lastly the smallest group is that of 'over 60 years old' (see Table 3.4.).

Table 3.4. *Age groups of survey participants.*

Age Groups	Frequency	Percentage
28-39	37	26.6
40-49	62	44.6
50-59	33	23.7
60+	7	5.0
Total	139	100.0

3.1.3.2.2. Sample by gender

Of the respondents, 66.2% were male and 33.1% were female. These proportions are relatively similar to the proportions of male and female classical archaeologists in Turkish universities (see Table 3.5.). There is only a small percentage difference between the respondents and the total number of academics. Compared to the total number of academics, there was a slightly higher response rate to the questionnaire for males than for females.

Table 3.5. *Gender of survey participants.*

Gender	All Classical Archaeology Academics in Türkiye		Respondents		
	Frequency	Percent	Frequency	Percent from total	Percent from respondents
Male	192	63.5	92	47.91	66.2
Female	109	36.5	46	42.20	33.1
Total	301	100.0	138	45.84	99.3
Missing	0	0	1	0.33	0.7
Total	301	100.0	139	46.18	100.0

3.1.3.2.3. Sample by academic title

The participation rate was highest among associate professors (27.3%), followed by assistant professors (25.9%). Research assistants (21.6%) and professor doctors (22.3%) had almost equal participation (Table 3.6.). Although professor doctors are the largest group in total number (with 80 academics), they showed a lower participation rate, coming third in terms of responses. Associate professors, the fourth largest group in terms of total number (65 academics), had the highest number of responses. Assistant professors, the second largest group in terms of total number (73 academics), were also second in terms of participation. Research assistants, the third largest group overall (with 72 academics), were the fourth largest group of respondents. Given that they are the smallest group of classical archaeology academics overall, it is not surprising that lecturers had the lowest level of participation, at only 2.9%.

Table 3.6. *Academic title of survey participants.*

Academic Title	All Classical Archaeology Academics in Türkiye		Respondent		
	Frequency	Percent	Frequency	Percent from total	Percent from respondents
Res. Asst.	72	23.7	30	41.67	21.6
Lect.	11	3.7	4	36.36	2.9

Asst. Prof.	73	24.4	36	41.31	25.9
Assoc. Prof.	65	21.7	38	58.46	27.3
Prof. Dr.	80	26.4	31	38.75	22.3
Total	301	100.0	139	46.18	100.0

3.1.3.2.4. Education Characteristics

The respondents to the questionnaire were asked to indicate separately the higher education institutions from which they had obtained each of their degrees. The frequencies of educational institutions from which academics obtained their degrees are presented separately for each degree level below.

3.1.3.2.4.1. Frequency of institutions for bachelor's degrees

A total of 19 educational institutions were attended by the participants in order to obtain their bachelor's degree. Only two participants, accounting for 1.4% of the respondents, completed their bachelor's degrees abroad. In Türkiye, 78% of the respondents' bachelor's degrees were awarded by seven universities: Akdeniz, Selçuk, Anadolu, Istanbul, Ankara, Atatürk, and Ege. Each of these seven universities awarded more than ten bachelor's degrees, which is above 7% of the total number of participant academics. The questionnaire shows that Ege University has the highest number of bachelor graduates with 28, followed by Atatürk University with 18, Ankara University with 15, Istanbul University with 13, Anadolu and Selçuk Universities with 12 each and Akdeniz University with 11 graduates (see Table 3.7.). The remaining graduates holding a bachelor's degree come from ten different universities, each with six or fewer graduates.

Table 3.7. Bachelor's degree institutions of survey participants.

Bachelor's Degree by University		
University	Frequency	Percent
EÜ	28	20.1
ATAÜNİ	18	12.9
AÜDTCF	15	10.8
İÜ	13	9.4
SÜ	12	8.6
AÜ	12	8.6
AKDÜ	11	7.9
ADÜ	6	4.3
MEÜ	4	2.9
TÜ	3	2.2
DÜ	3	2.2
İDBÜ	3	2.2
PAÜ	3	2.2
MSGSÜ	2	1.4

HÜ	2	1.4
Johannes Gutenberg Mainz	1	0.7
BUÜ	1	0.7
ÇOMÜ	1	0.7
Durham	1	0.7
Total	139	100.0

3.1.3.2.4.2. Frequency of institutions for master's degrees

There are 137 respondents in the questionnaire that hold master's degrees. They are graduated from a total of 31 educational institutions. Only five respondents (3.5% of respondents) completed their master's degrees in institutions outside of Türkiye (see Table 3.8. below). Similar to bachelor's degree universities, a large number of the respondents (59% of the total number) of the questionnaire completed their master's degrees in seven universities: Pamukkale, Akdeniz, Anadolu, Istanbul, Ankara, Atatürk, Ege. Each of these seven universities awarded more than seven master's degrees, which is 5% or higher of the total number of participants. The results of the questionnaire show that Ege and Atatürk universities have the highest number of master's degree graduates, with 16 graduates each. On the second place comes Ankara University with 14 graduates, Istanbul with 11, Anadolu and Akdeniz Universities with 9 graduates each, and lastly Pamukkale University with 7 graduates. The remaining (35.5% of the participants) respondents are graduated from 19 other Turkish universities.

Table 3.8. Master's degree institutions of survey participants.

Master's Degree Universities		
University	Frequency	Percent
ATAÜNI	16	11.5
EÜ	16	11.5
AÜDTCF	14	10.1
İÜ	11	7.9
AKDÜ	9	6.5
AÜ	9	6.5
PAÜ	7	5
ADÜ	6	4.3
DEÜ	6	4.3
SÜ	6	4.3
DÜ	4	2.9
MEÜ	4	2.9
TÜ	4	2.9
GÜ	3	2.2
ÇOMÜ	2	1.4
MCBÜ	2	1.4
MSKÜ	2	1.4
SDÜ	2	1.4
YTÜ	2	1.4
BUÜ	1	0.7
DPÜ	1	0.7

HÜ	1	0.7
İDBÜ	1	0.7
İTÜ	1	0.7
Johannes Gutenberg Mainz	1	0.7
Lille	1	0.7
MSGSÜ	1	0.7
OMÜ	1	0.7
Rutgers	1	0.7
Vienna	1	0.7
Freie Universität Berlin	1	0.7
Total	137	98.6

3.1.3.2.4.3. Frequency of institutions for Doctor of Philosophy degrees

The results of the questionnaire show that there are 136 respondents who hold a doctorate degree from a total of 33 institutions. 11 respondents (8.1%) obtained their doctoral degrees from universities outside of Türkiye. Half (50%) of the respondents obtained their doctorate from four universities: Akdeniz, Ankara, Atatürk and Ege. Each of these universities awarded 14 or more doctoral degrees. Ege University is in first place with 21 graduates, Atatürk University is in second place with 19 graduates, and Ankara and Akdeniz Universities are in third place with 14 graduates each. The rest (41.9%) of the respondents received their doctoral degrees from 19 different universities, each with less than 10 respondents (see Table 3.9. for details). Among these universities, Istanbul University has 9 graduates, Pamukkale and Dokuz Eylül Universities have 6 graduates each.

Table 3.9. PhD degree institutions of survey participants.

Doctor of Philosophy Universities		
University	Frequency	Percent
EÜ	21	15.1
ATAÜNI	19	13.7
AKDÜ	14	10.1
AÜDTCF	14	10.1
İÜ	9	6.5
DEÜ	6	4.3
PAÜ	6	4.3
SÜ	5	3.6
AÜ	4	2.9
MEÜ	4	2.9
ADÜ	3	2.2
MSGSÜ	3	2.2
MSKÜ	3	2.2
SDÜ	3	2.2
Bochum Ruhr	3	2.2
GÜ	2	1.4
ODTÜ	2	1.4
BUÜ	1	0.7
DPÜ	1	0.7

Hamburg	1	0.7
Johannes Gutenberg Mainz	1	0.7
KOÜ	1	0.7
KÜ	1	0.7
Lille	1	0.7
MCBÜ	1	0.7
Newcastle upon Tyne	1	0.7
Paris 1	1	0.7
Princeton	1	0.7
TÜ	1	0.7
Köln	1	0.7
Vienna	1	0.7
AHBV	1	0.7
Total	136	100

3.1.3.2.4.4. Frequency of latest academic qualification

Participants were asked to indicate their most recent academic qualification. The results show that the majority of respondents (84.2%) hold a Doctor of Philosophy degree, while 14.4% hold a master's degree as their latest qualification (see Table 3.10.). Only 2 respondents reported holding a bachelor's degree.

Table 3.10. Latest degree of survey participants.

Latest academic qualification		
Degree	Frequency	Percent
Bachelor's degree	2	1.4
Master's Degree	20	14.4
Doctor of philosophy	117	84.2
Total	139	100.0

3.1.3.2.5. University affiliation and overall participation

A list of the universities where classical archaeology scholars are based and the affiliations of the questionnaire respondents show that. The average questionnaire participation rate for academics in each department is below half, at 47.2% (see Table 3.11. for details).

Table 3.11. Participation rate for each university.

Participation for each university			
University	Frequency of participants	Frequency of classical archaeology academics	Percent of participation
ABÜ	1	1	100.0
ADÜ	2	8	25.0
ADYÜ	1	3	33.3
AHBV	0	5	0.0
AKDÜ	7	12	58.3
ATAÜNI	7	12	58.3
AÜ	11	12	91.7
AÜDTCF	4	10	40.0

BŞEÜ	1	2	50.0
BUÜ	3	9	33.3
ÇOMÜ	2	9	22.2
ÇÜ	0	2	0.0
DEÜ	4	10	40.0
DPÜ	4	7	57.1
DÜ	6	9	66.7
DÜZÜ	2	3	66.7
EÜ	6	14	42.9
GAÜN	1	3	33.3
HİTÜ	1	1	100.0
HRÜ	0	6	0.0
İDBÜ	1	2	50.0
İDÜ	2	2	100.0
İÜ	3	7	42.9
KAEÜ	1	4	25.0
KASÜ	2	3	66.7
KAÜ	0	4	0.0
KBÜ	2	4	50.0
KOÜ	2	4	50.0
KSÜ	2	4	50.0
KTÜ	2	2	100.0
KÜ	0	3	0.0
MAKÜ	3	7	42.9
MAÜ	1	3	33.3
MCBÜ	2	7	28.6
MEÜ	1	7	14.3
MKÜ	2	4	50.0
MSGSÜ	4	9	44.4
MSKÜ	5	12	41.7
NEVÜ	3	4	75.0
NKÜ	1	3	33.3
ÖHÜ	1	1	100.0
OKÜ	2	4	50.0
OMÜ	5	6	83.3
PAÜ	7	15	46.7
SDÜ	7	10	70.0
SNÜ	1	5	20.0
SÜ	4	12	33.3
TÜ	7	8	87.5
UÜ	2	4	50.0
YYÜ	0	3	0.0
Total	139	301	47.2

3.1.3.2.5.1. Lecturing experience

The survey asked academics about their lecturing experience, specifically how long they have been lecturing. Of those surveyed, 68 reported having taught for 10 years or more, 47 reported having taught for less than 10 years, and 24 reported having no teaching experience (Table 3.12.).

Table 3.12. Years of lecturing experience for participants.

Lecturing Experience

Years	Frequency	Percent
0	24	17.3
<5	27	19.4
5-9	20	14.4
10-19	34	24.5
20+	34	24.5
Total	139	100.0

3.1.3.3. Data collection by questionnaire

The questionnaire was drafted by the author and then revised by the advisor and an impartial sociology professor. In order to ensure that the questionnaire was unambiguous, particular care was taken to create non-directive questions and options. The questionnaire was prepared in both Turkish (see Appendix 4) and English languages.

As mentioned, the questionnaire was predominantly conducted via Google Form and little in paper forms. Paper forms were used exclusively among academics at Anadolu University, where the author had direct access to the researchers. Two separate Google Forms were created for each language, one in Turkish⁵⁵ and one in English⁵⁶.

3.1.3.3.1. Pilot test

Prior to administering the questionnaire, a pilot test was conducted to assess the feasibility and efficiency of the forms. The trial was conducted with eight master's level archaeology students. Thus, the test was carried out by individuals with some familiarity with the field. The pilot test demonstrated that the form was user-friendly and that the questions were easily comprehensible. Respondents reported completion times ranging from 4:30 minutes to a maximum of 8 minutes.

3.1.3.3.2. Questionnaire administration

The author initially emailed the Google Forms to all 301 classical archaeology academics. The supervisor and nine intermediary archaeology academics assisted in sharing the questionnaires through various means, including email, social media platforms, and communication platforms. Two additional rounds of emails were sent with a one-week interval, excluding respondents. The survey was carried out over a period of 30 days.

⁵⁵ Follow link for Google Form in Turkish: <https://forms.gle/U8KRRGkg5EDBGSB66>, see Appendix 3.

⁵⁶ Follow link for Google Form in English: <https://forms.gle/W2QTWma5thWSNLM8A>.

3.1.3.4. *Data analysis for survey*

The answers to the questionnaire were entered into the database in the SPSS 26.0 software package. The data analysis was facilitated by coding each question and option. The answers of each respondent were entered individually. The first step was to produce descriptive statistics for each question on the form. Thus, quantitative data were obtained. Selective statistics were used to examine answers in correlation with other responses.

3.1.4. *Semi-structured interviews*

The completion of the quantitative research is followed by the second phase of this thesis, the qualitative research. The descriptive case study model is the research design used in this phase. This model allows the researcher to obtain different perspectives on the phenomenon or issue in question from the research participants. Case studies are considered to be a valuable resource in identifying and describing the conditions and contextual circumstances that are relevant to the object of study (Baxter and Jack, 2008). Qualitative research models explore a phenomenon by examining participants' experiences, behaviours, operations, interactions and relationships (Teherani et al., 2015). In this way, a small number of selected respondents to the survey are able to share their experiences and points of view as articulated in their answers in the questionnaire. The way of selecting individuals for case studies is described in the next section.

The tool chosen for this research, as the most appropriate method to use for the qualitative research, is semi-structured interviews. This is a type of in-depth interview that allows the interviewer to focus on the main topic at hand and also to follow up on different leads as new information comes to light (Magaldi and Berler, 2020). The process of interview structuring and conducting are given in the following 3.1.3.2 Data collection by semi-structured interviews section.

Depending on the study purpose, there are three main approaches to qualitative research: grounded theory, ethnography and phenomenology (Teherani et al., 2015). The phenomenological approach is used in this thesis. This approach enables the researcher to understand different assessments and connotations on a particular topic through the direct perspective of the participants. The conclusions and findings from the interviews can impact the understanding of the phenomenon and the framework of the

inquired issue (Teherani et al., 2015). Thus, the author adopts this approach in order to better understand the current attitude of classical archaeologists towards bioarchaeology in Türkiye. The semi-structured interviews were administered with the permission of Social and Humanities Scientific Research and Publication Ethics Committee of Anadolu University (Appendix 2).

3.1.4.1. Sampling for semi-structured interviews

The universe of the study, as identified by the author in section 3.1.2.1 Population and sampling, includes all 301 classical archaeology academics employed at Turkish universities. However, at this stage of the study, the participants in the survey (n = 139) constitute the population. Qualitative research relies on non-probability sampling, which means that the researcher targets a specific population for the issue at hand (Lopez and Whitehead, 2013). In this work, two sampling methods are utilised, purposive sampling and convenience sampling.

Purposive sampling indicates that participants are selected based on a notion that is essential to the research issue (Lopez and Whitehead, 2013). The criteria used in this work are constituted by the categorical answers to certain questions in the survey. Hence, two questions ‘*In your opinion, to what extent do classical archaeologists in Türkiye follow theoretical-methodological innovations in the field of archaeology?*’ and ‘*What do you think about the importance of including the following topics in classical archaeology education?*’ were the decisive inclusion criteria. In these two questions, distinct groups manifested themselves (see section 4.2.1.1. Following theoretical and methodological innovations). These two questions were the most obvious ones that reveal how classical archaeologists approach to bioarchaeological research. Therefore, representatives of each answer category of these two questions were nominated for in-depth interviews.

Convenience sampling is commonly used due to its rapidness, practicality, and adaptability to participants' willingness to partake and access (Lopez and Whitehead, 2013). The author attempted to contact 27 respondents. Of these, only nine replied positively to the request for an interview, while the rest did not provide a response of any kind.

3.1.4.2. Data Collection for semi-structured interviews

The data for the qualitative part of this study is gathered through semi-structured interviews. The interviews were planned and conducted following the phases described by Magaldi and Berler (2020). The researcher firstly formulates an interview guide, a list of topics that are presented to participants in an open-ended format. In this study the interview revolves around these topics (for the interview guide see Appendix 5); 1) Classical archaeology as a career, 2) Keeping up to date with theoretical-methodological innovations in archaeology, 3) The influence of theoretical approaches into Turkish classical archaeology, 4) Approach of classical archaeologist to bioarchaeological research, 5) Bioarchaeology in university curriculum and classical archaeologists' stance, 6) Consideration regarding bioarchaeology specialists and their inclusion in archaeology departments. Interviews were structured conforming to a few steps: 1) Fostering rapport, 2) Approval for documenting, 3) In-depth confronting questions, 4) Conclusion, 5) Appreciation and lastly 6) Any other comment (Magaldi and Berler, 2020).

3.1.4.3. Data Analysis for semi-structured interviews

The interviews were conducted by the author in Turkish language from February 27th, 2024 to March 26th, 2024. Despite one interview conducted face-to-face, all the others were conducted via Zoom. Each interview was taped and is stored in the authors' computer. The transcription of interviews is carried out by the author with the help of Microsoft Word Office Dictation. Each audio was listened to more than once and the transcription was verified to correspond exactly to the audio recording. Personal information and affiliation of the interviewees are not given together or corresponding between Table 3.13. and Table 3.14.. Each interviewee is assigned a code, i.e. Int.1 for Interviewee 1. This is purposefully done to conceal the identity of the participants and preserve their anonymity. In this way the author can use their statements without compromising their positions or reputation. The interviewees are affiliated in nine different universities (see Table 3.13.). They are of different ages, from 28 to 59 years of age, both male and female who hold different positions in academia (see Table 3.14.). In average, the interviews lasted approximately 32 minutes.

Table 3.13. *University affiliations of the interviewees in alphabetic order.*

Interviewee's University Affiliation

AÜ
ATAÜNİ
ADÜ
EÜ
MCBÜ
MSGSÜ
PAÜ
SÜ
TÜ

Table 3.14. *General information of the interviewees and interviews.*

Code	Age	Gender	Education Status	Academic Level	Length in Minutes
Int.1	56	Male	Ph.D.	Prof. Dr.	29
Int.2	53	Female	Ph.D.	Prof. Dr.	38
Int.3	28	Female	MA	Res. Asst.	36
Int.4	40	Male	MA	Res. Asst.	33
Int.5	59	Male	Ph.D.	Prof. Dr.	37
Int.6	50	Female	Ph.D.	Assoc. Prof.	31
Int.7	51	Male	Ph.D.	Prof. Dr.	33
Int.8	47	Male	Ph.D.	Asst. Prof.	22
Int.9	52	Female	Ph.D.	Prof. Dr.	28

In this study, the semi-structured interviews are analysed via content analysis method. This method focuses on revealing the literal meaning of a communication by inducting or deducting from the interview. Content analysis of in-depth interviews in qualitative research includes creating categories, coding the statements, and establishing trustworthiness (Gheyle and Jacobs, 2017). After the transcripts were read multiple times, the author created a few answer categories. The participants' answers were coded and listed in compliance to these categories, and analogous answers were grouped together. In this way, the statements and topics extracted from the interviews through the content analysis are referred to throughout this thesis.

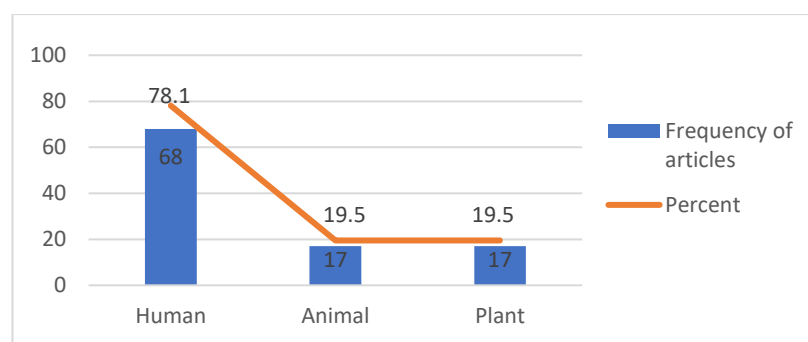
4. FINDINGS

4.1. Journal Review

Each of these journals was screened for bioarchaeological research involving human, animal, and plant remains from classical contexts located in any part of Anatolia. A total of 181 journal issues maintaining 2378 articles were therefore examined. A total of 87 research articles were found to deal with bioarchaeological topics from classical contexts (see Table 4.1. for details). In another way, 3.6% of archaeological research articles published in the six Turkish journals focuses on bioarchaeological problem and topics.

4.1.1. Qualitative distribution of articles

Some of the articles include more than one topic, sometimes all three subfields of bioarchaeology (human remains research, zooarchaeology, archaeobotany) are included in one article. Therefore, it is more accurate to calculate the involvement of subfields based on the total number of bioarchaeological articles. Human remains research from classical contexts is found in 78.1% of the bioarchaeology articles from the aforementioned journals, while zooarchaeology and archaeobotany are each present in 19.5% of all bioarchaeology publications. This suggests that bioarchaeological research on human remains from classical sites has been four times more prevalent than that on animal or plant remains (Graphic 4.1.).

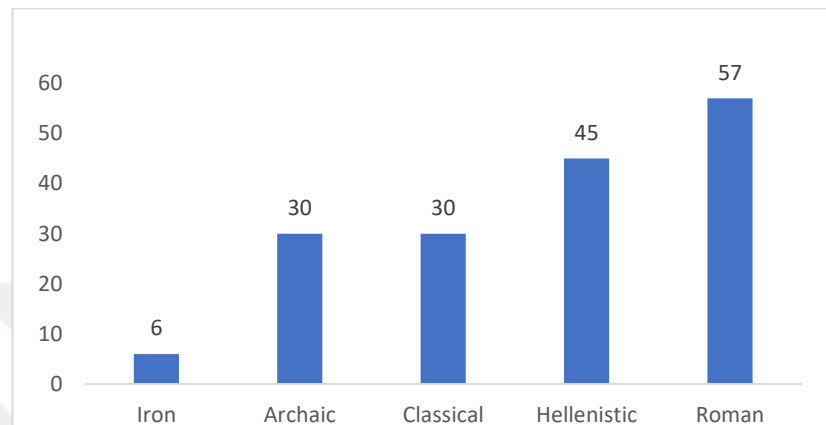


Graphic 4.1. *Bioarchaeological article frequency for each subfield.*

4.1.2. Quantitative distribution of articles

The articles have been categorised based on the dating of their study materials into five periods that encompass classical archaeology: Iron Age (early 1st millennium BCE), Archaic (including one article from the Geometric Period due to its small

number), Classical, Hellenistic, and Roman Period (refer to the Graphic 4.2.). There are 6 articles that specifically include material from the Iron Age. Material from the Archaic and Classical periods is found in 30 articles for each period. Material from the Hellenistic period is represented in 45 articles, while material from the Roman period is included in 57 articles.



Graphic 4.2. *Bioarchaeological article distribution for each period.*

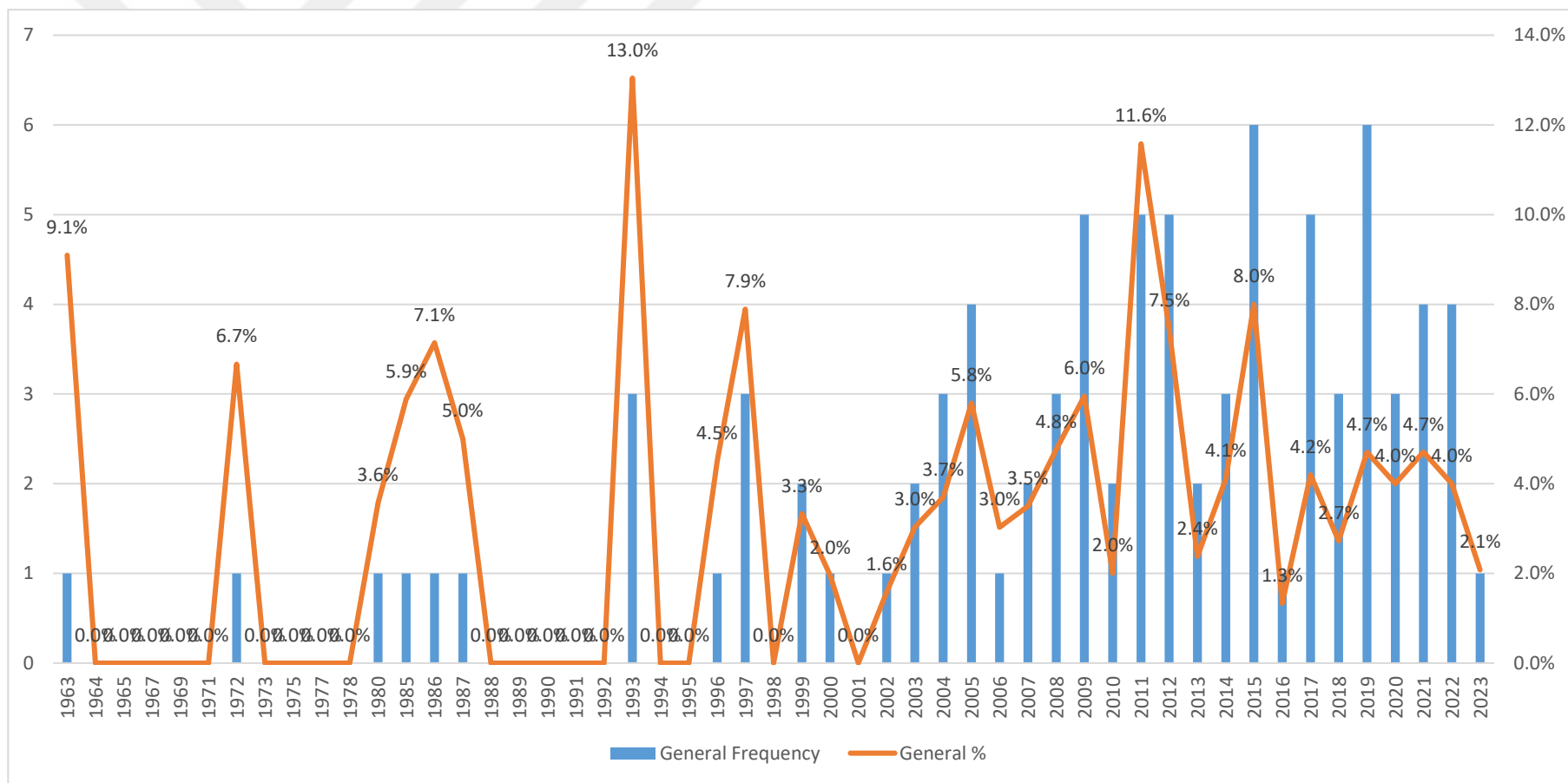
4.1.3. Research distribution in temporal terms

In order to ascertain whether there has been a change in the number of publications over time, the data presented in Table 4.1. was transferred to Graphic 4.3. The data regarding bioarchaeological research stretches out in six decades, from 1963 to 2023. The data is scattered for each year in order to indicate any temporal change for bioarchaeological research in Türkiye. It is obvious from the Graphic 4.3. that there is an apparent increase in the number of articles with bioarchaeological themes as time advances. Until 1993 such articles have been sporadically distributed, with many of the years have no articles published at all. Since that time until the early 2000's bioarchaeological research has been part of the six journals more often, and less years have passed with no articles. The representation of the data Graphic 4.3. reveals that there has been an evident increase in the number of bioarchaeological studies conducted over time. From 2002, considering all journals cumulatively, bioarchaeological publications have constantly been part of these Turkish journals. However, the increase in the number of such publications in Türkiye from the '90s onwards is evident. It is not possible to indicate an increase in the number of bioarchaeological research articles within classical archaeology, as the numbers fluctuate without any discernible pattern.

Table 4.1. *Frequency of bioarchaeological articles for each journal for each publication year.*

Year	Antropoloji		Arkeometri Sonuçları Toplantısı		Adalya		Olba		Höyük		TÜBA-AR		General		
	F	T	F	T	F	T	F	T	F	T	F	T	F	T	%
1963	1	11											1	11	9.1%
1964	0	11												11	0.0%
1965	0	10												10	0.0%
1967	0	17												17	0.0%
1969	0	8												8	0.0%
1971	0	15												15	0.0%
1972	1	15											1	15	6.7%
1973	0	9												9	0.0%
1975	0	7												7	0.0%
1977	0	14												14	0.0%
1978	0	15												15	0.0%
1980	1	28											1	28	3.6%
1985			1	17									1	17	5.9%
1986			1	14									1	14	7.1%
1987			1	20									1	20	5.0%
1988			0	22					0	25				47	0.0%
1989			0	17										17	0.0%
1990			0	13										13	0.0%
1991			0	15										15	0.0%
1992			0	34										34	0.0%
1993			3	23									3	23	13.0%
1994			0	16										16	0.0%
1995			0	14										14	0.0%
1996		0	1	11	0	11							1	22	4.5%
1997	1	11	2	11	0	16							3	38	7.9%
1998			0	8	0	14					0	8		30	0.0%
1999			1	13			0	37			1	10	2	60	3.3%
2000			1	10	0	18	0	15			0	8	1	51	2.0%
2001			0	14			0	16			0	7	0	37	0.0%
2002	0	15	1	14	0	16	0	10			0	8	1	63	1.6%
2003	0	5	2	15	0	13	0	28			0	5	2	66	3.0%

2004	0	10	3	18	0	13	0	20			0	20	3	81	3.7%
2005	1	9	3	20	0	18	0	17			0	5	4	69	5.8%
2006			1	13	0	8	0	7			0	5	1	33	3.0%
2007	0	7	2	19	0	18	0	8			0	5	2	57	3.5%
2008			3	25	0	18	0	10			0	10	3	63	4.8%
2009			5	34	0	20	0	11			0	19	5	84	6.0%
2010	0	14	1	28	0	19	0	15	1	7	0	17	2	100	2.0%
2011			3	27	0	19	0	17	0	6	2	26	5	95	11.6%
2012			4	20	0	14	1	15	0	7	0	11	5	67	7.5%
2013	0	10	2	24	0	20	0	17	0	6	0	7	2	84	2.4%
2014	1	7	2	19	0	16	0	18	0	5	0	8	3	73	4.1%
2015	1	5	4	23	0	15	0	17	1	4	0	11	6	75	8.0%
2016	0	6	1	18	0	19	0	17			0	15	1	75	1.3%
2017	1	3	4	56	0	21	0	17			0	22	5	119	4.2%
2018	0	4	3	38	0	17	0	15			0	36	3	110	2.7%
2019	3	18	3	48	0	17	0	22			0	23	6	128	4.7%
2020	1	10		0	1	23	0	19			1	23	3	75	4.0%
2021	2	17	2	7	0	19	0	21			0	21	4	85	4.7%
2022	1	13	2	25	0	10	1	17	0	18	0	17	4	100	4.0%
2023	1	12					0	17	0	10	0	9	1	48	2.1%
Total	16	336	62	763	1	412	2	423	2	88	4	356	87	2378	3.2%



Graphic 4.3. Temporal distribution of bioarchaeological research from the six journals.

4.2. Survey Results

The survey for this study was structured under six main titles. The results of each of them with their sub-questions are described as follows.

4.2.1. Questions concerning education and research

4.2.1.1. *Following theoretical and methodological innovations*

According to the questionnaire results, a majority (74.1%) of the respondents indicated that classical archaeologists only slightly follow theoretical and methodological innovations in archaeology (see Table 4.2.). A smaller proportion (19.4%) of respondents think that classical archaeologists in Türkiye keep up with theoretical and methodological innovations at a high level. Only four respondents (2.9%) were of the opinion that Turkish classical archaeologists are not at all concerned with theoretical and methodological developments in archaeology.

Table 4.2. Frequency of the responses regarding the degree classical archaeologists follow theoretical-methodological innovations.

In your opinion, to what extent do classical archaeologists in Türkiye follow theoretical-methodological innovations in the field of archaeology?		
Options	Frequency	Percent
Not at all	4	2.9
Little	103	74.1
A lot	27	19.4
I have no idea	5	3.6
Total	139	100.0

4.2.1.2. *Classical archaeology definition*

In the survey, academics were asked to choose the definition of classical archaeology that they felt most closely aligned with. The majority of respondents (78.4%) viewed classical archaeology as a subfield of archaeology that utilises all of its methods (Table 4.3.). A smaller proportion of respondents (17.3%) defined classical archaeology as classical studies, which is closer to the American tradition of archaeology. Only a small number of respondents (3.6%) viewed classical archaeology as independent from other branches of archaeology. One respondent chose not to select any of the definitions.

Table 4.3. Frequency of the responses regarding the definition of classical archaeology.

As a classical archaeologist, which of the following definitions do you feel closest to?		
Options	Frequency	Percent

Classical archaeology is a subfield of archaeology; it utilizes all archaeological methods.	109	78.4
Classical archaeology is independent of other branches of archaeology and studies the art and technology of ancient Greece and Rome by categorising these works.	5	3.6
Classical archaeology is defined as classical studies; It studies antiquity through written sources and material cultural remains.	24	17.3
Total	138	99.3
Refused to answer	1	0.7
Total	139	100.0

4.2.1.3. *Research-work purpose*

The questionnaire asked academics to indicate the purpose of their work, which would determine the approach they are most likely to follow. 82.7% of the respondents reported that their work involves classification and categorisation, which aligns with the cultural-historicist approach (Table 4.4.). The other two options were less common among classical archaeologists, according to the survey results. In second place, there were the respondents who based their work on the interpretation of symbols to understand socio-cultural structures, with 10.1% closer to the post processual approach. The lowest frequency (7.2%) was found among respondents who based their work on data and statistics, closer to the positivist approach.

Table 4.4. *Frequency of the responses regarding work purpose.*

What is the main purpose of your work?		
Options	Frequency	Percent
To understand the formation and interaction of cultures by classifying them according to materials, styles and methods.	115	82.7
To understand the relationship between the environment and people by collecting data about the environment and using statistics.	10	7.2
The interpretation of symbols in order to understand the subjective impact of the socio-cultural structures on the individual.	14	10.1
Total	139	100.0

4.2.1.4. *Methods of research-work*

The questionnaire inquired about research methods in order to understand the approaches used by academics in their work (see Table 4.5.). The questionnaire enquired about the frequency of using the inductive approach, meaning how often they formulate conclusions based on data. The majority of respondents (90.6%) reported using this approach often, while the remaining 9.4% reported using it sometimes. The second question asked about the frequency of using the deductive approach to evaluate individual situations based on general principles. More than half (51.1%) of the respondents said that they often use the deductive approach, followed by those who said that they sometimes use this approach (45.3%). When asked about their reliance on

written antique sources, the majority (84.9%) reported frequent use, with the remaining 14.4% reporting occasional use. The researchers were asked how frequently they employ classifying and cataloguing in their work, which is also linked to the cultural-historical approach. A large number of respondents (87.8%) use classifying and cataloguing, while a small number (8.6%) use this method less frequently. The final question asked to what extent respondents follow theoretical and methodological developments in archaeology. This was done to compare with the question posed in section 4.1.4.1: to what extent do classical archaeologists in Türkiye follow theoretical-methodological innovations in the field of archaeology?' 67.6% of those surveyed responded that they often follow theoretical and methodological developments in archaeology, while 32.4% responded that they follow less frequently.

Table 4.5. *Frequency of responses regarding research methods.*

	Formulate a general conclusion based on the data collected.		Evaluation of individual situations on the basis of general principles.		Referring to written (antique) sources.		Classifying and cataloguing.		Following theoretical and methodological developments in archaeology.	
Options	Frequen cy	Perce nt	Frequen cy	Perce nt	Frequen cy	Perce nt	Frequen cy	Perce nt	Frequen cy	Perce nt
Not at all	0	0.0	4	2.9	0	0.0	3	2.2	0	0.0
Sometim es	13	9.4	63	45.3	20	14.4	12	8.6	45	32.4
Often	126	90.6	71	51.1	118	84.9	122	87.8	94	67.6
I have no idea	0	0.0	1	0.7	1	0.7	2	1.4	0	0.0
Total	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0

4.2.1.5. Curriculum of archaeology departments

One of the sections in the survey was focused on the curriculum of archaeology in Türkiye and inclusion of bioarchaeological subjects in it. This was organised in two questions with multiple sub-questions, which are given as follows.

4.2.1.5.1. Present curriculum in archaeology departments

The questionnaire contained a section dedicated to the archaeology curriculum in Türkiye. Respondents were asked about six different topics and the lecture format in each department. Table 4.6. displays the frequency and format of topics and lectures in Turkish archaeology departments.

Table 4.6. *Frequency of responses regarding topics presence in curricula.*

To what extent are the following topics included in the curriculum of your department?												
	Archaeological theory (e.g. processual, post-processual)		Bioarchaeology		Biological-physical anthropology		Zooarchaeology and/or archaeobotany		Excavation and research methods		Data analyses and statistical methods	
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent
Not at all	14	10.1	57	41.0	57	41.0	58	41.7	1	0.7	30	21.6
Mentioned in lectures	72	51.8	48	34.5	51	36.7	69	49.6	34	24.5	73	52.5
As an elective course	17	12.2	24	17.3	23	16.5	10	7.2	23	16.5	19	13.7
As a compulsory course	32	23.0	5	3.6	6	4.3	0	0.0	79	56.8	11	7.9
I have no idea	4	2.9	5	3.6	2	1.4	2	1.4	2	1.4	6	4.3
Total	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0

4.2.1.5.2. Importance of bioarchaeology in archaeology curriculum

In the survey, academics were asked to rate the importance of the above topics. The same six topics were asked if they are essential as part of the curriculum of classical archaeology. The majority of respondents, at least 82.0% for each topic, considered all of the topics necessary for classical archaeology departments (see Table 4.7.). However, a minority of no more than five respondents thought that topics/lectures such as bioarchaeology, biological-physical anthropology, zooarchaeology and archaeobotany were not necessary in the curriculum of classical archaeology. Frequency details are given in the table below.

Table 4.7. *Frequency of responses regarding inclusion of courses in curricula.*

What do you think about the importance of including the following topics in classical archaeology education?												
	Archaeological theory (e.g. processual, post-processual)		Bioarchaeology		Biological-physical anthropology		Zooarchaeology and/or archaeobotany		Excavation and research methods		Data analyses and statistical methods	
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent
Unnecessary	0	0.0	5	3.6	4	2.9	5	3.6	0	0.0	1	0.7

Necessar y	131	94.2	115	82.7	122	87.8	114	82.0	139	100.0	131	94.2
Undecide d	8	5.8	19	13.7	13	9.4	20	14.4	0	0.0	7	5.0
Total	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0

4.2.2. Acquaintance with bioarchaeology

In this section of the questionnaire, classical archaeology academics were asked about their familiarity with the field of bioarchaeology. The frequencies on these questions are stated as follows.

4.2.2.1. Familiarity with bioarchaeology

The researchers were asked whether they had prior knowledge of the field of bioarchaeology. Out of 139 respondents, only two had not previously heard of the field of bioarchaeology (Table 4.8.).

Table 4.8. Frequency of responses on hearing about bioarchaeology.

Have you heard of the field of bioarchaeology?		
	Frequency	Percent
No	2	1.4
Yes	137	98.6
Total	139	100.0

4.2.2.2. Definition of bioarchaeology

The survey asked respondents to define bioarchaeology. Just over half (51.1%) of the respondents chose the definition 'to understand the ancient interaction between humans and their environment through the study of animal bones and plant remains' (Table 4.9.). These respondents exclude human remains from bioarchaeological research. In second place, 38.8% of the respondents view bioarchaeology as a multidisciplinary field. Lastly, with 10.1%, is the definition that describes bioarchaeology as focusing on human lifestyle, demography and health. This last definition is closer to human osteoarchaeology.

Table 4.9. Frequency of responses regarding bioarchaeology definition.

Choose the definition that you think best describes the field of bioarchaeology			
No	Definition	Frequency	Percent
1	Bioarchaeology is the branch of science that seeks to understand the ancient interaction between humans and their environment through the study of animal bones and plant remains.	71	51.1
2	Bioarchaeology is the field that studies the lifestyles, population structures and health of past human societies.	14	10.1

3	Bioarchaeology is the field that brings together different disciplines (archaeology, anthropology, genetics, chemistry, etc.) and addresses joint questions.	54	38.8
	Total	139	100.0

4.2.2.3. *Bioarchaeology as part of academics' education*

The questionnaire asked classical archaeologists if they had received any training in subjects such as bioarchaeology, zooarchaeology, archaeobotany, or anthropology during their educational formation. The results indicate that the majority of respondents, 79.9%, had not taken any such course, while the remaining respondents had (Table 4.10.). This is an indication that classical archaeology researchers may not have sufficient training in these areas.

Table 4.10. *Frequency regarding the presence of bioarchaeology courses in the education of academics.*

During your studies in archaeology, have you taken any courses in bioarchaeology, zooarchaeology, archaeobotany or anthropology?		
Options	Frequency	Percent
No	111	79.9
Yes	28	20.1
Total	139	100.0

4.2.2.4. *Acquaintance with bioarchaeology specialists*

As part of a questionnaire section, archaeologists were asked about their professional or personal connections with bioarchaeology specialists, including physical anthropologists, zooarchaeologists, and archaeobotanists. The survey results show that respondents are more familiar with physical anthropologists (82.0%) than with zooarchaeologists or archaeobotanists (63.3%). Zooarchaeology and archaeobotany were evaluated as one group (Table 4.11.).

Table 4.11. *Frequency regarding classical archaeologists' relationships with bioarchaeologists.*

	Do you have a professional/personal relationship with a physical anthropologist?		Do you have a professional/personal relationship with a zooarchaeologist and/or archaeobotanist?	
	Frequency	Percent	Frequency	Percent
No	25	18.0	51	36.7
Yes	114	82.0	88	63.3
Total	139	100.0	139	100.0

Archaeologists were also asked whether bioarchaeologists were present during excavations in which they had participated. Most respondents (82.7%) confirmed the

presence of bioarchaeological specialists during their excavations, either before or after graduation (Table 4.12.).

Table. 4.12. *Frequency regarding classical archaeologists' acquaintance with bioarchaeology during studies or work years.*

Were there any experts of anthropology, zooarchaeology or archaeobotany on the classical archaeological excavations you participated in as a student or after graduation?		
	Frequency	Percent
No	22	15.8
Yes	115	82.7
I don't remember	2	1.4
Total	139	100.0

4.2.2.5. *Knowledge on bioarchaeology*

Classical archaeologists were surveyed on their knowledge of bioarchaeological research areas. Several methodological topics were selected, including 'anthropological examination of human remains' for human bioarchaeology, 'examination of animal remains' for zooarchaeology, and 'examination of plant remains' for archaeobotany, 'isotopic and element analyses' for mobility and dietary studies, and 'ancient DNA analyses' for kinship and mobility studies. The question included control options, such as 'carbon-14 dating', 'geological analyses', which are not directly considered part of bioarchaeological research but contribute to it. The results indicate that classical archaeologists correctly consider human, animal and plants remains research as part of bioarchaeology, at least 77.0% of those surveyed. However, a significant number (63.3%) of classical archaeologists misclassify 'carbon-14 dating' (part of geochemistry⁵⁷) as part of bioarchaeology. While respondents correctly classified 'geological analyses' (part of geochemistry) as not being part of bioarchaeology by the majority (90%), they were confused in the case of the 'isotope and element analyses' (part of geochemistry, see Table 4.13.). Lastly, ancient DNA analyses were identified correctly by a large number (85.6%) of participants.

Table 4.13. *Frequency of responses regarding identification of bioarchaeological fields.*

In your opinion, which of the following is an area of bioarchaeological research?														
	Anthropological examination of human remains		Examination of animal remains		Carbon-14 dating		Examination of plant remains		Geological analyses		Isotopic and element analyses		Ancient DNA analyses	
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent
No, it's not one.	25	18.0	15	10.8	33	23.7	12	8.6	90	64.7	43	30.9	7	5.0

⁵⁷ Geochemistry is the branch of science that researches richness, dispersal, and movement of the chemical elements and their isotopes (Britannica, 2014).

Yes, it's one.	107	77.0	117	84.2	88	63.3	122	87.8	25	18.0	62	44.6	119	85.6
I have no idea.	7	5.0	7	5.0	18	12.9	5	3.6	24	17.3	34	24.5	13	9.4
Total	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0	139	100.0

4.2.3. Excavation directorship

In the survey, out of 139 respondents, 53 indicated that they had led archaeological excavations (see Table 4.14.).

Table 4.14. *The incidence of excavation directorships.*

Did/do you direct any excavation? (including research consultancy)		
	Frequency	Percent
No	86	61.9
Yes	53	38.1
Total	139	100.0

With the exception of seven respondents, the rest of them reported that research on biological remains (including human, animal or plant remains) had been carried out in their excavation (see Table 4.15.).

Table 4.15. *Frequency regarding presence of bioarchaeological research in excavations.*

Were there any studies of human, animal or plant remains in the excavation(s) you directed?		
	Frequency	Percent
No	7	13.2
Yes	46	86.8
Total	53	100.0

Moreover, the seven respondents were asked the reasons why bioarchaeological research was not part of the research led by them. The most common reason given was financial constraints. But there were other reasons as well. These included the inability to find specialists, incompetence, or controversial reasons such as the lack of biological remains or the fact that the excavation was still new (see Table 4.16.).

Table 4.16. *Reasons for lack of research on biological remains from excavations.*

Why was there no study of biological remains in your excavation?	Frequency
There were no biological remains	1
The excavation is new, there will be	1
Rescue excavation, incompetence	1
Financial incapacity	3
Could not find an expert	1

4.2.4. Importance of bioarchaeological research

When asked about the importance of bioarchaeological research, all respondents were unanimous that this type of research is necessary (Table 4.17).

Table 4.17. *Frequency regarding necessity of bioarchaeological research.*

Do you think that bioarchaeological research is necessary to understand issues such as health, nutrition, migration, animal husbandry and climate in antiquity?		
	Frequency	Percent
Unnecessary, documentary sources provide sufficient information.	0	0.0
Necessary, they can confirm or refute our knowledge.	139	100.0
I have no idea.	0	0.0
Total	139	100.0

4.2.5. Reliance on ancient sources

To further understand classical archaeologists' perceptions of bioarchaeology, the academics were asked how accurately ancient written sources represent ancient societies. The majority of respondents (67.6%) indicated that these sources only represent a portion of the society, while the remaining 32.4% believe that they accurately represent the entire society (Table 4.18.).

Table 4.18. *Frequency of responses regarding reliability on ancient sources.*

In your opinion, who do you think is being portrayed by the ancient documentary sources?		
	Frequency	Percent
The whole society (all strata, city and village)	45	32.4
A part of the society (elites, city dwellers)	94	67.6
Total	139	100.0

4.2.6. Suggestions by archaeologists

Lastly, the survey was finalised with an open-ended question regarding what can be done to improve the cooperation between classical archaeology and bioarchaeology in Türkiye and to bring about more joint projects. Many of the respondents wrote more than one suggestion, therefore these were grouped under nine labels: 1) 'Multidisciplinary / joint / collaborative work / project / publication', 2) 'Inclusion of bioarchaeologists in excavation teams and excavation planning', 3) 'Changes in curriculum, adding lessons and conducting more interdisciplinary thesis', 4) 'Information/Awareness/Publicity to classical archaeologists. More Symposiums/Congresses/Panels', 5) 'More trained bioarchaeology experts. More

laboratories’, 6) ‘Establishing bioarchaeology departments’, 7) ‘Changes in archaeologists’ approach, point of view. Biological remains should be regarded’, 8) ‘More budget/financial resources/incentives’, 9) ‘I have no idea’ (see Table 4.19.).

The survey results indicate that multidisciplinary collaboration between bioarchaeologists and classical archaeologists (label 1) is the most common need, mentioned by 46 respondents. Respondents also identified a lack of knowledge about what bioarchaeologists do, with 44 suggesting that bioarchaeologists need to become better known and promote their work to the scientific community (label 2). The need for the bioarchaeological subjects to become part of the curriculum (label 3) was ranked third by the number of respondents who suggested it (n=30). Another common suggestion (n=23) was that bioarchaeologists should be part of archaeological excavation teams from the planning phase (label 2). The rest of the suggestions such as the need for more bioarchaeology specialists and laboratories (label 5), more financial support (label 8), change of classical archaeologists’ approach towards biological remains (label 7) were less common among the suggestions. The least proposed topic, by only four respondents was the foundation of bioarchaeology departments (label 6). Only five respondents did not make any suggestions at all.

Table 4.19. *Frequency of suggestions about increasing cooperation between classical archaeology and bioarchaeology, grouped into labels.*

Label No.	Suggestions	Frequency
1	Multidisciplinary / joint / collaborative work / project / publication.	46
2	Inclusion of bioarchaeologists in excavation teams and excavation planning.	23
3	Changes in curriculum, adding lessons and conducting more interdisciplinary thesis.	30
4	Information/Awareness/Publicity to classical archaeologists. More Symposiums/Congresses/Panels.	44
5	More trained bioarchaeology experts. More laboratories.	17
6	Establishing bioarchaeology departments.	4
7	Changes in archaeologists’ approach, point of view. Biological remains should be regarded.	12
8	More budget/financial resources/incentives.	15
9	I have no idea.	5

4.3. Semi-structured Interview Results

In this section, the results of in-depth interviews are given according to the topics that were pre-determined in the Interview Guide (see Appendix 4) as well as new themes that came up during the interviews. These themes are listed in the ‘Data

collection for semi-structured interviews' section. Parts from each interview that manifest a category are given for each of the themes. These parts are translated and adopted to English language by the author, respecting the context.

4.3.1. Theme 1: classical archaeology as a career

This theme emerged due to the first step of conducting the interview, fostering rapport. For that reason, each interview started with the question '*why did you initially choose to study and follow classical archaeology as a career?*'. Seven of the interviewees stated that their enrolment into classical archaeology was not a very intended and informed choice. Besides some of them declare that they were not aware of the sub-branches of archaeology. This is very well represented in the statements by Int.9 or Int.8:

"Why to choose archaeology in Türkiye is a complicated question. In general, it is not the first preference. It was not my first choice either. You know, like many 17/18 years old young people... it seemed fun. Yet it was my 17th choice. Maybe if I had gotten into prehistory, I would have become a prehistorian, or a protohistorian." (Int.9).

"When I initially chose archaeology, I didn't know that there were such sub-branches of archaeology. ...I saw it, I liked it and that's how I chose it, but as I said, I didn't know that there were different sub-branches of archaeology." (Int.8).

Other interviewees stated:

"...my admission for undergraduate programme... just because I had the required scores, so I applied. That's all." (Int.3).

"I didn't start out with the intention of becoming an archaeologist or something like that. ...but archaeology is like that, once you get involved in it, you catch it like a disease and then it continues like that." (Int.5).

There are also those who studied classical archaeology just because of the location preference, such as:

"I wanted to study in Izmir. For that reason, I preferred classical archaeology. Well, I was not aware of either prehistory or classical archaeology." (Int.1).

The ones who choose classical archaeology intentionally are only two of the interviewees and they state:

“Everyone says I've always wanted it since childhood. And it's really true (for me). ...It was indeed the department I actually preferred.” (Int.6)

“I thought that I would have a better education, I would be better informed, I would have a better background. And that's why I decided to study classical archaeology. ...especially classical archaeology was a deliberate choice...” (Int.7).

One of the interviewees that did not get into classical archaeology intentionally gives this remark about those that choose the field conscientiously:

“There were some students in our class who only aspired to become archaeologists. I guess they were the ones who lived in places like Ephesus, Selçuk or Bergama, where archaeological artifacts can be found everywhere.” (Int.5).

4.3.2. Theme 2: following theoretical-methodological innovations in archaeology

The second question of the interview was *‘To what extent do Turkish classical archaeologists keep up with theoretical and methodological innovations in the field of archaeology?’* extended by a follow up question *‘To what extent have the changing theoretical trends (such as processual, post-processual approach) in the world been felt in Turkish archaeology?’*. In general, the interviewees declared that these kinds of developments are not followed or even acknowledged by classical archaeologists in Türkiye. They also compare this situation with the specialists from other sub-fields of archaeology, such as prehistorians or protohistorians. Some of these relate this to the way classical archaeology operates. Some of the statements are given as follows:

“Unfortunately, classical archaeologists, unlike prehistorians, are not very open to such novelties and studies such as bioarchaeology or zooarchaeology. They work in a more traditional way. ... similar practices are more common in excavations. This is one of the biggest errors of classical archaeologists in Turkish archaeology. ...Classical archaeologists seek to reach results rather quickly. ...I believe that classical archaeologists are not as sensitive to this issue as, for instance, prehistorians, or they are not involved in this matter. I mean,

prehistorians have shown a serious interest in this issue, especially because of Çatalhöyük and Ian Hodder's work. ...but I am witnessing that classical archaeologists are not very knowledgeable or interested in this subject. Well, there may be a few exceptional individual cases, but in general, I think they are not very much engaged in this subject.” (Int.1).

“Well, there is actually such a tendency among classical archaeologists in the world as well. Among archaeologists, classical archaeologists are less likely to follow new scientific developments, by scientific I mean developments related to natural sciences, or theoretical developments. One of the reasons for this, in fact the main reason, is that the artifacts recovered in classical archaeology are more complex artworks. Therefore, their artistic features can be more easily analysed and provide more detailed information. For this reason, there is less necessity, there is less demand for the use of scientific methods. While the time interval given by the C14 test is very important for a prehistorian, and it gives a very accurate time interval, the C14 test is not needed at the same extent by a classical archaeologist who can already give a chronology of +/- 10 years according to pottery typology. At the same time, since classical archaeology has a slightly more art-historical tendency, rather than relying on biological finds or scientific methods, it can turn directly to architectural, plastic, ceramic and small finds with high aesthetic and artistic attributes. Therefore, I think that the theoretical approaches have actually not had much influence on classical archaeology. ...In other words, since protohistory, Near Easterner archaeologists or prehistorian archaeologists tend to discuss the material to a lesser extent, they inevitably have to engage in more theoretical discourse over the material. This eases their inclination towards that domain. In other words, we can see this also in the world, the further we move away from the Mediterranean basin, as we head north, the further we move towards the New World, the amount of theoretical discussion slightly increases. I should add that the material provides less graphic information.” (Int.4)

“Cumulatively speaking, prehistorians are at the forefront, followed by protohistorians. They are using and making use of the theories and new methods of the problems of modern archaeology. Classical archaeologists are less. Let's

say, fewer people within the classical archaeologists, fewer people among them, are looking and following this issue.” (Int.5)

“Now, we speak from the point of view of classical archaeology. These topics are studied more extensively by prehistorians, some protohistorians or antiquity historians, or more intensively by philologists. Whereas classical archaeology in Türkiye for a long time has been excavation oriented. So, the person has only read a few writings about these theoretical approaches in his/her past. If I can be optimistic, he/she has listened to some presentations at symposiums and conferences, or he/she has heard some statements or terms. But I don't think they know very well what these concepts are. In Türkiye, in classical archaeology, a researcher may be the director or a member of an excavation team, he/she is mostly associated with that particular excavation, so to say, the world revolves around that excavation. I mean results of that excavation, findings of that excavation, their presentation, and their publication. This is how it carries on. Such theoretical, processual, post-processual spreading theories seem to be more the domain of anthropologists and prehistorians, so these processes in classical archaeology, let me be very well-intentioned, people may have heard of such things, but I don't think that they know them very well.” (Int.7).

“Archaeologists working within the field of prehistory in Türkiye put in a serious amount of effort on this subject. In a manner of speaking, I have seen that they are seriously invested in it. I have also noticed that those working in the field of protohistory are also seriously engaged in this subject, but in classical archaeology, there is almost no one who seriously addresses this subject and says 'let's formulate a theory or try to develop a theory here'. ... It is probably related to the work principles of classical archaeology. Because, in classical archaeology, when you excavate a site, it largely narrates itself to you with its findings. Therefore, I suppose they may not have felt the need to develop theories about many areas.” (Int.8).

Another reason that the interviewees give for the fact that classical archaeologists in Türkiye do not follow theoretical and methodological novelties is that of the tradition, or the *ecolé* that was established in Türkiye by the early archaeologists. Three of the interviewees express this:

“One reason for this is probably the fact that the schools established in the early years, by the professors who received archaeological education and returned to Türkiye, remain in the period pre- or during World War II. As a result, they took the theoretical framework of that period and brought it here. ...Afterwards, they stayed distant from the theoretical discussions in Europe and the Anglo-Saxon world, which is why they are a little outdated. The work has been carried on following the classical archaeology of the 1930s and '40s. ... A bit because of the école.” (Int.4)

“Now, this is again something that stems from the traditionalist approach. Because one of the major problems of classical archaeology is the exclusion of the human phenomenon from the whole matter and studying only the material culture, and when studying this material culture, it articulates this. In other words, when we look at the most important areas of study, there is architecture, followed by sculpture, and then pottery. I mean, there is almost no classical archaeologist from that great tradition who works outside of these three domains. Well, the distance of Turkish archaeology from theory is obvious, so in fact such an awakening would last for a few generations...”. (Int.6)

“I think that there is a German *ecol  * of classical archaeology in the earlier generations. And they tend toward catalogue archaeology. Our lecturers were like that. This was the education we were given. ... ceramics, sculpture, architecture are significant. Their dating and stylistic criticism are important. At most we could make connections with anthropology and maybe a little bit with art history, but there wasn't much opportunity for more than that. ... there is such an entrenched situation that one can't diverge much from it. For this reason, I think that classical archaeologists do this somewhat more than prehistorians or perhaps protohistorians. ...But for instance, when archaeology was first established and in the '60s, '70s, '80s, even in the '90s, it doesn't feel that much. And I think that after the 2000s, it started to be felt a little more, more theory started to be incorporated, we started to deal a little more with the theory of the matter, and we started to deal a little more with minor issues. Because in the past, for example, classical archaeology used to excavate large structures, unearth temples, unearth grand architectural and baths. We couldn't actually touch people's stories, and we didn't

want to. I think that our old professors still share the same mentality. It seems like it is not very important to recount the past from small things. Honestly, to me, this feels a bit more like treasure hunting archaeology.” (Int.9)

However, Interviewee 6 challenges these reasons by recalling the actual state of archaeological research in the world and contrasting this with the status quo of classical archaeology in Türkiye with the following statement:

“...consider that the emergence of theoretical archaeology occurred in the '60s and '70s, and they say -"but this is only in Britain". -"No, sir." -"We are of the German school." -"No sir, there is no such thing. Germans don't practice such an archaeology." So, the excuse for doing an outdated and outmoded archaeology in Türkiye should not be "we are of the German ecole." I mean, this is an insult to Germans. ... Namely, classical archaeologists seem to have a wrong perception that prehistorians need theory because they do not have written sources. As if theories are a magic wand and we do know it all. ...Classical archaeology in Türkiye is largely relying on the articulated areas of study that I have just mentioned, and essentially on the ancient historiography. So, what kind of data does ancient historiography offer us? It provides us with a macro history, while what have we been focusing on since the '60s and '70s? We are focusing on daily life patterns, not of the ruling classes, but of the common people, right? I mean, we have to go through social classifications. Therefore, what we call theoretical archaeology or scientific archaeology is not just about laboratory analysis. I mean, there is also sociology, psychology, philosophy, particularly contemporary philosophy. If we are not in tune with these, how will we comprehend this, in other words, how will we bring a new understanding to it? This is the problem. The closest example, what I'm trying to say is that, I'm not even talking about bioarchaeology, which is a highly analytical field of study. While in the world decolonisation issue is being discussed in archaeology, not even its 'd' is being discussed in our case. So, we still continue to work with standard methods in the same fields of study. Because I think it is easier for us. This is the point. I mean, once a person completes his doctorate, why should I learn something new so that I can take a new step? For example, let's consider good prehistorians, Ian Hodder is perhaps one of the best examples. After having studied the Roman era for a long

time, he came and excavated Çatalhöyük. So, what I am trying to say is that we should abandon such distinctions as classical archaeology, protohistory or prehistory, that is, the categories in the chronological sequence. Well, there is archaeology. Isn't there? There is the big subject of archaeology, right? And you, I mean, our only preoccupation should not be chronology or something geographical. We can't only study the peoples of the Mediterranean. Where is China and where is Russia? Well, there it is. Right? In terms of world history, there is no point in saying the same things over and over again, masticating them over and over like chewing gum. We are bound to create new filters, new channels, and this can only be done in archaeology and by using its methods. By using novel methods. ... when we think about the excavation methods of classical archaeologists, okay, it is newly changing, but when we reflect ...actually there is no material there. Because they don't recover organic material. So that's the problem, pick up bones and put them in a bag. Right? No pollen, no seeds, no organic material. There are piles and piles of ceramics. ... in every archaeological excavation, they do a little study on skeletons. Then, there's flotation, looking for seeds, which has become more and more common. Although this is a positive thing, I always encounter this situation, for example "Oh, we already know, why do we need to analyse residue, we already know that there was wine in the amphora" or something similar." (Int.6).

On the other hand, two of the interviewees think the opposite of the above-listed statements. Namly, they say that classical archaeologists are up-to date and follow theoretical-methodological novelties in the field of archaeology. These interviewees base this by focusing on the publication accessibility and quantity:

"Well, thanks to the internet, the number of PDF publications has increased. Therefore, you can easily find an article, which was not the case in the past. ... limited number of resources or limited resources in our own university, photocopying was not possible, so you had to sit and read or write by hand, these were things that slowed down the work. ... I constantly try to keep up with the publications related to my area, whether there is anything new. ...various research

groups were established, archaeometric studies⁵⁸ increased. The interest of natural scientists has increased. Let's say in the last 10-15 years, because before that, for instance, when you brought up archaeometry, there was not much interest in the faculties. ...people are trying to cooperate with one another. I observe that, of course, there are also some technical issues. ...So, something is being tried to be implemented in this manner. But still, I see that natural scientists show less interest. It needs to intensify.” (Int.2).

“Regarding classical archaeology, for example, excavations, articles, publications, books, etc., I mean, it is above the average. ... The number of publications has also increased. The number of books is increasing. The number of studies we carry out to make our voice be heard internationally is increasing. In my opinion, these are very important. For instance, we have become more accustomed to publishing more in English, there are more of them nowadays, and so on. So, at the moment, I believe that research is good in Anatolia, in terms of classical studies.” (Int.3).

And one of the participants relates following of theoretical-methodological innovations to personal interests:

“There are some archaeologists who are interested in both the fields of classical archaeology and other fields. In other words, they are also curious about protohistory, and prehistory. And they keep up to date with how archaeology in the world is evolving, not only classical archaeology, but also how archaeology is evolving and how it is progressing. There are those who follow this and publicise on this subject, within the context of theoretical archaeology. These are mainly prehistorians, but there are also some from classical archaeology.” (Int.5).

4.3.3. Theme 3: the approach of classical archaeologist to bioarchaeological research

In the continuance of the interview a cumulative question was directed to the interviewees regarding their and their colleagues’ approach towards bioarchaeological studies. The question was addressed in this way: *‘To what extent do classical*

⁵⁸ During the interview with Interviewee 2 the researcher uses the word ‘archaeometry’ when implying to bioarchaeological research. This is not only the case for this interviewee. Frequently during the interviews, the participants use terms such as ‘archaeometry’, ‘natural sciences’, ‘anthropology’ as a substitute for bioarchaeology. Generally, this occurs due to their familiarity with these fields.

archaeologists incorporate multidisciplinary studies into their research? What is their approach? Is there some kind of joint plan-project, or is an expert called in? Or is the material sent to the experts? Have you noticed any changes in this respect over the years?’. Participants pointed out that multidisciplinary research and joint plannings are not a very common practice among classical archaeologists in Türkiye. They give a few reasons why this happens. Insufficient financial resources are pointed as one of the reasons that a few interviewees expressed in this way:

“Currently, it is very-very difficult to conduct archaeological excavations in Türkiye. However, it does necessitate a multidisciplinary work. This is obvious, everyone accepts this now. But since there is no definite clarity on the budget, in the past, there used to be a certain amount of money allocated. With that money you used to arrange your work. That was during my youth. Whereas, in today's excavations, since the funding comes from various sources and only comes from various sources due to the intense efforts of the excavation director, it is very difficult to do any planning beforehand, unfortunately. I mean. Unfortunately, like the general functioning style of Türkiye, we can see the story of 'make it up as you go along'⁵⁹ more frequently in classical archaeology. This is because there is no money. So, it is very difficult to pre-plan due to the uncertainty of the budget. ...Generally, TÜBİTAK demands this kind of multidisciplinary work. Since this is somewhat lacking in classical archaeology due to the reasons I mentioned, there are less applications for classical archaeological excavations.” (Int. 1).

“...the archaeologist, of course, needs to constantly update the work according to what is found in the excavation according to the situation of the finds, and to act more spontaneously. Secondly, it is not possible to determine our schedule or budget from the beginning in archaeology. Will there be money from the sponsor? When will the ministry give permission? Will it rain? Etc. There are many factors. Therefore, we act much more spontaneously. There's a struggle here actually.” (Int. 4)

⁵⁹ There are three interviewees (1, 4, and 7) who used the Turkish idiom *'kervan yolda düzülür'*. The literal translation of this would be *'the caravan is straightened on its way'*, meaning *'let the work begin and the flaws will eventually be resolved'*. Therefore, the English phrase *'make it up as you go along'* is used for each case.

One of the interviewees gives a personal experience to illustrate the budget difficulties archaeologists face while conducting their research, and strongly emphasizes on the importance of material means:

“When I attended the Ephesus Excavation, I can say that it was a multidisciplinary excavation in the sense that bioarchaeological experts could also work there. For example, architects can work there, anthropologists can work there. Zoologists were working on animal bones, for example. So, specialists from every field can actually come and work there, because there are facilities, there is a laboratory environment. The excavations are conducted according to this. ...everything depends on financial means. Since there are not many financial problems, specialists can come from abroad or from within the country and do their work, supporting the archaeologists, carrying out their own work, and multidisciplinary work emerges, and publications are produced. ...of course, every excavation director would like to have such research. For instance, the plant samples found should be studied by a bioarchaeologist as a bioarchaeologist. We should have a zooarchaeologist. ...But as I said, everything is problematic, there is very restricted accommodation, there is very little space. They are all interrelated, but every archaeologist, every excavation director, every team, everyone in the excavation team wants this. There is a demand. But the feasibility is questionable. ... Actually, everything changes depending on the opportunities. I mean, if the ministry or whomever wishes to have experts in the field, the people working in this field do not make any sense if there is no resource.” (Int.3).

Two of the participants point out that the approach and the perspective of the excavation/project director, i.e. classical archaeologists is very important. They also state that the excavation/project director is the sole decision-maker on the methods and approaches to be applied in the project.

“I think the perspective of the excavation director is very important here. ...If the excavation director has a broader perspective on other disciplines, he/she tries to incorporate a specialist from each discipline into the team to the possible extent.” (Int.2).

“...this is very much related to the vision, perspective, education and foresight of the excavation director, project director, project coordinator, project members.” (Int.7)

“...if the head of the excavation has a broad perspective, a wider vision, these things are carried out. But if not, if it is more catalogue-like and if it is after bigger structures, bigger stories, these things are not done. ...and sometimes they are done just to say that we also operate in a multidisciplinary manner. To be honest. For example, a zooarchaeologist is called in. Here you take these, you study these. But what will be their contribution to the information gathered in the excavations?”. (Int.9)

One of the interviewees draws attention to lack of information and the distance between the fields. This is expressed concerning prejudices within both classical archaeology and ‘natural sciences’⁶⁰ and the lack of knowledge on the potential each of the fields has to offer:

“...Now, I see that there is a tendency towards this direction in other excavations and in colleagues. In fact, interest is increasing. Of course, this is also related to the approach of natural scientists, biologists or medical specialists towards archaeology. From time to time, we also receive offers from them, such as ‘let’s study your material, let’s study your bones’, and the increase in the number of people working in that field increases the research in this subject within classical archaeology. ... let me say in bioarchaeological studies, there is a joke indicating that the information given about human skeletons cannot be trusted, it goes like - ‘we asked the anthropologist about the skeleton’, he/she said - ‘It’s a male. If it isn’t a male, then it’s a female. If it isn’t a female, then it’s a juvenile. If it isn’t a juvenile, it is an adult’. This is because classical archaeologists are relatively distant from natural sciences, and they hold the belief that natural sciences should provide absolute results. But of course, we know that natural science gives results with a certain margin of error and a range of error. Therefore, classical archaeologists see natural science as inadequate and unreliable, since it does not

⁶⁰ Throughout the interview, Int.4 uses ‘natural sciences’ regarding bioarchaeology. There is a tendency of the interviewees that consider bioarchaeology as an extension or sub-branch of the natural sciences such as biology, zoology, chemistry and genetics. This is better articulated under Theme 5.

give precise, on-point results. This applies to both bioarchaeology and other kinds of chemical methods, such as material analyses, content analyses, and so on. Generally, in classical archaeology, only species identification is almost enough for animal remains. So, there is such a tendency, but I see that this tendency is starting to change, bioarchaeological studies are increasing within the classical archaeology as well, and I notice that classical archaeologists are showing more interest in bioarchaeology, including plants. I had the chance to work with natural scientists in various fields or in bioarchaeology, but I had the chance to work with the biology team. ...In general, I think that we are actually dealing with people from two different backgrounds. ...If we consider natural scientists or medical doctors and engineers, those working in that field are also not fully aware of the aim or method of archaeology. ...they are actually people of two separate realms. I mean, a natural scientist who comes to a bioarchaeological project is actually like an alien who has landed on earth or a human who has landed on another planet and requires establishing interspecies communication. ... Natural scientists can work much more systematically than archaeologists. In short, archaeologists work according to 'make it up as you go along' approach. They make plans and programmes during the process, and these programmes are constantly changing according to the resources and findings. Natural scientists don't work in such a way. So, they define their methodology from the beginning. They establish their timetable and complete the work within a certain schedule by implementing their methods in a certain timeframe. ...an archaeological article is like a novel, a story that is written each time from scratch. It exhibits a style that does not conform to a certain template. Therefore, when a natural scientist is going to carry out a scientific study, when he/she is going to design a project, when he/she is going to apply for a fund, when he/she is going to write an article, when he/she is going to turn it into a publication, or when he/she is going to turn it into a paper, he/she follows that system. But an archaeologist is not like that..." (Int.4)

Some of the participants relate the distance of classical archaeologists from the multidisciplinary research due to the existing traditional *modus operandi* of Turkish classical archaeologists. Furthermore, it was indicated that in the course of the excavations, it would be necessary to first identify certain artefacts, after which experts could be invited to examine the finds according to their nature:

“It (*the research*) is shaped according to necessity. There is a proverb in our culture that says '*kervan yolda düzülür*'⁶¹. ...So, without having some preliminary findings, it is difficult to carry out anything, so it cannot be carried out. ...So, first you come across something in the excavation area, in the context of environmental archaeology, in the context of surface survey or in the context of excavation results. You encounter some data so that you invite experts to evaluate it...” (Int.7).

Two of the interviewees also give their personal experiences in order to illustrate the state of archaeological research. With regard to excavation planning and executing, these interviewees indicate that archaeological teams are very small, and directors determine almost everything. Besides, specialists are called in after material has been excavated. Also, sometimes materials may be scrutinized, but they remain unpublished due to decisions made by directors. These were expressed as follows:

“First of all, archaeology and archaeology professors look only at archaeological materials based on the old archaeological tradition. They think, assume and accept that the information in the archaeological material is sufficient for them. The other is ... the lack of large teams in Turkish excavations. I mean, the excavation consists of the excavation director and 2-3 people. Even the biggest excavations and all publications are done by that group. ...Something beyond this, anything new that the director is not involved in, does not happen much in excavations.” (Int.5).

“My experience in classical excavations goes like this, the geologist comes and works there. I do my excavation there, then the geologist comes and tells me the results. He presents me with a report that I don't really understand. I try to place it into context. What happened? Geoarchaeology. There can't be such a thing. I mean, people who have been trained as archaeologists should be able to pursue master's and doctorate degrees in other disciplines. Or, for example, it is much wiser for people trained in other disciplines to apply these methods by studying archaeology. Or, of course, if this is not possible, this is too utopic because it would take a few generations. But at the very least, we should sit down to discuss and design all these issues together, or perhaps there should be a problematic out

⁶¹ See footnote 58.

there. ... the reason is still that traditionalist mentality imposed by classical archaeology. I mean, people cannot liberate their thinking from this. I think that not only the classical archaeologists but also the protohistorians work in the same way.” (Int.6).

One of the participants directs attention to the small number of the bioarchaeology specialists, the disinterest on material from classical contexts and leaning towards sensational findings:

“I’m looking for someone who can do this. And they say there is someone. They are looking after 100 sites, so they say, ‘if you want to be 101, get in the queue’. ...And of course, something like this has its own problematic. Of course, it is appealing to them to study things from the Neolithic and before the Neolithic, such as findings, new things, how things evolved, and so on. This is a problem. But we don’t have such a thing. From the Bronze Age onwards, everything is already domesticated. But what is there? Now, this is not something that will create a sensation.” (Int.5).

4.3.4. Theme 4: bioarchaeology in university curriculum, the stance of classical archaeologists

The interviewees were inquired regarding that *‘there is little to no bioarchaeology related course in the curriculum of archaeology, including human remains, animal, and plant research. How do you evaluate including such courses as zooarchaeology and archaeobotany in a classical archaeology department?’*. In this question zooarchaeology and archaeobotany were specifically mentioned, with the purpose to avoid human bioarchaeology. This was done by the author to avoid interviewees from focusing on the field of biological/physical anthropology. This department is present at a few universities and archaeology students there can choose courses from the biological/physical anthropology. On the other hand, zooarchaeology and archaeobotany are not established as departments. Mainly speaking, the interviewees’ responses can be separated in two groups: 1) Those who see the presence of such subjects as necessary, at the basic level or as elective courses, and 2) Those who do not find these subjects appropriate for archaeological formation.

Firstly, here are some of the views from the interviewees saying these subjects should be included in archaeological curriculum:

“At least basic data on this subject might be given during undergraduate education, if even for one semester. ...this needs to be introduced. ... It should be introduced not only at master's and doctoral level, but also at undergraduate level. ...After all, this is also a field. Nobody can dismiss this. Just like prehistory, protohistory, classical and underwater archaeology, this is also a discipline. So, it makes just as much sense as it makes sense to teach them.” (Int.3).

“If there are people who are specialized in these subjects and who can give lectures, for example in archaeometry, I believe it is good for such specialists to be in the archaeology departments and to be involved in the education. But this does not occur often. I mean, there are many archaeology departments. There aren't that many archaeometry workers. Or let me put it this way, there may be some people who do their theses, but there are not many people who continue their academic career in Türkiye. As such, it may not be very easy to include them in the departments. ...It may be more reasonable to incorporate them into education, to have them lecture externally or directly instruct students in their courses there. However, in any case, I think it would be useful, it would be a positive step to include them in the archaeological curriculum either as lecturers in the archaeology department or by referring archaeology students elsewhere. ...Nonetheless, I think these subjects should be included in the elective course pool. I always tell students, ‘Here, learn this. There is something missing here, try to do this job. If you do this kind of work, you can find a position. At least in teams.’ But not many students are coming out, I mean, not many people are interested. (Int.5)

That would be great. But generally, in archaeology departments, for instance at our archaeology department, luckily, we have an ...anthropologist. Without this anthropologist, there wouldn't be any courses on anthropology and life would go on. Fortunately, because our lecturer at the professor level found a position in this department at the time. We were able to launch such courses. ...usually archaeology departments want to recruit archaeologists into their departments, so they want to hire their own assistants. They want to hire their own students. They

want to hire the archaeologist working on their excavations. Hiring of anthropologists is a bit excessive... I wish there was an anthropologist in every department or project, however, like these things, anthropologists also work with more than one project. Especially elite anthropologists who have a reputation. They go on excavations; they participate in 3-4 or even more projects. In this way, they try to be helpful, but lecturing is another issue. No one wants to give up their teaching positions to an anthropologist unless there are very specific reasons.” (Int.7).

“It must be taught. I mean, this kind of training should be provided in archaeology departments, especially when studying human remains anywhere, at least in order to write the excavation report, because it lacks basic information. This is not limited to academics. There are also salvage excavations carried out by museums. In order to obtain the maximum amount of data there, it is necessary to give training on how to write the report of a skeleton, at least, I mean, other archaeobotany or zooarchaeology are much more specialised fields, but at least how to write the report of a skeleton, this training should be given.” (Int.8).

“Of course, it absolutely must be taught. ... there is no anthropology course in here. We, as archaeologists, partially explain it to the students. Imagine there is no course in anthropology, not to mention bioarchaeology. This is the same for most departments. If there was an anthropology department maybe students could choose elective courses. But they don't have such opportunities. Imagine as an archaeologist, you excavate, you find a skeleton in a grave, you can't even evaluate it, and we are talking about bioarchaeology. Just imagine. It definitely needs to be available, but unfortunately there isn't. ... imagine a professor of biology or an academician, if she/he doesn't have any background in archaeology or anthropology, how accurate will it be to harmonize the education she/he will give to archaeology? You will learn biology, but you will not learn bioarchaeology. I think these are courses that should be included in archaeology departments by the people who are trained in this field.” (Int.9)

Two of the participants also indicated that the curriculum of archaeology in Türkiye should be revised for these reasons:

“For example, archaeology in Türkiye offers a course on archaic sculpture. We have found enough archaic sculptures in Türkiye, I don't think we will find any more archaic sculptures, or I don't think that ten more *kuros* or *kore* will contribute anything new to archaeology. Therefore, some courses can be shortened. Package programmes can be developed, and these courses can be offered. for example, instead of teaching archaic and classical for one year, let's teach archaic and classical in one semester and 4th century Hellenistic in another semester, or we can introduce these as elective courses, for example, bioarchaeology, zooarchaeology may be elective.” (Int.9)

“Let's say, we are talking about the architecture in the classical period. The student is not able to associate a temple he/she sees in that classical period with the sculpture and ceramics produced during that period. I mean, I went through the same thing. It took me many years to grasp this. Whereas that lesson could be labelled as a classical period. ...You can conceptualize it as the Mediterranean during the classical period. You can make it into two courses if you want, but it can also include ceramics. But, of course, this is a huge breaking point. This is a situation that requires a lot of efforts. Well, I don't know how this can be done, but at least I think there are courses like this in many departments, such as current approaches in archaeology, or current theories and current methods. These at least give a little bit of an idea in a compact way, but at least they give the student an idea. ...we have to change. That's a must.” (Int.6).

One of the interviewees points out that archaeological curriculum should be revised, but such bioarchaeological topics should be taken as elective courses from anthropology departments:

“...archaeology education needs to be re-evaluated. At present, archaeological education in Türkiye is implemented in very different ways. So, courses are organised according to the faculty members available. Or, some students are graduated in archaeology, some in classical archaeology, some in prehistory. And this can be a big problem for students in the future when it comes to finding a job or studying abroad. ...For example, the courses in archaeology departments should be discussed. There are some archaeology departments that do not have courses on Rome, Roman architecture or ceramics. They do not teach these

subjects at all. You can't complete an archaeological degree like that. So, there is nothing as extreme as a student who does not know Roman ceramics, who does not know Roman architecture, who does not know Hellenistic architecture, which is so widespread in Anatolia, being graduated from archaeology departments. It is not logical to give an archaeobotany course instead. First of all, archaeology needs to complete its formation. If the student wishes, after these fundamental courses, he/she should take some courses such as archaeobotany or archaeozoology as electives. He/she can do a master's degree in that subject. But he/she must complete the basic curriculum of the bachelor's degree curriculum and then take such courses. Otherwise, he/she says he/she is an archaeologist, but he/she does not know the basic concepts of archaeology. For example, they don't know chronology. In that case, we have not really trained archaeologists. They become a little sketchy, a little archaeobotanist, a little archaeologist. ... we are already unable to provide the idealised curriculum in archaeology departments. In other words, we don't have the time to teach archaeological subjects to students. I am saying that students have to take prehistory, protohistory and classical archaeology in archaeology departments, not in classical archaeology. This is something very extreme, there is no such thing in Europe. So, giving these 3 main disciplines to students under the title of archaeology creates a great chaos. It would also be wrong to teach only such things as archaeobotany or archaeozoology in classical archaeology. These should be elective courses. Not as a compulsory course. And as I said, they should be taught in anthropology departments and if the student wants to, he/she should take them as elective courses from anthropology departments. ... you should already think of the course as an elective course. I believe that it should be an elective course. But having such academic staff in archaeology departments weakens archaeology.” (Int.1).

The other two interviewees also do not find these topics compatible with archaeology departments. They focus on system's technicalities or students' comprehensive abilities, and say that some introductory level information would be sufficient:

“In education, I mean, it is not unnecessary, but it does not fit into our curriculum. What happens is that a certain programme is created in universities and

departments, and you have your own staff. ...there are both departmental compulsory courses. Students have to take elective courses within the department at a certain credit level, and they have to take elective courses outside the department. In fact, these courses can be taken as external courses. I mean, I don't consider anything unnecessary, but only technically. ...Since the main disciplines are together, so they take both Near Easterner and Classical Archaeology courses, and when there is another external burden, you cannot fit it into the department programme anyway. However, it can be elective, or it can be taken as a compulsory elective. Also, if there are people who can give these courses, they can be given priority. There are some students who took from biology departments. We had a lecturer in biology who gave an elective course in archaeology, and it was very beneficial. Besides that, there should be experts who can combine archaeology with archaeology. In other words, a biologist cannot just teach biology to an archaeology student. Or when a veterinarian is lecturing, he/she needs to combine and explain it in a way suitable for an archaeology student.” (Int.2)

“I think it shouldn't be taught as an elective course or as an individual course in the department. The reason for this is unfortunately the level of the students. I mean, it is very difficult to explain anatomy and chemistry methods to the actual archaeology students, and this is a method that will not yield many results. So, even when we only give the basic chemical formulas of ceramic firing, students struggle to comprehend this. Because they do not have such a background when they come to university. I am talking about archaeology students here. ...I think that there should be a space in other courses such as introduction to archaeology, such as archaeological methods, such as excavation techniques, etc. We need to introduce what the methods are, what the interdisciplinary, multidisciplinary fields are, how they work, in general terms, so that students are at least aware of them. After all, there are many multidisciplinary and interdisciplinary fields, not only bioarchaeology, and students graduate unaware of most of them. When we look at the curriculum of most archaeology departments, they are very little informed. ...So, they only learn the name and functions of geophysical documentation methods and graduate in this way. Or they learn the name of zooarchaeology, they learn a sentence or something about studying animal bones,

and they graduate. I mean, it is not possible for us to teach archaeology students, especially classical archaeology students, the anatomical differences between animal bones, comparison, anatomy, etc., and it does not seem possible for us to make a species determination morphologically. But at least they should at least know what zooarchaeology is, what palaeopathology is, what palaeoparasitology is, and so on. At least they should know the existence of such things. Therefore, it should somehow be in the curriculum within other courses, but as an independent course, it is a bit too much.” (Int.4)

4.3.5. Theme 5: including bioarchaeology specialists in archaeology departments

One of the challenging inquiries of the interview was *‘In your opinion, is a zooarchaeologist or archaeobotanist an archaeologist or a biologist? Should they be employed in archaeological departments? If it were up to you, would you be willing to accept them in your department?’*. To the first part of the question the answers can be classified into three groups, in one side the interviewees that consider bioarchaeology specialists as archaeologists (Int.3, Int.5, Int.6, Int.8, Int.9), on the other side the ones that see them as biologists (Int.1, Int.7), and the ones saying that this depends on the formation of these specialists (Int.2, Int.4). The opinions of the interviewees that consider bioarchaeologists as part of the archaeology are as follows:

“This is the point ‘where the rubber hits the road’⁶². In my opinion, if archaeometry is carried out and if the problematic in this archaeometry is handled and discussed as the problems of archaeology, that is, if it is not just a matter of classification. I don't know about that. If it goes to a higher level and is more multidisciplinary, if it is discussed on these problems, such as nutrition, how nutrition is affected, etc., I think this can be accepted as archaeology.” (Int.5).

“That's a very difficult question. He/she is an archaeologist. ...what you call archaeology is actually a compilation of methods, and what is the most general question there: to understand the phenomenon or structure of the past. So, I think he/she is an archaeologist because the issue there and the result, even if it is

⁶² Here the interviewee 5 uses in Turkish the idiom ‘zurnanın zırt dediği yer’ meaning ‘the sensitive point where something is put into a test’. Its closest counterpart in English is the phrase ‘where the rubber hits the road’.

related to biology, I would still say that he/she is an archaeologist because my question is related to our issue of archaeology.” (Int.6).

“They must be archaeologists. Archaeologists so that they can make good use of it.” (Int.8).

Two of the interviewees rather than seeing bioarchaeologists as archaeologists, they consider them as part of biology or related fields:

“It is beneficial that these are biologists. Or rather, it is more useful for them to be in anthropology...” (Int.1).

“Good question. Well, it is hard to give a straight answer but from the perspective in Türkiye, he/she is not an archaeologist. I don't know what he/she is, but I know that he/she is not an archaeologist.” (Int.7).

On the continuance of this question Int.7 emphasizes that bioarchaeology specializations do not have a formal education and brings into focus the differences between archaeology and the rest of specializations:

“Now, everything starts with the definition of archaeology. Archaeology is the branch of science that studies tangible material remains. Now seeds, bones, organic materials are a different matter. So, there is a department that does this and trains them. Now, if these disciplines are to progress as sub-disciplines, they must not lose their connection with the main discipline. For example, when you say bioarchaeology, biologists are also involved. For example, a biologist works, it is good for a biologist to do this work. A geneticist can work, the work of a geneticist is good, it takes the research to a more reasonable place. But I don't think they should study archaeology. You can't come out of archaeology and study genetics, one of them is natural sciences, one of them is social science, and the basic definition of archaeology is ‘the branch of science that analyses concrete material remains, tangible material remains’. Right? Now, when you define archaeology like this and give education like this for 250 years, you cannot burden all these changes, climatic changes, seeds, the content of bioarchaeology, zooarchaeology, or physical anthropology entirely to archaeology. These are now its sub-branches. This could be a sub-branch of biology, a sub-branch of genetics. Genetics is actually a sub-branch of biology. So, this goes on in this way. They

should not lose the connection with the core discipline. They may understand the methodology of archaeology, they may talk to an archaeologist on that field, on that group of finds, but archaeology is something else. Everyone will receive training according to their basic ambitions, they may have common points. Education should strengthen those common points. You basically study archaeology, but history, philology, epigraphy, biology, anthropology, sociology, psychology, social anthropology, architecture, history, art history, history of antiquity, photography, computers, all of these are part of my work, but they are all separate disciplines. This is what it means to be interdisciplinary. Now, in order to be interdisciplinary, you should not lose your link with the discipline. You will learn what archaeology is. You will learn what anthropology is. You will learn about natural sciences and biology. Can they be useful to each other? I can call the biologist, geneticist, anthropologist. But it's another thing to study anthropology and write a thesis. This is how they are specialised. This way he/she can come to archaeological studies. But if an archaeologist brags about biology and learns anthropology as a hobby, I don't trust that person professionally. So, he is an amateur, he is not trained in archaeology. In my eyes, basically that is an archaeologist. As someone who believes in professional and intellectual discipline, I want to work with an anthropologist. I would want to see a biologist working with me. I would like to work with an architect, not a pretend archaeologist. I don't trust him/her, I don't work with him/her, and I wouldn't employ him/her.” (Int.7).

Lastly, there are also two participants in interviews that give importance to the background and the approach of the bioarchaeology specialists:

“...it is also necessary to evaluate what their background, formation and tendency are. I mean, whether someone working in bioarchaeology is oriented towards archaeology or biology? Or does he/she come from biology or archaeology? So, there are also such people. A graduate of archaeology who then does a master's degree in biology and practises zooarchaeology. Or there are those who work in palaeopathology from a medical background, and those who work in palaeopathology from anthropology, or those who work in physical anthropology, namely those who work in osteology, in bone studies, in human bone studies.

There are biology-oriented human bone researchers and archaeology-oriented human bone researchers. Therefore, it is not possible to gather people from so many different fields under a single umbrella. Or there are those who work in the field of bioarchaeology but are only interested in the biological part of the work, or there are those who work in the field of bioarchaeology who are also bioarchaeologists but are interested in what that biological material demonstrates in social terms. Therefore, it is necessary to look at it a bit like this.” (Int.4).

“Well, the core discipline is biology or zoology, it has to be that, because that's what they are trained in. But afterwards, if he/she works on this subject, I suppose it is also a matter of the process. So, when he/she is experienced and has always worked on that subject, I think he/she will be a little bit of an archaeologist. I mean, he/she learns a little bit, but if he/she has received another education in his/her core discipline or on top of it, if he/she has a master's degree or a doctorate in this subject, if he/she has taken courses related to archaeology, then yes, he/she can do archaeology.” (Int.2).

The second part of this inquiry focused on inclusion of bioarchaeology specialists into archaeology departments. Here the interviewees are divided into two groups, the ones who see employment of bioarchaeologists at archaeology departments from an affirmative point of view, and the rest who do not encourage such an option. So here are some of the affirming opinions of the interviewees when asked about the vacancies:

“Should they be hired? They should be, if possible, but at the moment there is an overall vacancy problem in all departments. So, I don't think it is very possible. I wish it could be, but I do not think so.” (Int.3).

“I think there can be a bioarchaeologist in an archaeology department. There can also be a person with a biology background in the archaeology department. But as I said before, he/she should have a good grasp of the archaeological field, he/she should be familiar with the aims of archaeology, the methods of archaeology. He/she should have a certain archaeological training. I mean, this does not have to be a formal formation, a diploma. But archaeologists should know what they do, what they want, what they need, what they are curious about. Of course, then he/she will be of use in the archaeology department.” (Int.4).

“Of course, very willingly. But is there a space and facilities for him/her to work? That's a big problem. But of course, I would give the support I could. Of course, I wish there was. ...*(this can change)* with a more conscious and well-equipped team of academics on these issues.” (Int.6).

“So, if there is a need, which I think there is, after the present need *(for archaeologists)* is satisfied, I would say so, I think they should be recruited...” (Int.8).

“Yes, it should be. It should happen. But in Türkiye, maybe in the next 50-100 years, I don't know where the course is headed. Now there is some talk about digital archaeology, as you know. I mean, it has gotten to that point. But before we get to digital archaeology, I think there should be courses on bioarchaeology, zooarchaeology, anthropology, and these should be taught by specialised researchers.” (Int.9).

On the other hand, there are those interviewees that oppose hiring of bioarchaeologists within archaeology departments. These participants do not consider bioarchaeology as a sub-field of archaeology, rather they consider it as an extension of anthropology or biology:

“They should not be hired. Because as I said, they do not belong in archaeology departments. So, I settle this thing at the beginning, I cut it short, anthropology departments should open for them. When you take a research assistant in the archaeology department, he/she will go all the way to the professor position. Rightfully so. After all, there will be an archaeobotanist or archaeozoologist in the archaeology department. And that lecture should be considered as an elective course. I believe that there definitely should be elective courses. But having such staff in archaeology departments weakens archaeology.” (Int.1).

“...archaeology can work together with many disciplines. I guess it would be a little difficult to assign someone from every branch of science you are interested in. For instance, it is easy to be hired as a biologist in its own department, for example in biology. Yes, he can do bioarchaeology in there.” (Int.2).

“I wouldn't. This is an archaeology department, as I said before, the biology department should take that person, the genetic sciences, the departments in the

medical faculties should take that person, the anthropology departments should take that person, and they should train him/her well. Then I should use that properly trained expert in my work, and we can make joint productions, or his/her own productions, or he/she can make a thesis from my work. But it's another thing. However, I want archaeologists to work in the archaeology department.” (Int.7).

4.3.6. Theme 6: redirection of archaeology towards tourism

During the interviews two of the participants among their assertions draw attention to a shift in the approach of Turkish archaeology. They point out that archaeology in Türkiye is changing its direction in order to promotes archaeological sites for touristic purposes:

“Anyway, archaeology has evolved into something else, especially classical archaeology or protohistorians with some monumental structures. So, let's excavate quickly, let's promote it for tourism. Publish them quickly, let everybody see, but the publications do not need to be of very high quality. We can publish as a catalogue. It has evolved into something like this, and it has evolved so fast that in some places, it is not possible to produce a valuable publication. I mean, you excavate in this year, you do your thesis next year, the work is finished in 1-2 years. It's like medicine, you give the medicine, you see the result, you publish an article. Archaeology has turned into something like this for some people.” (Int.5).

“...classical archaeology has come into fashion now, thanks to tourism, you know. In order to promote tourism, we always focus on restoration. So instead of dealing with these issues, a classical archaeologist, you know, needs to learn restoration, to get into this line of work, which means that the excavation will erect big-big structures and more tourists will come to the excavation, which means that more money will flow to the excavation, and now it has started to evolve into this story.” (Int.9).

4.3.7. Theme 7: data loss and awareness

Along the interviews the participants rose the concern about the lack of knowledge and awareness of classical archaeologists on bioarchaeological topics. They expressed their concern in this way:

“...archaeologists might be destroying some archaeological materials without even being aware of it. For example, as I said, we might find some seeds, but since we are unaware of it, maybe we are even destroying it. That is, because we are clueless. ...Agora, maybe in the agora, for example, at the market, may be more there, I don't know. They can sell grains, there are things like that, like wine or whatever. All kinds of food and beverages, anything related to bioarchaeology may be sold there. Yes, when the agora is being excavated, we have been excavating the agora for years now, but I don't know if we are destroying something there unknowingly...” (Int.3).

“Everyone is trying to obtain the maximum amount of data on the excavation site without neglecting even the smallest detail as much as they can. ...on course there are different kinds of data. So, if you are studying seeds of plants in the field of bioarchaeology, or if you are studying animal bones or other such details -What should I call it? Yes, more specialised- Yes, if you are working in a field that requires more specialised expertise, such data may be lost.” (Int.8).

The lack of acquaintance on the part of directors is highlighted by another interviewee. This is regarded as one of the reasons for the indifference towards bioarchaeological research. In conclusion, this respondent urges the promotion of bioarchaeological methods to archaeologists:

“The excavation directors are also indifferent to this kind of work. This is because they tend to think of themselves as people from the opposing front. So, they are not familiar with the methods of natural sciences. Actually, they don't even know. Let alone being familiar with them. They don't know what kind of outcomes natural sciences can generate. They do not know what those results can add to their own work. I mean, they haven't even been curious and analysed it. They are not even sceptical about the existence of such a thing, so they are not curious about it. Therefore, a young archaeologist at an excavation needs to go and convince the director, saying 'there are such and such new methods, let's apply them'. He/she needs to convince him/her. ...in a sense, I think some kind of missionary work is needed, in order to explain these new methods to archaeologists. ...In other words, even the directors of excavations who are open to innovation will not be able to spare time to look for novelties, so let someone

go to them and tell them that there are so-and-so methods, and such-and-such outcomes can be obtained. I think there will be a much faster integration and spread if someone says that it can contribute to the archaeological work so and so. Of course, natural scientists have more work to do here as the ones who know the subject. Because they know the method and the outcomes.” (Int.4).

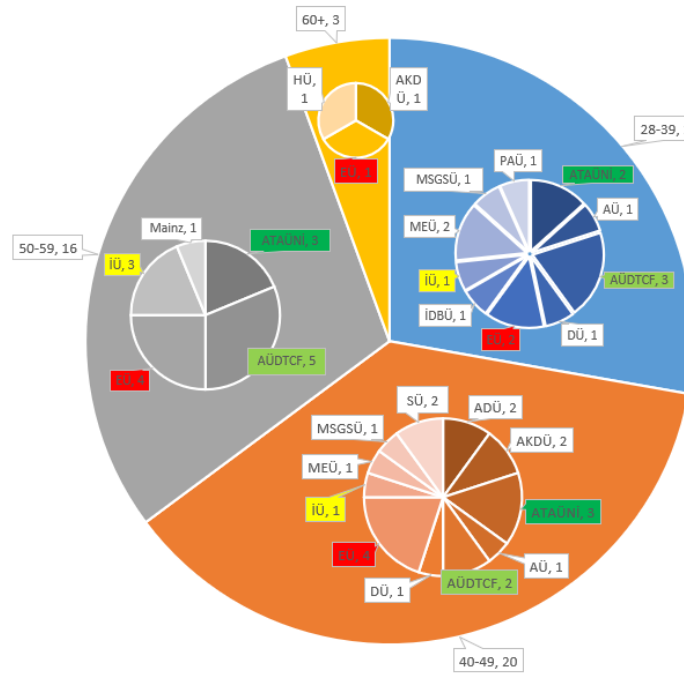
The appeal that Int.4 does for advocating bioarchaeological methods seems relevant when another interviewee states as follows in relation to the number of bioarchaeology specialists:

“I am unfamiliar with this subject. Well, since we have not thought of conducting any bioarchaeological study, I guess there must be some researchers in Türkiye.” (Int.8).

5. DISCUSSION

5.1. Knowledge and Familiarity of Classical Archaeologists with Bioarchaeology

There are 54 respondents (38.8 % of all) that correctly defined bioarchaeology as a multidisciplinary field (Definition 3). The majority of these respondents (n=20) belong to the 40-49 age group, while in the second place comes the 50-59 age group, followed by the 28-39 age group, and in the last place is the 60+ age group with only three respondents (see Graphic 5.1.). The universities from which these responders graduated were scattered in the pie chart. There are four universities that stand out with the greatest number of graduates that define bioarchaeology as a multidisciplinary field: Ege University (n=11), Ankara University (n=10), Atatürk University (n=8), and Istanbul University (n=5).



Graphic 5.1. Frequency of respondent that correctly defined bioarchaeology, for each age group and their institutions of bachelor's degree.

In order to ascertain the reasons why these four universities have been identified as being of particular merit, it is necessary to undertake an evaluation of their respective attributes. The four universities that have been highlighted simultaneously exhibit the highest number of graduates among the survey participants. Consequently, it is necessary to ascertain whether the results are related to the education or whether the sample bias affects the results. Consequently, the proportion of respondents who selected the third definition of bioarchaeology is compared with the proportion of

participants from the four universities in Table 5.1.. The proportion of respondents who selected Definition 3 is almost equal to the participation rate for both İÜ and EÜ. Therefore, the number of graduates from EÜ and İÜ may have influenced the number of respondents from these universities who selected Definition 3. The percentage figures suggest a similar situation for ATAÜNİ, although there is a slight difference. However, the significance of this difference is not large. The discrepancy in the case of AÜDTCF may be considered to be proportionately ample. Thus, it can be inferred that graduates from AÜDTCF are more familiar with Definition 3 of bioarchaeology. In this case, the question ‘What makes AÜDTCF graduates be acquainted with this definition?’ rises. This situation can be explained by the fact that one of the anthropology departments is situated at the AÜDTCF. The presence of this department increases the familiarity of archaeology students with bioarchaeological topics and the possibility of acquiring selective subjects from the anthropology department.⁶³ On the other hand, there is also an anthropology department at İÜ. However, prior to 2010, which probably coincides with the respondents' undergraduate years, this department was dominated by social anthropology and at that time there were probably no bioarchaeology-related courses available to archaeology students.

Table 5.1. *Bachelor's degree institution for respondents who correctly identified bioarchaeology.*

University	3 Rd Definition Selection		Overall participation	
	Frequency	Percent over 54 respondents	Frequency	Percent over 139 respondents
ATAÜNİ	8	14.8	18	12.9
AÜDTCF	10	18.5	15	10.8
EÜ	11	20.4	28	20.1
İÜ	5	9.3	13	9.4

From the total of survey participants only 28 (20.1% of all) of them received bioarchaeology, zooarchaeology, archaeobotany or anthropology lessons during their archaeological education (see Table 5.2.). Three universities bear the greatest number of the graduates that have received such subjects: Anadolu University and Ege University with five graduates each, and then Ankara University (n=4). The rest of graduates come from different universities. This fact serves as an indicator of the curriculum and environment the students are exposed to in these three universities. In order to understand the reasons behind this, it is useful to consider both the present curriculum

⁶³ See Ankara University Anthropology Department course program page: <http://www.dtcf.ankara.edu.tr/ogrenci-isleri/akademik-birimler/antropoloji-bolumu/>.

and academics that work in these departments. At Archaeology Department in Anadolu University there is an anthropology professor that lectures a few courses related to bioarchaeology.⁶⁴ As it was indicated above, the presence of anthropology department at AÜDTCF increases the students' familiarity with bioarchaeology topics. At Ege University, there are elective courses within the curriculum that can be related to the field of bioarchaeology, i.e., Social-Cultural Life in Hellenistic Society.⁶⁵

When we crosscheck the undergraduate university and the age of these respondents, the number of respondents decreases as the age advances (See Table 5.2.). Accordingly, this serves as an indicator of the change within the archaeology curriculum in the temporal scope. Along these lines, it can be said that recently graduated classical archaeology academics have been exposed more to bioarchaeology or related subjects during their studies than the previously graduated generations.

Table 5.2. Frequency of graduates that received bioarchaeology courses, their bachelor's degree universities cross tabbed with age groups.

	Undergraduate University													
Age Group	AKDÜ	ATAÜNİ	AÜ	AÜDTCF	DÜ	Durham	EÜ	HÜ	İDBÜ	İÜ	MSGSÜ	SÜ	TÜ	Total
28-39	0	1	3	2	1	0	1	0	1	0	1	2	1	13
40-49	1	0	2	1	1	0	3	0	1	0	0	0	0	9
50-59	0	0	0	1	0	0	1	0	0	2	0	0	0	4
60+	0	0	0	0	0	1	0	1	0	0	0	0	0	2
Total	1	1	5	4	2	1	5	1	2	2	1	2	1	28

5.1.1. Respondents that 'took courses in bioarchaeology, zooarchaeology, archaeobotany or anthropology' and defined bioarchaeology 'as the field that brings together different disciplines and addresses joint questions'

Even though there are 28 responders that had received lessons on these topics, their number decreases when they are combined with the most appropriate definition of bioarchaeology (Definition 3). Among the ones that took bioarchaeology/related subjects during their studies, only 13 of them distinguish bioarchaeology as a multidisciplinary field (Table 5.3). Following the above-mentioned exposure of Anadolu, Ankara, and Ege Universities' graduates to bioarchaeology, the graduates of these universities

⁶⁴ See Anadolu University Archaeology Department course program page: <https://www.anadolu.edu.tr/akademik/fakulteler/145/arkeoloji-bolumu/dersler>.

⁶⁵ The subject given at Ege University is called 'Hellen Toplumunda Sosyal-Kültürel Yaşam'. For more information see the university's archaeology course program page: <https://ebp.ege.edu.tr/DereceProgramlari/Detay/1/113/2708/932001>.

remain mostly acquainted with bioarchaeology, due to the equivalent mentioned reasons.

Table 5.3. Frequency of respondents that took courses on bioarchaeology and correctly defined it.

Age Group	Undergraduate University								Total
	AÜ	AÜDTCF	DÜ	EÜ	HÜ	İDBÜ	İÜ	MSGSÜ	
28-39	1	2	1	1	0	1	0	1	7
40-49	1	1	0	1	0	0	0	0	3
50-59	0	0	0	1	0	0	1	0	2
60+	0	0	0	0	1	0	0	0	1
Total	2	3	1	3	1	1	1	1	13

5.1.2. Regarding awareness on bioarchaeological fields

One of the sections in the survey was dedicated to classical archaeologists' knowledge about and familiarity with bioarchaeology field (See section 4.2.2.5. Knowledge on bioarchaeology). This was a control question, aiming to determine classical archaeologists' level of knowledge on the subject. Participants were asked to indicate if seven research fields constitute bioarchaeological research (see 4.2.2.5. Knowledge on bioarchaeology).

The answers were checked for the correct answers; in order to tell how many of the participants correctly identify the five mentioned bioarchaeology fields and exclude the two others. Only six respondents, out of 139 survey participants correctly identified these fields. These respondents are graduates of just three universities, with Ankara University with the greatest number of graduates, then Aydın Adnan Menderes and Istanbul Universities with one graduate each (see Table 5.4.). The graduates from Ankara University seem to be more associated with bioarchaeology and could identify its fields correctly.

Table 5.4. Frequency of respondents that correctly distinguished bioarchaeological fields along the non-bioarchaeological ones.

Age Group	Undergraduate University			Total
	ADÜ	AÜDTCF	İÜ	
28-39	0	1	0	1
40-49	1	2	0	3
50-59	0	1	1	2
Total	1	4	1	6

When controlled if these responders obtained any bioarchaeology, zooarchaeology, archaeobotany or anthropology lessons during their archaeological education, only two of them had attained such lessons. There were 28 respondents that indicated receiving some education on bioarchaeology or related topics (see the

previous section). The two respondents have both graduated from Ankara University, one Asst. Prof. from the 28-39 age group and the other Assoc. Prof. from the 40-49 age group. Once more we can see that the presence of the Anthropology Department at Ankara University, moreover, obtaining some education, influences the familiarity of classical archaeologists with the field of bioarchaeology and the correct identification of its fields. However, the four other respondents that graduated from Ankara University or other universities did not receive any such lessons. This may indicate that familiarity with bioarchaeology is related to acquaintances of the archaeologists with bioarchaeologists, anthropologists, zooarchaeologists and archaeobotanists. All these six responders had at least a personal or professional relationship with any such specialists. It can be argued that personal or professional network plays a more significant role in being informed about bioarchaeology than the obtained education.

5.1.2.1. Regarding the correct recognition of bioarchaeological fields

The responses were examined also for just the correct identification of the bioarchaeology fields. In this case the number of the respondents that identified the fields correctly increases to 44. Ege, Atatürk, and Ankara Universities hold the greatest number of graduates that identified bioarchaeology fields correctly (see Table 5.5). It is understandable that Ege University and Ankara University come forth with the largest number of the correct responses, due to the presence of courses or of the anthropology department (see section 5.1. Knowledge and Familiarity of Classical Archaeologists with Bioarchaeology). In the case of Atatürk University this is not the case, there is neither an anthropology department nor related courses in the curriculum.⁶⁶ Therefore, there should be another reason for Atatürk University graduates being second in recognizing bioarchaeological fields. For this we can examine the frequency for these three institutions in section 3.1.2.2.4.1. *Frequency of institutions for bachelor's degrees*. These three institutions hold the first three places with the largest number of graduates, in the same respective order. For this reason, the achieved education should not be the only regarded rationale regarding information on bioarchaeology.

⁶⁶ See Atatürk University Archaeology Department course program page: <https://birimler.atauni.edu.tr/arkeoloji/lisans-ders-listesi/>.

Table 5.5. Frequency of respondents that identified only bioarchaeological fields, dismissing non-bioarchaeological ones.

Age Groups	Undergraduate University																	Total
	AD Ü	AKD Ü	ATAÜ Nİ	A Ü	AÜDT CF	D Ü	Durham	E Ü	H Ü	İDB Ü	İ Ü	Mai nz	ME Ü	MSG SÜ	S Ü	T Ü		
28-39	1	0	2	0	2	1	0	3	0	1	0	0	1	1	2	2	16	
40-49	1	3	3	0	2	0	0	3	0	0	1	0	0	0	1	0	14	
50-59	0	0	2	1	3	0	0	3	0	0	1	1	0	0	0	0	11	
60+	0	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	3	
Total	2	3	8	1	7	1	1	9	1	1	2	1	1	1	3	2	44	

Compatibly, the institutions where these classical archaeologists received their bachelor's degrees may not exert a significant influence in recognising bioarchaeological fields. In this perspective, the responses of these academics were cross-checked with the responses indicating acquaintance with bioarchaeology specialists. The majority of the 44 respondents indicated that they had not taken any courses in bioarchaeology, zooarchaeology, archaeobotany or anthropology. Meanwhile, they had some kind of acquaintance with bioarchaeology specialists (Table 5.6.). Hence, these findings may suggest that the educational formation of classical archaeologists does not play a significant role in the recognition of bioarchaeological fields. However, having some kind of connection with bioarchaeology specialists does.

Table 5.6. Frequency of the acquaintance of classical archaeologists with bioarchaeology regarding the correct recognition of bioarchaeological fields.

	During your studies in archaeology, have you taken any courses in bioarchaeology, zooarchaeology, archaeobotany or anthropology?		Do you have a professional/personal relationship with a physical anthropologist?		Do you have a professional/personal relationship with a zooarchaeologist and/or archaeobotanist?		Were there any experts of anthropology, zooarchaeology or archaeobotany on the classical archaeological excavations you participated in as a student or after graduation?	
No	33	75%	9	20.5%	11	25%	8	18.2%
Yes	11	25%	35	79.5%	33	75%	35	79.5%
I don't remember	0	0	0	0%	0	0%	1	2.3%
Total	44	100%	44	100%	44	100%	44	100%

5.2. Bioarchaeological research in classical archaeology

In this thesis inclusion of bioarchaeological research within classical archaeology was measured via three means, firstly by bibliometric scanning of six Türkiye-based archaeology and anthropology journals for the presence of bioarchaeology articles on classical periods, secondly by inquiring the attitude of classical archaeologists towards bioarchaeology, and lastly by assessing the incidence of such research.

5.2.1. Regarding bioarchaeological publications in Türkiye

The bibliometric data gathered in this study indicates that bioarchaeological research in classical contexts constitutes just 3.6% of the research. The research was predominantly focused on human remains, while animal and plants research remain at a lower level (for details see section 4.1. Journal Review and its subsections). When the research data is distributed to indicate the chronological context, the Graphic 4.2. shows an increase in number of articles when moving from Early Iron Age towards Roman Period. Any given reason for this variation may be regarded as an unsupported claim, lacking enough evidence required to substantiate it⁶⁷. One of the reasons may be the lower presence of the archaic and classical material/cultural levels in Anatolia, as it was stated by Int.9: “...we don't find proper classical sculpture. We do not find proper classical pottery. In Türkiye, what we find is Hellenistic. Only in some cities on the Aegean, on the Aegean coast, we can go down to the archaic.”. However, further examination is required to determine the nature of this issue.

The data regarding bioarchaeological research shows an apparent increase in the number of articles with bioarchaeological themes as time advances. If until 1993 bioarchaeological research has been sporadic, since early 2000's it has been constantly part of the six journals. It is evident that there is some variance in the number of articles published per year, and inferring any pattern would be misleading. However, the increase in the number of such publications in Türkiye from the 1990s onwards is apparent. A similar scene is demonstrated by Rakita (2014, p. 216) regarding the international arena. In Rakita's work (2014, p. 216) publications start to increase from 1992 and they intensify from 1997 onwards. The stimulus for the growth of bioarchaeological publication during the '90s can be found in a few crucial publications

⁶⁷ In discussions with academics in the field that are not explicitly related to the scope of this thesis, it has been postulated that a significant proportion of Hellenistic and Roman settlements are situated on top of Bronze Age settlements. Consequently, material from these levels is also included in the research.

done at the time: ‘*The osteological paradox*’ (Wood et al. 1992), ‘*Standards for data collection from human skeletal remains*’ (Buikstra and Ubelaker, 1994), and ‘*Bioarchaeology: Interpreting behavior from the human skeleton*’ (Larsen, 1997). These publications established an encouraging environment and set the standards for conducting bioarchaeological research (Rakita, 2014, p. 217). In another way, the standardization of methodology and practice in conducting bioarchaeological research enabled liaison among specialists and institutions. Hence, the amount of bioarchaeological studies starts to increase. Similarly, the analogous situation is also observable in this study’s bibliometric data for Türkiye, albeit with a delay of five years (see Graphic 4.3.).

5.2.2. Regarding the approach towards bioarchaeology

In consideration of the objective of this thesis, namely the cooperation between classical archaeology and bioarchaeology, it is essential to examine the evolving attitudes of archaeologists, particularly classical archaeologists, towards bioarchaeology. In the survey, classical archaeologists were asked about the importance of bioarchaeology 1) within the curriculum (see section 4.2.1.5.2. *Importance of bioarchaeology in archaeology curriculum*) and 2) as part of archaeological research (see section 4.2.4. *Importance of bioarchaeological research*). The attitude of classical archaeologists was majorly positive (see Table 4.7.), sometimes even unanimously affirmative (see Table 4.8.), counting bioarchaeological topics as necessitous and essential for archaeological research. This attitude was also expressed in some of the in-depth interviews as such:

“...various research groups were established, archaeometric studies increased. The interest of natural scientists has increased. Let’s say in the last 10-15 years, because before that, for instance, when you brought up archaeometry, there was not much interest in the faculties. ...people are trying to cooperate with one another.” (Int.2).

“...Our point of view has changed a lot, and we have come a long way in terms of an archaeological concern, not just seeds, bones, other features, but even the way we look at archaeological material, classifying it and processing it into the database.” (Int.7).

“I see that this tendency is starting to change, bioarchaeological studies are increasing within the classical archaeology as well, and I notice that classical archaeologists are showing more interest in bioarchaeology...” (Int.4).

5.2.3. Regarding inclusion of bioarchaeological research in Turkish classical archaeology

In order to further comprehend the attitude of Turkish classical archaeologists with regard to the integration of bioarchaeological research into excavation projects, separate inquiries were made of the excavation directors. The survey responses indicated that 46 of the 53 participant excavation directors acknowledged the integration of some form of bioarchaeological research, either human, animal or plant remains (see section 4.2.3. *Excavation directorship*). This is another indicator of the positive and inclusive attitude classical archaeologists exhibit towards bioarchaeological research. The rest seven directors, indicating dismissal of such research, gave different reasons such as incompetence or inability to include this kind of research (see Table 4.19). It can be reasonably inferred that none of the survey respondents nor the interviewees expressed a view that would view such research unnecessary. It can be concluded that Turkish classical archaeologists hold a positive stance towards bioarchaeology and incorporating it into their studies.

Nevertheless, it should not be forgotten that the attitude and the actual state of incorporation may not reflect each-other. Additionally, the high ratio of incorporation implied by the directors is not reflected in the publication numbers from the six Turkish journals examined in this thesis. There are two main reasons that can shed some light to this occurrence: 1) The inability of the author of this study to reach all bioarchaeological publications that include classical contexts from Türkiye, and 2) The biological material is somehow studied but is not published. The bioarchaeological research is not being published only in the six journals scanned by the writer. There is an enormous number of journals, national and international, that such studies are being published. Such a separate study can be very useful, but at this point it surpasses the focus of this thesis and transcends the facilities of the writer. Therefore, it was necessary limiting the focus to just six indexed Türkiye-based journals that still would display the status quo.

A second potential explanation for the discrepancy between the number of publications and the quantity of bioarchaeological studies reported by the directors may be the fact that the material (un)studied remains unpublished. Said in another way, biological material from archaeological context may be collected and systematically examined but it does not become part of any research publication. Some of them may have been the subject of dissertation work. In this respect, one of the interviewees states the following:

“...the excavation consists of the excavation director and 2-3 people. Even the biggest excavations and all publications are done by that group. ...For example, a thesis is assigned, but theses are not being published. There is such a thing in archaeology; they say -‘I gave it as a thesis. I didn't hand it for publication’.” (Int.5).

This statement by Int.5 brings some insight on the matter of discordancy between the high research inclusion (indicated by excavation directors) and the lower research publication (shown by the bibliographic data). Accordingly, the biological material may be gathered, sometimes it is even examined by a specialist, but this is not taken any further. A few statements from the interviewees may help to illustrate the situation:

“What usually happened in classical archaeological excavations used to happen was ...let's bring in a geologist, let him/her look around a while. Let him/her do some flotation there and let's collect some seeds. Afterwards, we'll put them in the depot and take a look at them sometime.” (Int.6). “...there is bioarchaeological material. There are materials unearthed during excavations, materials that are either placed in excavation depots or are discarded without being deposited, from time to time buried, and so on.” (Int.4).

Then the material is stored awaiting some future attention, or sometimes it is discarded/buried. Besides, these illustrations serve as an indicator of the way Turkish archaeology operates (see the following section for the practice of classical archaeology in Türkiye).

5.3. Regarding *modus operandi* of classical archaeology in Türkiye

A general picture was drawn, in section 2.4. *The Great Divide of Classical Archaeology* and 2.5. *Bioarchaeology and Classical Archaeology*, depicting global

classical archaeology's practice and the critiques concerning its approaches. The critiques come from within and outside the field, sometimes expressed in harsh metaphors and expressions (see footnote 39, 44 and 45). These concerns can be summarized as follows:

1) The field of classical archaeology has been shaped by an outmoded **cultural-historical approach** that has been in place for some time. This narrative allows classical archaeologists only to study and interpret ancient cultures through mechanism of cultural diffusion, connexion, interchange and induction.

2) At the same time this approach affects the way this archaeology is practiced. The disposition of cultural-historical approach in archaeology dictates the methodology towards **classification and systematization** of decontextualized materials.

3) Moreover, another aspect of critiques focuses on the profound dependence on ancient literary sources. This has a twofold influence in classical archaeology's practice; for archaeologists not only it creates the idea that **ancient literary sources provide enough information** to understand ancient culture and lifestyle, but also fosters the aspiration for **discovering and corroborating 'big' narratives**.⁶⁸

4) The final critique pertains to the **education manner** in which classical archaeology is taught in universities. The curriculum of classical archaeology includes mastering of (the dead languages) Latin and Greek, embracing (the large corpus of) ancient literary sources, and studying (extensively) artefacts in separate categories (architecture, sculpture, pottery, numismatics)⁶⁹ for each sub-period.

Hence, these points need to be evaluated from the perspective of Turkish classical archaeology via the data gathered through data from the administered survey and interviews. Each of these themes are discussed in the following sub-sections.

⁶⁸ See footnote 29, 44, and 45.

⁶⁹ Each of the three artefact categories is lectured separately for the Archaic, separately for the Classic, separately for the Hellenistic and separately for the Roman Period. For example, in Anadolu University there are four separate courses as such: Archaic Pottery, Classical Pottery, Hellenistic Pottery, and Roman Pottery. The same occurs in the case of architecture and pottery. Numismatics is separated only into courses, namely Greek Numismatic and Roman Numismatic. The author gives the example of Anadolu University due to his personal experience, however this stands true also for other universities (see the statements of Int.6 and Int.9 in section 4.3.4. *Theme 4: bioarchaeology in university curriculum, the stance of classical archaeologists*).

5.3.1. Regarding the approaches and methodology of classical archaeologists

This study employs two types of evidence to assess the approach employed by Turkish classical archaeologists. In the survey participants were inquired in two questions (see section 4.2.1.3. *Research-work* purpose and 4.2.1.4. *Methods of research-work*) related to the approach and methodology they utilise. Firstly, the participants were asked to indicate the main purpose of their research. The available answers were limited to three options describing the research-work objective (see Table 4.4.), nonetheless these options are indirect definitions denoting archaeological approaches:

1) Cultural-historical approach: To understand the formation and interaction of cultures by classifying them according to materials, styles and methods.

2) Processual approach: To understand the relationship between the environment and people by collecting data about the environment and using statistics.

3) Post-processual approach: The interpretation of symbols in order to understand the subjective impact of the socio-cultural structures on the individual.

The options were instructed in this way in order to avoid guiding respondents in making a desired selection. The results of this question clearly indicate that the majority of classical archaeologists (82.7% of the respondents) in Türkiye use the cultural-historical approach. Meanwhile, the number of respondents that adapt the processual (7.2%) and post-processual (10.1%) approaches remains low (see Table 5.7.).

5.3.1.1. Regarding approach differentiations between generations

In the interviews it was articulated that “*classical archaeology in the earlier generations ...tend toward catalogue archaeology.*” (Theme 2, Int.9) and the need for “*a new generation of academics who have more knowledge...*” (Theme 5, Int.6) is also expressed. This serves as an indicator of the possible differences between generations of classical archaeology academics. Therefore, it serves useful to address this issue regarding the differentiations in the approach between generations of academics. In this line, the age of respondents was cross tabbed with the main purpose of their work (see Table 5.7.). As foreseeable, most respondents from each age group indicated employing the cultural-historical approach in their research. Even though the number of respondents that utilise the processual and post-processual approaches is low; it is

evident (almost a pattern is outlined) that the numbers of classical archaeologists that use these two approaches decline as the age advances. Therefore, it can be concluded that earlier classical archaeology generations, accompanied by the younger ones, continue to stay largely loyal to the cultural-historical approach. However, there is some slight variation since a handful younger classical archaeologists (28-39 and 40-49 age groups) have stirred their focus to processual and even more to post-processual approaches. Thus, the statements of the interviewees mentioned at the beginning of this section are confirmed by the survey results. In addition, it becomes the duty of “*a young archaeologist at an excavation needs to go and convince the director, saying 'there are such and such new methods, let's apply them'.*” (Theme 7, Int.4). Furthermore, it falls upon the younger generations of academics to integrate contemporary theoretical and methodological developments into Turkish classical archaeology, as they are more inclined to adopt recent approaches.

Table 5.7. *Frequency of respondents regarding their adopted theoretical approach.*

Age Groups	The approach					
	Cultural-historical approach		Processual approach		Post-processual approach	
28-39	27	19.4	4	2.8	6	4.3
40-49	53	38.1	2	1.4	7	5.0
50-59	29	20.8	3	2.1	1	0.7
60+	6	4.3	1	0.7	0	0.0
Total	115	82.7	10	7.1	14	10.0

5.3.1.2. *Regarding classical archaeology tradition in Türkiye*

The next two queries of the next section were indicative of the methodology classical archaeologists utilise. This question was formulated based on Renfrew's (1980, p. 294) critique that classical archaeology uses an inductive approach instead of a hypothetic-deductive one. In this line, survey participants were indirectly asked to indicate how often they utilise these methodologies. Once more, to avoid guidance, the inquiry was formulated in the form of definitions:

- 1) Inductive approach - Formulate a general conclusion based on the data collected.
- 2) Deductive approach - Evaluation of individual situations on the basis of general principles.

The results show that classical archaeologists who participated in the survey often use the inductive approach in a high level (90.6%) while the deductive approach is often used by solely half of the respondents (51.1%). Therefore, it can be said that what Renfrew's assertion stands largely true for the methodology exercised in Turkish classical archaeology. In addition, we can subtract more insight about the approaches and methodologies through the data from the in-depth interviews with some of the classical archaeologists. Interviewees were asked about keeping up with theoretical-methodological developments (see section 4.3.2. Theme 2) and between the lines they frequently direct the focus to the general *modus operandi* of classical archaeology in Türkiye. The topics concerning the operational way are categorized by the author:

1) A main argument interviewees mention is the **tradition**, sometimes labelled as *école*, of doing classical archaeology in Türkiye. It is expressed that “...*there is a German école of classical archaeology...*” (Int.9) with the tendency “*toward catalogue archaeology*”. This is supported also by the survey results (see section 4.2.1.4. *Methods of research-work*) where the majority (87.8%) of respondents indicated they often use classifying and cataloguing. This school of archaeology was established and shaped by the professors educated in the west (especially in Germany) during ‘30’s and ‘40’s who “*took the theoretical framework of that period and brought it here.*” (Int.4). This kind of traditional archaeology focuses on studying simply the material culture and excludes “...*the human phenomenon from the whole matter...*” (Int.6).

It is indubitable that German scholars played a pivotal role in the establishment of academic classical archaeology during the 19th and the beginnings of 20th century (see 2.2.2. *Historical background of classical archaeology* and 2.2.2.1. *Theoretical foundations of classical archaeology*). As anticipated, German archaeologists of that era employed the cultural-historical methodology of their epoch. Nevertheless, classical archaeologists occasionally invoke the notion of the ‘German école’ in order to rationalize their methodologies, distancing themselves from the Anglo-Saxon school. This issue is frequently encountered in discussions with classical archaeologists, as evidenced by the statements of Int.6 and Int.9 in Theme 2.⁷⁰ However, this argument should not be used to justify the way in which classical archaeology is practised. This

⁷⁰ During conversation (out of the record) between the author and Int.7, the interviewee stated that: Turkish classical archaeology is of the German *ecole* and ‘*non-sense*’ theoretical approaches remain the domain of Anglo-Saxon tradition.

argument is not valid because “*Germans don’t practice such an archaeology.*” (Int.6), and those institutions influenced (in the past) by the German école work differently today and have changed their practices in this respect. For example, Austrian archaeology was profoundly influenced by the German école, but there is a Bioarchaeology Department at the Austrian Archaeological Institute. Or some classical site excavation projects in Türkiye, such as Ephesus⁷¹ (under the Austrian Archaeological Institute), Pergamon⁷² (under the German Archaeological Institute), and Doliche and Kommagene⁷³ (under Asia Minor Research Centre at Westphalian Wilhelms University in Münster) incorporate various bioarchaeological research (human, animal, and plant remains) within their projects. Concurrently, despite the fact that German classical archaeologists themselves have modified their methodology, Turkish classical archaeologists seem to find solace in the école. Consequently, the assertion made by Int.6 in Theme 2 is validated.

2) Another aspect of this tradition is the **tendency to operate as art history** (see statement by Int.4 in section 4.3.2. Theme 2). This tendency was first mentioned by Deetz (1967), also by Snodgrass (2012) when he gives different definitions on classical archaeology. In the case of Türkiye such a remark was made by Güven Arsebük: “...many of the directors of famous excavations in Türkiye approach archaeology from the point of view of art history.” (Erdur and Duru, 2003, p. 281). Even though this remark is made for archaeology as a whole, the interviewed classical archaeologists themselves draw a line between classical archaeology and prehistory-protohistory in Türkiye (see statements of Int.1, Int.4, Int.5, Int.7, and Int.8 in section 4.3.2. Theme 2). In conclusion, there is an anticipated distinction -in the operational fashion- acknowledged by classical archaeologists in Türkiye between them and the rest of archaeology. Int.4 justifies by presuming that in case of material from classical context “*artistic features can be more easily analysed*”, in contrast to the proto- and pre-history wherein “*the material provides less graphic information*” therefore “*they need theory because they do not have written sources*” (Theme 2, Int.6).

⁷¹ <https://www.oeaw.ac.at/en/oeai/institute/branches/ephesos>

⁷² www.dainst.org/en/research/projects/noslug/2858?tx_wfdaiprojects_projects%5Bnav%5D=open&tx_wfdaiprojects_projects%5Bsection%5D=research&cHash=22237be0568cf1b894a413d3bf13a81f

⁷³ <https://www.doliche.de/forschungsstelle>

3) Some of the interviewees articulate that classical archaeology tries to **work rapidly**, trying to reach results quickly, work with **big narratives**, and focus on sensational topics. So, in Türkiye there is an “*excavation oriented*” (Int.7) classical archaeology that tries to “*excavate*” (Theme 6, Int.5) and “*reach results rather quickly*” (Theme 2, Int.1). Dyson (1993) was troubled with the idea of ‘big digs’ in classical archaeology. It seems that Turkish classical archaeology still “*is after bigger structures, bigger stories ...we always work with major materials, big narratives, finding the best of the best.*” (Int.9) and the notion of ‘the bigs’ lives on. Moreover, these kind of ‘big’ or ‘bests’ serve useful in rising tourism by bringing sensation, while recessing scientific knowledge to the second plan (See section 4.3.6 Theme 6, statements by Int.5, Int.9).

4) Furthermore, researchers like Dyson, Davis, Snodgrass, and Terrenato not only criticize classical archaeology for the indifference towards theory and methodology, at the same time they point out the **disengagement in theoretical debates** (see section 2.4. The Great Divide of Classical Archaeology). This dispute endures to be true in case of Türkiye, wherein classical archaeologists “*...stayed distant from the theoretical discussions in Europe and the Anglo-Saxon world, which is why they are a little outdated. The work has been carried on following the classical archaeology of the 1930s and '40s. ...because of the école.*” (Theme 2, Int.4) and theoretical debates are considered to be “*...the domain of anthropologists and prehistorians...*” (Theme 2, Int.7).

5) In addition, the distance of classical archaeologists from archaeological novelties leads to **unawareness** on many research areas and possible outcomes -fields such as bioarchaeology- have to offer (see Theme 7, statements by Int.3 and Int.7). Owing to unawareness “*...archaeologists might be destroying some archaeological materials without even being aware of it. ...we might find some seeds, but since we are unaware of it, maybe we are even destroying it.*” (Theme 7, Int.3). This may be perceived as a impending drawback of classical archaeologists, with the possibility of **material destruction** and subsequent **data loss**. Raising awareness and advertising the field of bioarchaeology was highly suggested in the survey by classical archaeologists. This enforces the issue of unawareness concerning bioarchaeology. As one of the interviewees states: “*I think some kind of missionary work is needed, in order to explain these new methods to archaeologists. For example, those who sell documentation and*

mapping tools or companies that provide these services go and promote them to excavations.” (Int.4).

In sum, Turkish classical archaeology in general seem to continue using the traditional cultural-historical approach settled by the first generation of archaeologists. This guides it to operate alike art history and persists on classification and cataloguing. Another component of the tradition is the desire for important findings which create sensational narratives. Generally there is some distance from debates, theoretical-methodological innovations and developments, which continues to hold Turkish classical archaeology somewhat isolated. And lastly, the distance contributes to the likelihood of wasting data attributable to the knowledge deficiency.

5.3.2. Regarding the dependence on literary sources of classical archaeologists

There is a large corpus of ancient literary sources that is consulted by classical archaeologists. This facilitates endows a valuable foundation in conducting research. There is a twofold problem that concern the critics, the space given within the curriculum (Terrenato, 2002) and their dominant place they hold when conducting research (Siapkis, 2001; Davis, 2007). These critics bring to attention that ancient literary texts hold an incontestable status, and many classical archaeologists seek no other method when something is written on the topic. This issue continues in Türkiye as “...classical archaeologists seem to have a wrong perception that prehistorians need theory because they do not have written sources. As if theories are a magic wand and we do know it all. ...Classical archaeology in Türkiye is largely relying...essentially on the ancient historiography...” (Theme 2, Int.6). Furthermore, in the survey participants were asked their opinion on how holistically ancient documentary sources represent the antiquity (see 4.2.5. *Reliance on ancient sources*). Two options were presented to the respondents, the whole society (meaning that all strata in the society, urban or rural, central or regional) or a part of the society (meaning they are just representing the ruling, urban, literate part of the society). We can check the age of respondents to see if there is any difference among generation in this aspect, therefore we can cross-check the age of respondents with their answers. Responses to this question reveal that the majority of respondents (see Table 5.8.), despite the age category, do not believe that ancient literary sources represent accurately the whole society.

Table 5.8. Frequency regarding the age of respondents with their consideration for ancient documentary sources.

	In your opinion, who do you think is being portrayed by the ancient documentary sources			
Age group	The whole society (all strata, city and village)		A part of the society (elites, city dwellers)	
28-39	8	5.7	29	20.8
40-49	21	15.1	41	29.5
50-59	13	9.4	20	14.4
60+	3	2.1	4	2.9
Total	45	32.3	94	67.6

This situation is reinforced, as Perry (2007) demonstrates that bioarchaeological research can contradict ancient written sources.⁷⁴ In this article, Perry suggests that it is inevitable to draw parallels between the incentive of ancient writers to misrepresent or alter reality and the purposes they may have served. These purposes may be manifold, including ideological or religious beliefs, indoctrination, propaganda, and the denigration or promotion of certain fractions of described societies or peoples.

5.3.3. Regarding management of classical archaeology excavations

Another factor that shapes the operational framework of Turkish classical archaeology is the methodology and objectives employed during excavation. It was asserted that “...many classical archaeologists are carrying out excavations...under the influence of local authorities. Local administration can determine where, how, in what way and how fast they will work.” (Int.1). This statement was also referred to the inclination of archaeology to support and play a role in promoting tourism. This creates a situation of mutual benefit which can be elucidated as follows: “...more tourists will come to the excavation, which means that more money will flow to the excavation...” (Theme 6, Int.9). The rapid way of excavating (see sub-section 3 in 5.3.1.2. *Regarding classical archaeology tradition in Türkiye*) and display can create a perilous attitude towards scientific growth by creating the perception that “...publications do not need to be of very high quality.” (Theme 6, Int.5).

Archaeological excavations in Türkiye are not conducted according to a predefined project structure. In general, excavations lack a structured plan of action and a clearly defined research question, objective, or specified budget (see Theme 3,

⁷⁴ Megan A. Perry’s article, published in 2007 and titled ‘Is bioarchaeology a handmaiden to history? Developing a historical bioarchaeology’, studies cemeteries from Roman Period in the Nabatea region. While the ancient texts describe the population violent and conflictual the bioarchaeological study finds no such evidence.

statements of Int.1, Int.3, Int.4). Each year, excavation directors submit applications for excavation permission, indicating the specialist(s) who will participate in the forthcoming year. However, there is no certainty of the research topics that any of the specialists will pursue or even of their presence at all. The absence of such requirements, particularly in the form of a structured research project with clearly defined research questions, objectives, a timeline, and results, has led to a tendency for Turkish archaeological excavations to be conducted in a more *ad hoc* manner.⁷⁵ Thus, the direction of archaeological research is determined by the findings of in-field research. It is therefore not uncommon for specialists to conduct research without any objective criteria, but rather shaping it according to the findings. This approach is exemplified by Int.1 and Int.4 in Theme 3. The necessity for a clearly articulated research proposal, coupled with the preference for multidisciplinary designs, results in a dearth of applications for funding. Consequently, there are fewer research-support applications to scientific institutions such as TÜBİTAK (see Theme 3, Int.1).

Financial means are a problem in organising excavation and including various methods into the research. Financial incapacity was the most mentioned reason (by three excavation directors) why bioarchaeological research was not included in archaeological projects (see 4.2.3. *Excavation directorship*). However, this was not the most common suggestion made to increase the cooperation between bioarchaeology and classical archaeology (see 4.2.6. *Suggestions by archaeologists*). Besides, only one of the interviewees (Theme 3, Int.3) emphasized the financial incapability as the reason for not including novel methods. According to the suggestions, the need for more information, changes in curriculum, and incorporating specialists in projects seems to be much more essential in this respect.

5.3.4. Regarding curriculum of archaeology in Turkish universities

As it was above-mentioned (see footnote 68) classical archaeology is criticised for its teaching manner. Classical archaeological preparation focuses largely on the Greek and Latin languages, acquaintance with ancient text, and the study of each artefact category in detail as distinct courses. Terrenato (2002) announces that giving such a “*baggage inevitably weighs down curricula*” and does not allow the incorporation of

⁷⁵ Interviewees 1, 4, and 7 used the Turkish idiom “kervan yolda düzülür” that describes this situation. See also footnote 58.

theoretical-methodological aspects. In this respect, one of the interviewees states “*The student is not able to associate a temple he/she sees in that classical period with the sculpture and ceramics produced during that period. ...I went through the same thing. It took me many years to grasp this.*” (Theme 4, Int.6). Moreover, some interviewees make a call for the revision of archaeological education in Türkiye. Int.6 and Int.9 (see Theme 4) advocate in favour of shrinking such detailed courses into “*package programmes*” (Int.9) and introducing other courses such as archaeological theory, novel theories-methodologies, and bioarchaeology. On the other hand, some of the interviewees would not agree with such claims and stay loyal to the tradition by stating “*when you...give education like this for 250 years, you cannot burden all these changes, climatic changes, seeds, the content of bioarchaeology, zooarchaeology, or physical anthropology entirely to archaeology.*” (Theme 5, Int.7). Nevertheless, when the same academic was queried on the subject of presence of bioarchaeological courses within the context of archaeology departments, the response was “*That would be great.*” (Theme 4, Int.7). This kind of apparently contradiction emerges due to the fact that some of the interviewees appear favourably to bioarchaeology or theoretical courses, even so at an introductory (sometimes elective) level (Theme 4, Int.1, Int.2, Int.4), but by no means as compulsory courses (Theme 4, Int.4).

In the context of curriculum, participants in the survey were asked to identify the available courses, taking into account the academic institution to which they are affiliated. Accordingly, six course topics [1) Archaeological theory, 2) Bioarchaeology, 3) Biological-physical anthropology, 4) Zooarchaeology and/or archaeobotany, 5) Excavation and research methods, and 6) Data analyses and statistical methods] were presented to the participants. Five of the courses can be considered up to date with archaeological theories and methodologies, except for ‘5) Excavation and research methods’ which is a traditional course. Due to some contradictions witnessed regarding a course being elective or compulsory at the same institution, these two options were united under ‘present’ for that institution. So, the results (see Table 5.9.) of this query indicate that in the majority (73.4%) of the universities ‘5) Excavation and research methods’ is present as an elective or compulsory course. Not surprisingly, the high prevalence of this fundamental course is natural to be found in each archaeology department. Contrary wise, the rest of the courses were presents at a much lower level (see Table 5.9.). From the non-conventional courses, (1) archaeological theories exhibit

the highest incidence (at 35.2%) in Turkish universities. With the same incidence level, (2) bioarchaeology and (3) biological-physical anthropology are present at only 20.9% of archaeology departments. Students at only 21.6% of the archaeology departments are exposed to methods of data analyses and statistics. Lastly, students are least exposed to (4) zooarchaeology and/or archaeobotany courses, this conforms to the number of zooarchaeology and archaeobotany specialists in Türkiye.⁷⁶

Table 5.9. Frequency regarding actual presence of bioarchaeological topics into curriculum.

To what extent are the following topics included in the curriculum of your department?												
	Archaeological theory		Bioarchaeology		Biological-physical anthropology		Zooarchaeology and/or archaeobotany		Excavation and research methods		Data analyses and statistical methods	
Presence	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Not at all	14	10.1	57	41.0	57	41.0	58	41.7	1	0.7	30	21.6
Mentioned	72	51.8	48	34.5	51	36.7	69	49.6	34	24.5	73	52.5
Present	49	35.2	29	20.9	29	20.9	10	7.2	102	73.4	30	21.6
No idea	4	2.9	5	3.6	2	1.4	2	1.4	2	1.4	6	4.3
Total	139	100	139	100	139	100	139	100	139	100	139	100

In light of the above considerations, it is apparent that the curricula of archaeology – not only of classical archaeology – in Türkiye require attention in a number of respects. A significant proportion of students of archaeology / classical archaeology in Türkiye graduate with limited or no awareness of a range of subjects, including theory, bioarchaeology (human, animal, plant), and the practical application of data analysis techniques. The heavy baggage of curriculum continues to exist. As inferred, by one of the classical archaeologists during the interview, teaching an all-encompassing archaeology (covering prehistory, proto-history and classical archaeology) “...creates a great chaos.” (Theme 4, Int.1) for the students. Nonetheless, this interviewee focussed on the inability to teach classical archaeology topics in more details. Therefore, the criticism on the curriculum comes true as the number of conventional courses (i.e. giving a distinct course for each artefact category for each sub-period; see footnote 68) leaves little to no space for incorporating novel approaches, techniques, and courses. The loyalty to the tradition is also related to the unwillingness of department

⁷⁶ For more information see sections 2.1.2.2. Zooarchaeological research in Türkiye and 2.1.2.3. Archaeobotanical research in Türkiye

administrations to face bureaucratic procedures intending to introduce pioneering courses.⁷⁷

5.3.5. Regarding bioarchaeology specialists within classical archaeology

The integration of bioarchaeology specialists within the structure of archaeology departments in Türkiye is an issue that requires resolution. It is uncommon for these specialists to be employed as part of the staff of an archaeology department. There are six human bioarchaeology researchers in archaeology departments in Türkiye⁷⁸, three of them under the Prehistory unit⁷⁹ and the other under the Protohistory and Near Eastern archaeology unit⁸⁰. A mere six zooarchaeology researchers are currently employed in universities across Türkiye. Of these, three are based in archaeology departments, one in prehistory and two are part of protohistory units (for further details see section 2.1.2.2. *Zooarchaeological research in Türkiye*). In contrast, the three archaeobotany specialists based in Turkish universities have no affiliation with any archaeology departments (for further details see section 2.1.2.3. *Archaeobotanical research in Türkiye*).

The absence of any affiliation of bioarchaeology specialists within classical archaeology may be *prima facie* evidence of a notable gap between classical archaeologists and bioarchaeologists. In light of the aforementioned circumstances, academics who were interviewed were queried on their stance regarding the inclusion of bioarchaeologists as personnel within archaeology departments. The responses indicate that the interviewees can be divided into two groups (for more details see statements in section 4.3.5. *Theme 5*). The first group -which includes Int.3, Int.5, Int.6, Int.8, and Int.9- regards the employment of bioarchaeological specialists within archaeology departments in a positive light. In contrast, the second group, which includes Int.1, Int.2, and Int.7, holds a negative approach to such hiring. It would be erroneous to extrapolate from the responses of just nine interviewees in order to make deductions regarding the tendency of classical archaeologists towards vacancies of

⁷⁷ As Interviewee 2 expressed on including new courses, such as bioarchaeology: “Once that system is established, it is not even possible to open and close a course. ...there are such technical issues. That is why it is a troublesome situation.” (Int.2)

⁷⁸ This information was obtained from the official data accessed through YÖK page: <https://akademik.yok.gov.tr/AkademikArama/view/searchResultviewListAuthor.jsp>.

⁷⁹ These researchers are affiliated in Prehistory units at Anadolu University, Nevşehir Hacı Bektaş Veli University, and Düzce University.

⁸⁰ These researchers are affiliated in Protohistory and Near Eastern archaeology departments at Trakya University, Van Yüzüncü Yıl University, and Ankara Hacı Bayram Veli University.

bioarchaeologists in archaeology departments. With regard to the current number of bioarchaeologists in archaeology departments, and particularly within classical archaeology units, it can be observed that archaeologists do not tend to incorporate such specialists within their departments. Thus, the smaller group of respondents who do not support the allocation of jobs to bioarchaeologists may be closer to the mainstream line of thinking in Türkiye.

This issue is certainly related to the way in which classical archaeologists view bioarchaeology in academic settings. Archaeologists often think of bioarchaeology as a branch of biology rather than archaeology (Theme 3, Int.4; Theme 4, Int.2; Theme 5, Int.1, Int.2, Int.7). In their statements, these interviewees have the perception that the “*core discipline is biology or zoology, it has to be that, because that's what they are trained in.*” (Theme 5, Int.2). According to their opinion “*It is beneficial that these are biologists.*” (Theme5, Int.1). Consequently, when a vacant position is opened in any archaeology department, this becomes “*where the rubber hits the road.*” (Theme 5, Int.5) point at which the suitability of applicants is assessed. In this context, bioarchaeologists’ applications are often rejected by the archaeology professors responsible for conducting the evaluation.⁸¹ In conclusion, it is worthy to highlight that the majority of bioarchaeologists are trained in the field of archaeology rather than biology. Archaeologists themselves suggested in the survey the need to raise awareness (label 4 in 4.2.6. *Suggestions by archaeologists*).

⁸¹ Int.5 illustrates this point as following: “*Someone who does archaeometry applies for Associate Professorship in archaeology. The archaeologist professor says, ‘this is not archaeology’. Then, for example, an historian of architecture applies in the department of architecture. They say ‘this is not architecture’.*”

CONCLUSIONS

This research represents the inaugural endeavour to recognise and delineate the extent of cooperation between bioarchaeology and classical archaeology in Türkiye. A study by Yoakam (2018) examines bioarchaeological literature within the classical context of the Mediterranean basin. However, no comprehensive research has been conducted that evaluates bioarchaeology in the classical context, with regard to both theoretical and methodological practices for any country. The available literature on this subject is confined to a critique of the general practice and training of archaeology in the global scale. While some general indications regarding approaches of Turkish archaeology have been made (Çilingiroğlu, 2015; Erdur and Duru, 2003), no research is available that indicates the practice of classical archaeology in Türkiye. This thesis employs a combination of quantitative and qualitative research (mixed-methods research) in order to gain a more holistic understanding of the subject matter.

In this context, the focus of this thesis is to determine the level of collaboration between classical archaeology and bioarchaeology. For this a mixed-methods research design is used, which is carried out in three stages. The first stage involves quantitative research, consisting of bibliometric data collected from journal examinations. The second stage of the research is also quantitative in nature and involves surveying classical archaeologists about their research methods and familiarity with bioarchaeology. The final phase of the study consists of in-depth interviews with some of the participants of the survey. This was done with the intention of gaining a more detailed understanding of their approaches to bioarchaeology and their level of engagement with this field of study. In order to gain a full understanding of the subject, it is necessary to examine each of the above stages in turn.

Bioarchaeological publications related to classical archaeology in Turkish journals

The content of six journals was examined and the bioarchaeological research conducted therein was evaluated according to the period of material studied. The compiled data indicates that bioarchaeological research related to classical archaeology is more common on material from later periods, such as Hellenistic and Roman Periods, and less in the previous classical sub-periods (Archaic or Classical). As one of the interviewees elucidated, this phenomenon can be attributed to the relative absence of Archaic and Classical material culture in Anatolia, while the Hellenistic and Roman

periods are represented with greater prominence in material culture. In addition, the number of publications pertaining to material from Turkish classical contexts has increased since the early 2000s. While this is slightly behind the pace of international developments and changes, it nonetheless mirrors the broader trends (Rakita, 2014, 217).

Tradition of Classical Archaeology in Türkiye

Archaeological research in Türkiye can be traced back to the 19th century. The 1940s marked the establishment of classical archaeology, a discipline that was largely shaped by researchers educated during the 1930s in the west, mainly in Germany. Consequently, German methodology, specifically the cultural-historical approach, which was in vogue at the time, served as a model for archaeology in Türkiye. In the 20th century, while archaeological theory and methodology experienced significant amendments, classical archaeology by and large remained uninfluenced by these advances. In a global context, classical archaeology has consistently adhered to the principles of the cultural-historical model, both in terms of methodology and theoretical approach. This model provides order to artefacts that are out of context, and it has been satisfied with ancient literary and historical documents and has followed important events to construct narratives, using the inductive approach. Moreover, the same structured educational model has been employed for 250 years. Such issues have been highlighted as areas of potential improvement within the field of classical archaeology (see 2.4. *The Great Divide of Classical Archaeology*).

The aforementioned critiques have been substantiated by the findings of the survey administered to a representative sample of 139 Turkish classical archaeology academics, in conjunction with nine in-depth interviews conducted specifically for this study. These results serve to describe the state of the aforementioned points in relation to the prevailing practices within this field in Türkiye. Survey results indicate that 82.7% of Turkish classical archaeologists utilise the cultural-historical methodology. Even though the cultural-historical approach dominates all age groups, the younger generation of academics seems to be more open to processual and post-process approaches. This serves as an indicator of the gradual but slow adjustment of Turkish classical archaeologists to newer methods and theories. The dominance of this approach was explained by those interviewed as resulting from the influence of the ‘German

école' of classical archaeology. In this field of study, research is also conducted as art history, with a focus on the artistic and graphic values of the artifacts. Additionally, ancient literary sources are regarded as unquestionable sources by 32.3% of the respondents. The desire to excavate and bring to light the 'big' or 'best' of artefacts is aided and abetted by the events and narratives found in the ancient texts. This issue was brought to attention by the interviewees, who also highlighted tourism industry as another factor.

One aspect of the tradition is the distance between classical archaeology and theory. This is also evident in Turkish classical archaeology, wherein academics regard theory as the domain of prehistory or protohistory and do not necessitate its use. Consequently, the lack of awareness regarding novel methods, including bioarchaeology, has the potential to lead to the dismissal and destruction of valuable material.

An additional aspect of the tradition is the excavation of classical sites. Despite the inclination towards tourism and the ambition to dig significant sites/structures, the manner in which excavations are organised remains debateable. It is acknowledged that funding for excavations and research is not always available, which may restrict the inclusion of a range of methodologies. However, as classical archaeologists demonstrate in their suggestions, the absence of bioarchaeological research is not primarily due to budgetary constraints. Among their suggestions, familiarity and curriculum play a more prominent role in this issue.

Classical archaeologists' acquaintance with bioarchaeology

A part of the survey was dedicated to the familiarity and knowledge of classical archaeologists with bioarchaeology. The majority of respondents (51.1%) defined bioarchaeology as the study of animal and plant remains. However, in the question regarding the fields of bioarchaeology, 77% of respondents indicated that human remains are part of bioarchaeological research. This discrepancy may be attributed to the respondents' confusion about the issue. The findings revealed that 54 classical archaeologists (38.8%) defined bioarchaeology as a multidisciplinary field that addresses joint questions, which is the current and valid definition. Consequently, these respondents were given particular attention in the discussion. After considering the

factors such as graduate institutions that enable them to choose the correct answer, it seems likely that only graduates from AÜDTCF are more familiar with bioarchaeology. It can be reasonably assumed that the presence of an anthropology department at this institution contributes to the students' familiarity with the subject matter. This highlights the value of the educational system.

In this respect, these respondents were further examined for their educational background. A small number, 28 individuals, (20.1%) had received any course on/related to bioarchaeology. These respondents were graduated (bachelor's degree) from AÜ, EÜ and AÜDTCF. This is indicative of the considerable impact that the incorporation of bioarchaeological topics and courses into the curricula of these three institutions has on the familiarity of classical archaeologists with bioarchaeology. Nearly half of the respondents that indicated that they had taken courses in bioarchaeology (13/28) defined the field as a multidisciplinary field. One can postulate that the specific content of a course or lecture may not be recalled years after graduation. Nevertheless, it can be reasonably assumed that the curriculum has exerted an influence on the formation of students, at least to the extent that they are somewhat acquainted with the topic.

A number (seven) of methods utilised in bioarchaeology were demonstrated to classical archaeologists, who were tasked with correctly identifying them. Of the seven methodologies presented, five are employed within bioarchaeological research and two are not. Among the 139 respondents, only six (4.3%) were able to correctly identify all the methods presented. Four respondents have completed their studies at AÜDTCF; once again, this institution stands out and highlights the importance of educational arrangements (as it was above-mentioned). It is possible that the identification of these methods may be overestimated. Consequently, the responses were examined solely with a view to identifying the correct (five) methods. In this case, the correct entries come from 44 respondents, of whom three institutions are outstanding: ATAÜNİ, AÜDTCF and EÜ. Except AÜDTCF graduates, the rest of these respondents are not distinguished by their training curricula, but by their professional/personal relationships with bioarchaeologists during their student or academic years. This result shows that professional/personal relationships between academics are as important as education.

Therefore, it is crucial to raise awareness and disseminate knowledge regarding bioarchaeology and the specialists who are engaged in this field.

Classical Archaeology Curriculum in Türkiye

In the course of the survey, classical archaeologists indicated that archaeological theory and bioarchaeological methods are not particularly prevalent in archaeology curriculum. As academics have indicated the presence of these courses in their departments, it is possible to infer the extent of students' exposure to such topics. According to the figures, students of archaeology may have some exposure to archaeological theories (in 35.2% of cases) and may be less familiar with the fields and methods of bioarchaeology (in 20.9% of cases at most). As it was described in the previous paragraphs, half of those who had taken courses on/related to bioarchaeology could identify its definition correctly. Furthermore, the respondents who correctly identified bioarchaeological methods had not taken any such courses. Therefore, in light of the aforementioned figures, if an individual takes certain courses and does not subsequently engage with that topic, there is a 50% chance of correctly recalling information related to it. It can be posited that the opportunity for direct contact with specialists working in the same excavation or department has a more profound impact on raising awareness and familiarity with the topic than the traditional approach of formal education. It may be reasonably concluded that the archaeology curriculum in Türkiye is principally under the influence of the tradition, and it needs some revision in order to incorporate updated courses, new approaches and diverse staff.

Bioarchaeologists in Archaeology Departments, Classical Archaeologists' Opinion

Turkish classical archaeologists frequently regard bioarchaeologists as biologists rather than archaeologists. When considering the disciplines of human bioarchaeology, zooarchaeology and archaeology collectively, there are currently six or fewer bioarchaeology specialists included in archaeology departments for each field. Moreover, none of these specialists are part of the classical archaeology unit; rather, they are incorporated within the prehistory or protohistory units of archaeology departments. This occurrence is corroborated by certain interviewees (Int.1, Int.2, and Int.7) who explicitly reject the notion of incorporating such specialists into the classical archaeology unit. Nevertheless, students that want to pursue fields such as

bioarchaeology find some support by classical archaeology academics. This study concedes no evidence to suggest a tendency towards bioarchaeologists being employed in the classical archaeology units.

At last, the evidence obtained in this study provides substantial support for the hypothesis herein proposed, namely that there is a notable deficiency of collaboration and integration between classical archaeology and bioarchaeology in Türkiye. The assumptions made in this context, including the utilisation of a culture-historical approach, the current curriculum, and the integration of bioarchaeologists into departments, were all confirmed by the data obtained in this study.



LIMITATIONS AND RECOMMENDATIONS

This thesis employed a combination of quantitative and qualitative research (mixed-methods research) to gain insights into the extent of cooperation between bioarchaeology and classical archaeology in Türkiye. The initial phase of the quantitative research, the bibliometric evaluation of the six journals, is subject to certain limitations. Bioarchaeological research from classical contexts is not confined to the scope of the examined six journals; it extends beyond national boundaries and can be found in numerous international journals. This bibliometric analysis, limited to indexed journals based in Türkiye, offers insights into the general temporal and quantitative trends in bioarchaeological research conducted within Turkish borders. Nevertheless, further research is needed concerning bioarchaeological research in Turkish classical contexts, which should include more national and international journals to provide a better picture. As part of the quantitative research, survey was conducted for the purposes of this study. However, it should be noted that the survey has its own limitations. The way the survey was formulated also restricts the scope for insight regarding the matter at hand. Besides, only almost half of the identified Turkish academics in classical archaeology took part in the survey. The representation of classical archaeologists in this work was limited by the willingness of the target population to participate. As such, the characteristics and opinions expressed by survey respondents may not be representative of the classical archaeology community. The subsequent stage of the qualitative research entailed in-depth, semi-structured interviews with classical archaeologists. Nine academics at varying levels were interviewed. It should be noted that the number of interviews and opinions expressed may not fully reflect the entirety of classical archaeology practice in Türkiye. In conclusion, the number of journals examined, the number of participants in the survey, and the number of interviews limit the comprehension of the issue and conclusions that can be drawn from this work. Further studies would be beneficial to investigate in more detail the cooperation level between classical archaeology and bioarchaeology. Such further study might also focus on a larger sample, including academics specialising in prehistory and protohistory, by conducting a more comprehensive survey. Such an analysis would facilitate a better comprehension of the various nuances regarding bioarchaeology within Turkish archaeology.

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APPENDICES

Appendix 1

Year	Frequency	Total	Writer	Title	Period	Iron Age	Archaic Period	Classical Period	Hellenistic Period	Roman Period	Type
1963	1	11	Enver Y. BOSTANCI	An examination of some human skeletal remains from the Sardis excavations	Lydian, Hellenistic, Roman, Byzantine	1			1	1	Human
1972	1	15	Refakat ÇİNER	İstanbul (Çemberlitaş) da Darüşşafaka Sitesi temel kazılarında çıkarılan İmparator Tiberius zamanında (M.S. 14-37) ait iskelet kalıntılarının tetkiki	Roman					1	Human
1980	1	28	Berna ALPAGUT	The Human skeletal remains From Beyköy (Afyon, Anatolia)	Late Roman-Byzantine					1	Human
1997	1	13	Erksin GÜLEÇ	PANAZTEPE M.Ö. İKİNCİ BİN VE ROMA DÖNEMİ İSKELETLERİNİN ANTROPOLOJİK ANALİZİ (1985 - 1990)	Roman					1	Human
2005	1	9	Pınar GÖZLÜK	Klazomenai toplumunda boy uzunluğu ve Anadolu'daki yeri	Archaic		1				Human
2014	1	7	Ayşe ACAR	Yoncatepe toplumunda Calcaneus ve Talus kemiklerinden cinsiyet ve boy tahmini	Iron Age	1					Human
2015	1	5	Ayşegül ŞARBAK	Dara (Mardin) Geç Roma Dönemi İskelet Toplumu Dişlerinde Bir Odontometrik Analiz	Late Roman					1	Human
2017	1	3	Apak Merve İYRAS, Yeşim DOĞAN	Farklı Koşullarda Bulunan Antik İskelet Örneklerinden Dekontaminasyon Süreci ile İlgili Metodolojik Yaklaşım	Roman					1	Human
2019	3	18	N. Damla YILMAZ USTA, Okşan BAŞOĞLU, Onur ERDEM, Cahit KURAL, Yusuf İZCİ	Iasos (Erken Bizans) ve Camihöyük (Helenistik-Roma) İskelet Toplulukları Üzerinde Karşılaştırmalı Element Analizi	Hellenistic-Roman				1	1	Human
			Ayşegül ŞARBAK	Akgüney İskelet Toplumu Dişlerinin Paleopatolojik Açıdan İncelenmesi	Late Roman					1	Human
			Pınar GÖZLÜK								Human
			KIRMIZIOĞLU, Hanife AKBACAK	Amasya İnsanlarında (Roma Dönemi) Sağlık Yapısı	Roman						Human

2020	1	10	N. Damla YILMAZ USTA	Dorumburnu Nekropolü (Sillyon Territoryumu / Antalya) Kurtarma Kazısından Çıkan İnsan İskelet Kalıntıları	Late Roman- Byzantine					1	Huma n
			Ahmet İhsan AYTEK, Alper Yener YAVUZ, Seda KESİCİ, Ece BENLİ BAĞCI	Myndos nekropol iskeletlerinin paleoantropolojik analizi ve bir savaşçı mezarı	Classical, Hellenistic, Roman			1	1	1	Huma n
2021	2	17	İbrahim SARI, Ayşen AÇIKKOL YILDIRIM	Eski toplumlarda diş anomalileri: Kayalıpınar örneği	Hellenistic- Roman					1	Huma n
2022	1	13	Pelin TAŞ KUŞCU İsmail ÖZER	Muğla, Börükçü toplumunda bebek ve çocuk iskeletlerinin ağız ve diş sağlığı	Geometric, Archaic, Classical, Roman	1	1	1		1	Huma n
2023	1	12	Serkan ŞAHİN	Ağlayan Ağaç insanların paleopatolojik analizi	Late Roman					1	Huma n
1985	1	17	Erksin Güleç	KLAZOMENAI İSKELETLERİNİN ANTROPOLOJİK VE DEMOGRAFIK İNCELENMESİ	Archaic		1				Huma n
1986	1	14	Berna Alpagut	(MALATYA) ARSLANTEPE GEC ROMA DONEMI YUZ İSKELETLERİNİN BIYOMETRIK DEĞERLENDİRİLMESİNİN ARKEOMETRİ'DEKİ YERİ	Late Roman					1	Huma n
1987	1	20	İlter UZEL, Berna ALPAGUT, Serhat KOFOGLU	Arslantepe (Malatya) Geç Roma Dönemi İskeletlerinde Diş Çürüğü Aşınmaları ve Periodantal Hastalıklar	Late Roman					1	Huma n
			Eşref Deniz	KAUNOS 1992 STOA İÇİ KAZI ÇALIŞMALARINDA ÇIKARTILAN KEMİK KALINTILARI ÜZERİNDE ARKEOBİYOLOJİK İNCELEMELER	Hellenistic, Byzantine				1		Animal
			Ünsal Yalçın	MİLET'TE BİLİMSEL ARAŞTIRMALAR	Archaic		1				Huma n, Animal , Plant
1993	3	23	Bea DE CUPERE	FAUNAL REMAINS AT SAGALASSOS: PRELIMINARY RESULTS OF THE ARCHAEOZOOLOGICAL ANALYSIS	Hellenistic, Roman				1	1	Animal
1996	1	11	Ünsal YALÇIN	Milet Bilimsel Araştırmalar 1995	Hellenistic				1		Plant, Huma n
1997	2	11	Marc WAELENS	The Surveyand Archaeometrical Rcsearch at Sagalassos 1996	Archaic, Classical, Hellenistic, Roman		1	1	1	1	Plant, Animal

			Erksin GÜLEÇ, Ayla SEVİM, İsmail ÖZER, Mehmet SAGIR	Klazomenai'de Yaşamış İnsanların Sağlık Sorunları	Archaic		1				Human
1999	1	13	M.ÖZBEK, Y.S.ERDAL	Harekattepe Tümülüsü'nden Çıkarılan Kral	Classical			1			Human
2000	1	10	Marc WAEKENS	The 1998-1999 Survey and Archaeometrical Research at Sagalassos.	Archaic, Classical, Hellenistic, Roman		1	1	1	1	Human, Animal, Plant
2002	1	14	Ö. Dilek ERDAL, Serpil EROGLU, Yılmaz S. ERDAL, Ali BUYUKKARAKAYA	Şaşal/İzmir iskelet Topluluğunun Paleopatolojik Demografik Analizi	Hellenistic, Roman					1	Human
2003	2	15	Mehmet SAGIR, İsmail ÖZER, Zehra SATAR, Erksin GÜLEÇ	Börükçü iskeletlerinin Paleoantropolojik incelenmesi	Archaic, Classical, Hellenistic, Roman		1	1	1	1	Human
			Marc WAEKENS	The 2002 Interdisciplinary and Archaeometrical Research at Sagalassos and in its Territory	Archaic, Classical, Hellenistic, Roman		1	1	1	1	Human, Animal, Plant
2004	3	18	Ayla SEVİM, Işın GÜNAY, Zehra SATAR	Mersin Kız Kalesi İskeletlerinin Paleoantropolojik Açidan İncelenmesi	Roman-Byzantine					1	Human
			Erksin GÜLEÇ, Mehmet SAĞIR, İsmail ÖZER, Zehra SATAR	2003 Yılı Börükçü Kazısı İskeletlerinin Paleoantropolojik İncelenmesi	Archaic, Classical, Hellenistic, Roman		1	1	1	1	Human
			Marc WAEKENS	The 2003 Survey Season at Sagalassos and in its Territory	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1	Human, Animal, Plant
2005	3	20	Erksin GÜLEÇ, İsmail ÖZER, Mehmet SAĞIR, Zehra SATAR	Lagina Kazısı İskeletlerinin Paleoantropolojik İncelenmesi	Classical, Hellenistic, Roman			1	1	1	Human
			İzzet DUYAR	İnsan İskelet Kalıntılarındaki Boy Uzunluğunun Hesaplanması: Troia İskeletleri Üzerinde Karşılaştırmalı Bir Araştırma	Roman, Byzantine					1	Human

			Marc WAELENS	Archaeometrical and Interdisciplinary Research at Sagalassos in 2004	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1	Plant, Animal
2006	1	13	Marc WAELENS	Archaeometrical and Interdisciplinary Research at Sagalassos in 2004	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1	Plant, Animal
2007	2	19	Özge YILDIZ, Yılmaz Selim ERDAL	Antandros Antik Kentinde Ölü Yakma Geleneği	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1	Human
			Ayhan YİĞİT, Pınar GÖZLÜK KIRMIZIOĞLU, Alper Yener YAVUZ	Nif (Olympos) Dağ Kazısı	Classical, Hellenistic			1	1		Human
2008	3	25	Erksin GÜLEÇ, Zehra SATAR, Mehmet SAĞIR, İsmail ÖZER	Kendirci Mevkii Kurtarma Kazısı İskeletlerinin Paleoantropolojik Analizi	Hellenistic				1		Human
			Ali Metin BÜYÜKKARAKAYA, Yılmaz Selim ERDAL, Metin ÖZBEK	Tepecik/Çiftlik İnsanlarının Antropolojik Açısından Değerlendirilmesi	Roman, Byzantine					1	Human
			Pınar GÖZLÜK KIRMIZIOĞLU, Füsün YAŞAR, Ayhan YİĞİT, Ayla Sevim EROL	Kyzikos İskeletlerinin Dental Analizi .	Roman, Byzantine					1	Human
2009	5	34	Mehmet SAĞIR, Zehra SATAR, İsmail ÖZER, Erksin GÜLEÇ	Gümüşlük- Milas İskeletlerinin Ağız ve Diş Sağlığı	Classical, Hellenistic			1	1		Human
			Vedat ONAR	Amasya Oluz Höyük Kazısı 2008 Yılı Arkeozoolojik Sonuçları	Classical, Hellenistic			1	1		Animal
			Seda KARAÖZ ARIHAN, Asuman ÇIRAK, Ahmet Cem ERKMAN	Datça/Burgaz İskeletlerinin Paleoantropolojik Analizi	Archaic, Roman, Ottoman		1			1	Human
			Işın GÜNAY, Zehra SATAR, Nevin ŞİMŞEK	Laodikeia İskeletlerinin Osteolojik Analizi	Hellenistic, Roman, Byzantine				1	1	Human
			Özge YILDIZ	Antandros İnsan İskelet Kalıntılarından Hareketle Yanmış	Archaic		1				Human

				Kemiklerin Önemi Üzerine Bir Değerlendirme							n
2010	1	28	G. Verstraeten, V. De Laet, B. Duser, K. D’Haen P. Degryse, B. Neyt, Ph. Muchez, K. Dirx, D. Kaniewski, B. De Cupere, W. Van Neer, S. Thys, M. Udrescu, E. Marinova, D. Devos, J. Baeten, M Corremans, D. Wielgosz-Rondolino, J. Bakker and M. Waelkens.	The 2008 And 2009 Archaeometric Research At Sagalassos	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1	Plant, Animal
			Özlem SURUL, A.Cem ERKMAN, Metin TÜRKÜZÜN Yarenkür ALKAN, Seçil SAĞIR, Özcan ŞİMŞEK	Çiledir Höyük ve Tokul Köyü Şapel Kazısı İskeletlerinin Paleoantropolojik Açidan Değerlendirilmesi	Roman					1	Huma n
			M. WAELEKENS, B. MUŠIČ, M CORREMANS, P. DEGRYSE, V. De LAET, J. BAKKER, B. DUSAR, K. D’HAEN, B. NOTEBAERT, G. VERSTRAETEN , E. MARINOVA W. VAN NEER, Q. GOFFETTE, B. DE CUPERE, J. BAETEN and D. DEVOS	The 2010 Archaeometric Research At Sagalassos	Hellenistic, Roman, Byzantine				1	1	Huma n
			Evangelia IOANNIDOU – PİŞKİN, Derya BAYKARA	Zooarchaeological Studies at Burgaz: A Preliminary Report	Archaic, Classical, Hellenistic		1	1	1		Animal
			Evangelia IOANNIDOU–PİŞKİN	An Iron Age Animal Bone Assemblage From Maşat Höyük	Archaic, Classical, Hellenistic		1	1	1		Animal
			Mehmet SAĞIR, İsmail ÖZER, Zehra SATAR, Erksin SAVAŞ GÜLEÇ	Stratonikeia İskeletlerinin Paleoantropolojik Analizi	Hellenistic, Roman				1	1	Huma n
			Alper Yener YAVUZ, Serpil ÖZDEMİR, Kaan ÜRKER, Ayla SEVİM EROL	Parion İskeletlerinin Antropolojik Analizi	Archaic		1				Huma n
			M. WAELEKENS, B. MUSIC, K. DIRIX, Ph. MUCHEZ, P. DEGRYSE, E. MARINOVA, B. DE CUPERE, W. VAN NEER, Q. GOFFETTE, J.	The 2011 Archaeometric Research at Sagalassos	Archaic, Classical, Hellenistic, Roman,		1	1	1	1	Huma n, Animal , Plant

			THEELEN		Byzantine							
			Feryal ASLAN - Halil ÇAKAN - K. Serdar GİRĞİNER	Tatarlı Höyük (Ceyhan/Adana) Kazısı Hellenistik Dönem Tabakalarına Ait Arkeobotaniksel Bulgular	Hellenistic							Plant
2013	2	24	Marc WAELENS - Branko MUŠIČ - Patrick DEGRYSE - Katrijn DIRIX - Kim EEKELERS - Annelore BLOMME - Elena MARINOVA - Beatrice De CUPERE - Katrien van der VIJVER - Jeroen POBLOME	Archaeometrical Research at Sagalassos in 2012	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1		Human, Animal, Plant
			Ayşegül ŞARBAK, Asuman ÇIRAK, Mustafa Tolga ÇIRAK	Kerti (Derbe) Höyük 2013 Kazılarında Elde Edilen İnsan İskelet Kalıntılarının Paleoantropolojik Analizi	Bronze, Hellenistic, Roman, Byzantine				1	1		Human
2014	2	19	Marc WAELENS, Kim EEKELERS, Becki SCOTT, Patrick DEGRYSE, Elena MARINOVA, Beatrice De CUPERE, Sofie Thys, Katrien Van De VIJVER, Fran STROOBANTS, Johan Van HEESCH, Jeroen POBLOME, Julian RICHARD	Archaeometrical Research At Sagalassos in 2013	Archaic, Classical, Hellenistic, Roman, Byzantine		1	1	1	1		Human
			Canan ÇAKIRLAR, Rianne BREIDER, Yaşar ERSOY, Elif KOPARAL	Klazomenai'de Zooarkeoloji Çalışmaları (2013-2014)	Bronze, Archaic, Roman, Byzantine		1				1	Animal
			A. Bahar MERGEN	2013-2014 Kazı Sezonlarında Su Terazisi Nekropolünden Çıkarılan İskeletlerin Paleoantropolojik Değerlendirmesi.	Archaic, Classical		1	1				Human
			Berna ALPAGUT, Nihat ERDOĞAN	Mardin - Dara Geç Roma Dönemi İskelet Toplumunun Demografik Analizi	Roman						1	Human
2015	4	23	Ayşegül ŞARBAK, Berna ALPAGUT, Mustafa Tolga ÇIRAK	Dara Antik Kenti Toplumunda Diş Varyasyonları	Roman, Byzantine, Ottoman						1	Human
2016	1	18	Salih KAVAK, Halil ÇAKAN, K. Serdar GİRĞİNER	Tatarlı Höyük Arkeobotanik Çalışmalarında Elde Edilen Büyülü Bitki: Mandragora (Ğış Nam.Tar)	Hellenistic				1			Plant
2017	4	56	Ahmet İhsan AYTEK, Ayla SEVİM EROL	GEOMETRIC MOPHOMETRIC SEX DETERMINATION FROM SKULL IN ANCIENT ANATOLIAN POPULATIONS	Chalcolithic, Bronze,				1	1		Human

					Hellenistic, Roman, Byzantine							
			Ayla SEVİM EROL, Çilem SÖNMEZ SÖZER	MİLAS BELENTEPE DOĞU ROMA/BİZANS TOPLUMUNDA HYPOPLASİA OLGUSU	Roman, Byzantine					1		Huma n
			Ayşe ACAR	DARA ANTİK KENT KAZISI ANTROPOLOJİK ANALİZİ	Roman					1		Huma n
			Halil ÇAKAN, Salih KAVAK, K. Serdar GİRGİNER	TATARLI HÖYÜK (CEYHAN/ADANA) ARKEOBOTANİKSEL VERİLER IŞIĞINDA ÜZÜM YETİŞTİRİCİLİĞİNE DAİR KANITLAR	Bronze, Hellenistic				1			Plant
			Atiye Bahar MERGEN	Enez (Ainos) Toplumunda Ağız Sağlığı .	Roman					1		Huma n
			Derya Silibolatlaz BAYKARA, K. Serdar GİRGİNER	Tatarlı Höyük 2015 Yılı Zooarkeolojik Çalışmaları	Bronze, Hellenistic				1			Animal
2018	3	38	Salih KAVAK, Halil ÇAKAN, K. Serdar GİRGİNER	Tatarlı Höyük (Ceyhan/Adana) 2017 Kazı Sezonu Arkeobotanik Sonuçları ve Değerlendirilmesi	Bronze, Iron, Hellenistic				1			Plant
			Çilem SÖNMEZ SÖZER, Ayla SEVİM EROL, Kaan ÜRKER, Alper Yener YAVUZ, Olcay AÇAR	Milas Uzunyuva İnsanlarında Diş ve Çene Sağlığı	Roman, Byzantine					1		Huma n
			Derya Silibolatlaz-BAYKARA, Belgin ASLAN	Oylum Höyük Kazısı Zooarkeolojik Çalışmaları	Iron Age, Archaic, Classical	1	1	1				Animal
2019	3	48	Seda Karaöz ARIHAN	Elaiussa Sebaste İskeletlerinin Paleoantropolojik Analiz	Hellenistic, Roman, Byzantine				1	1		Huma n
			İsmail ÖZER, Mehmet SAĞIR, Serkan ŞAHİN	MUĞLA BÖRÜKÇÜ İSKELETLERİNİN PALEOANTROPOLOJİK ANALİZİ	Archaic, Classical, Hellenistic, Roman		1	1	1	1		Huma n
2021	2	7	Salih KAVAK, Halil ÇAKAN, Rana Azeez Khalid AL-BAYATI, K. Serdar GİRGİNER	TATARLI HÖYÜK (CEYHAN/ADANA) 2017-2018 YILLARI ARKEOBOTANİK SONUÇLARI	Hellenistic				1			Plant
2022	2	25	Ceylan Demirhan DURAK, Başak Koca ÖZER, İsmail ÖZER	MUĞLA, BÖRÜKÇÜ POPULASYONU GEÇ GEOMETRİK-ROMA DÖNEMİ BEBEK VE ÇOCUK İSKELETLERİNİN OKSOLOJİK AÇIDAN ANALİZİ	Archaic, Classical, Hellenistic, Roman		1	1	1	1		Huma n

			İzzet DUYAR, Derya ATAMTÜRK, Ayşegül ŞAHİN, Sadet BIÇAK	PANAZTEPE (MENEMEN, İZMİR) İSKELETLERİ: DEMOGRAFİK VE PALEOPATOLOJİK DEĞERLENDİRME	Bronze, Roman						1	Human
2020	1	23	Hazar Kaba	An Elite Tomb from Soloi: New Evidence for the Funerary Archaeology of Cyprus, Adalya XXIII, 2020, 205-37.	Classical			1				Human
2012	1	15	Okşan BAŞOĞLU	NEVŞEHİR/CAMİHÖYÜK HELLENİSTİK-ROMA DÖNEMİ İNSANLARININ SAĞLIK SORUNLARI	Hellenistic, Roman				1		1	Human
2022	1	17	Aytekin BÜYÜKÖZER, Ertekin M. DOKSANALTI, İbrahim KARAOĞLAN	Knidos'un Doğu Nekropolisinden Bir Mezar: Saranda Tümülüsü ve Buluntuları	Hellenistic				1			Human
2010	1	7	Vedat ONAR	Amasya-Oluz Höyük Kazısı 2008 Dönemi Arkeozoolojik Sonuçları	Archaic, Classical, Hellenistic			1	1	1		Animal
2015	1	4	Hakan YILMAZ, Cesur PEHLEVAN	Van Çatak Erken Demir Çağ İskeletlerinde Diş Çürüğü	Iron Age	1						Human
1999	1	10	Naomi Miller	Geçmiş Dönemlerin Doğal Çevre Ortamı ve Arazi Kullanım Düzenlerinin Yorumlanması: Arkeolojik İçerik Açısından Tohumlar ve Kömür	Bronze, Iron, Archaic, Classical, Hellenistic, Roman, Byzantine	1	1	1	1	1	1	Plant
2011	2	26	Boyraz D., Baskaya H. S., AKŞİT İ., Arocena J., POLAT S., DİNGİL M., Sahin M., Sahin D., Kaynak G., Akay S. K., Yilmaz O., Akca E., Bicici M., Kapur S.,	Preliminary Submicroscopy of A Vertebral Bone Fragment From A Bitinian Tomb of 2nd Century Bc in Bursa, Western Turkey	Roman						1	Human
			Serpil Eroğlu	COMPARISON OF CRANIAL METRIC AND NON-METRIC TRAITS IN THE DETERMINING OF BIOLOGICAL DISTANCE: AN EXAMPLE OF ANATOLIA	Bronze, Hellenistic, Roman, Byzantine, Ottoman					1	1	Human
2020	1	23	Serhat FOÇA	KYME (AIOLIS) BATI LİMAN NEKROPOLİSİ'NDEN KLASİK VE HELLENİSTİK DÖNEM MEZARLAR	Classical, Hellenistic			1	1			Human

Appendix 2

Evrak Kayıt Tarihi: 05.06.2023

Protokol No: 534801

Tarih: 22.06.2023



ANADOLU ÜNİVERSİTESİ
SOSYAL VE BEŞERÎ BİLİMLER BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU
KARAR BELGESİ

ÇALIŞMANIN TÜRÜ:	Yüksek Lisans Tez Çalışması
KONU:	Sosyal Bilimler
BAŞLIK:	Türkiye’de Klasik Arkeoloji ve Biyoarkeoloji Arasındaki Multidisipliner İş Birliğinin İncelenmesi: Teorik ve Metodolojik Bir Tartışma
PROJE/TEZ YÜRÜTÜCÜSÜ:	Prof. Dr. Handan ÜSTÜNDAĞ
TEZ YAZARI:	Donald KALE
ALT KOMİSYON GÖRÜŞÜ:	-
KARAR:	Olumlu

Appendix 3

ARAŞTIRMA GÖNÜLLÜ KATILIM FORMU

Bu çalışma, 'Türkiye'de klasik arkeoloji ve biyoarkeoloji arasındaki multidisipliner iş birliğinin incelenmesi: Teorik ve metodolojik bir tartışma' başlıklı bir araştırma çalışması olup Türkiye'de klasik arkeoloji ve biyoarkeoloji arasındaki iş birliğinin sorunlarını tartışmak amacını taşımaktadır. Çalışma, Donald Kale'nin yürütmekte ve yüksek lisans tezinin bir parçası olarak, klasik arkeoloji ile biyoarkeoloji arasındaki iş birliğine odaklanacak ve bu iş birliğinin ileride nasıl geliştirilebileceğine ışık tutacaktır.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, anket ve görüşme yapılarak sizden veriler toplanacaktır.
- İsminizi yazmak ya da kimliğinizi açığa çıkaracak bir bilgi vermek zorunda değilsiniz/araştırmada katılımcıların isimleri gizli tutulacaktır.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- İstemeniz halinde sizden toplanan verileri inceleme hakkınız bulunmaktadır.
- Sizden toplanan veriler bilgisayar ortamında korunacak, bir harici diskte yedeklenecek ve araştırma bitiminde tez çalışmasını yapan öğrenci tarafından bilgisayarda bir dosyada arşivlenecektir.
- Veri toplama sürecinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz çalışmadan istediğiniz zamanda ayrılabilirsiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacak ve imha edilecektir.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Donald Kale'ya yöneltebilirsiniz.

Araştırmacı Adı: Donald Kale

Adres: Klasik Arkeoloji, Etnik Bilgi, Sosyal Bilimler Enstitüsü, Anadolu Üniversitesi, 26170 Eskişehir, Türkiye

Cep Tel: 0532 123 45 67 :

Bu çalışmaya tamamen kendi rızamla, istediğim takdirde çalışmadan ayrılabileceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

Appendix 4

ANKET FORMU

Bu anket çalışması **Donald Kale** tarafından "**Türkiye'de klasik arkeoloji ve biyoarkeoloji arasındaki multidisipliner iş birliğinin incelenmesi: Teorik ve metodolojik bir tartışma**" başlıklı yüksek lisans tezi kapsamında oluşturulmuştur. Anadolu Üniversitesi Klasik Arkeoloji Yüksek Lisans Programı'nda öğrenim gören Kale'nin tezi **Prof. Dr. Handan Üstündağ** danışmanlığında yürütülmektedir.

Bu anket, Türkiye'de klasik arkeoloji ve biyoarkeoloji arasındaki iş birliğine ilişkin görüşleri ve deneyimleri anlamak amacıyla klasik arkeoloji alanındaki araştırmacılara yönelik tasarlanmıştır.

Kişisel Bilgiler

1. Ad – Soyad: _____

2. Yaşınız: _____

3. Uyruğunuz: _____

4. Akademik ünvanınızı seçiniz:

- ☐ Profesör (Prof. Dr.)
☐ Doçent Doktor (Doç. Dr.)
☐ Doktor Öğretim Üyesi (Dr. Öğr. Üyesi)
☐ Öğretim Görevlisi (Öğr. Gör.)
☐ Araştırma Görevlisi (Arş. Gör.)

5. Eğitim durumunuzu seçiniz:

- ☐ Doktora Mezunu
☐ Yüksek Lisans Mezunu
☐ Lisans Mezunu

6. Lisans, yüksek lisans, doktora eğitimi aldığınız üniversiteleri sırayla yazınız:

Lisans: _____

Yüksek Lisans: _____

Doktora: _____

7. Üniversitede ders verdiniz mi? Verdiyseniz, kaç yıl ders verdiğinizizi lütfen yazınız:

Vermediyseniz lütfen 0 yazınız:

8. Sizce Türkiye'deki klasik arkeologlar arkeoloji alanındaki teorik-metodolojik yenilikleri ne kadar takip ediyorlar?

- ☐ Hiç ☐ Biraz ☐ Çok ☐ Fikrim yok

Eğitim ve Araştırma

9. Bir klasik arkeolog olarak aşağıdaki tanımlardan hangisine daha yakın hissediyorsunuz?

- ☐ Klasik arkeoloji, arkeolojinin bir alt dalıdır; bütün arkeolojik yöntemlerden faydalanır.
- ☐ Klasik arkeoloji, arkeolojinin diğer dallarından bağımsızdır, antik Yunan ve Roma sanatını ve teknolojisini sınıflandırarak inceler.
- ☐ Klasik arkeoloji, klasik çalışmalar (classics) olarak tanımlanır; yazılı kaynakları ve materyal kültür kalıntıları kullanarak Antik Çağ'ı araştırır.

10. Çalışmalarınız en çok hangi amaca yöneliktir?

- ☐ Kültürlerin oluşumunu ve etkileşimini anlamak için materyal, stil ve yöneme göre sınıflandırmalar yapmak.
- ☐ Çevre - insan ilişkisini anlamak için çevreye dair veri toplayarak istatistik yapmak.
- ☐ Sosyo-kültürel yapının birey üzerindeki öznel etkisini anlamak için sembolleri yorumlamak.

11. Aşağıdaki yöntemleri ne sıklıkta kullanıyorsunuz?

	Hiç	Bazen	Sıklıkla	Fikrim yok
Verilerden yola çıkarak genel bir sonuca ulaşma				
Genel ilkelerden yola çıkarak tekil durumları değerlendirme				
Yazılı kaynaklara başvurma				
Sınıflandırma ve kataloglama				
Arkeolojideki teorik ve metodolojik yenilikleri takip etme				

12. Çalıştığınız bölümde aşağıdaki konular derslerde ne ölçüde yer almaktadır?

	Hiç	Dersler içerisinde bahsedilmektedir	Seçmeli ders olarak	Zorunlu ders olarak	Fikrim yok
Arkeoloji teorileri (örn. süreçsel, post-süreçsel)					
Biyoarkeoloji					
Biyolojik-fiziki antropoloji					
Zooarkeoloji ve/veya arkeobotani					
Kazı ve araştırma yöntemleri					
Veri analizi ve istatistik yöntemleri					

13. Klasik arkeoloji eğitiminde aşağıdaki konuların ne ölçüde yer almasının gerekliliği hakkında ne düşünüyorsunuz?

	Gereksiz	Gerekli	Kararsızım
Arkeoloji teorileri (örn. süreçsel, post-süreçsel)			
Biyoarkeoloji			
Biyolojik-fiziki antropoloji			
Zooarkeoloji ve/veya arkeobotani			
Kazı ve araştırma yöntemleri			
Veri analizi ve istatistik yöntemler			

Biyoarkeoloji

14. Biyoarkeoloji alanını hiç duydunuz mu?

☐ Evet

☐ Hayır

15. Arkeoloji eğitiminiz sırasında biyoarkeoloji, zooarkeoloji, arkeobotani, antropoloji dersi aldınız mı?

☐ Evet

☐ Hayır

16. Bir fiziki antropolog ile mesleki / kişisel ilişkiniz var mı?

☐ Evet

☐ Hayır

17. Bir zooarkeolog ve/veya arkeobotanikçi ile mesleki / kişisel ilişkiniz var mı?

☐ Evet

☐ Hayır

18. Öğrenciyken veya mezun olduktan sonra katıldığınız klasik arkeoloji kazılarda antropoloji, zooarkeoloji veya arkeobotani uzmanları var mıydı?

☐ Evet

☐ Hayır

☐ Hatırlamıyorum

☐ Hiç kazıya katılmadım

19. Sizce biyoarkeoloji alanını en iyi tanımlayan tanımı seçiniz:

- ☐ Biyoarkeoloji hayvan kemikleri ve bitki kalıntılarını inceleyerek geçmişteki insan-çevre ilişkisini anlamaya çalışan bilim dalıdır.
- ☐ Biyoarkeoloji geçmiş insan topluluklarının yaşam biçimlerini, nüfus yapılarını ve sağlıklarını inceleyen bir alandır.
- ☐ Biyoarkeoloji farklı disiplinleri (arkeoloji, antropoloji, genetik, kimya vb.) bir araya getirerek ortak soruları ele alan bir alandır.

20. Sizce aşağıdakilerden hangileri biyoarkeolojik araştırma alanlarından biridir?

	Evet, biridir	Hayır, değildir	Fikrim yok
İnsan iskeletlerinin antropolojik analizleri			
Hayvan kemiklerinin incelenmesi			
Karbon-14 tarihlendirme			
Bitki kalıntılarının incelenmesi			
Jeolojik analizler			
İzotop ve element analizleri			
Antik DNA analizleri			

21. Herhangi bir kazı yönettiniz mi? Yönetiyor musunuz? (Bilimsel danışmanlık dahil)

☐ Evet

☐ Hayır

Yalnız kazı yöneticilerine yönelik soru

- Yönettiğiniz kazı(lar)da insan, hayvan, bitki kalıntılarıyla ilgili herhangi bir çalışma yapıldı mı?
☐ Evet ☐ Hayır
- Bir önceki cevabınız hayır ise, neden kazınızda biyolojik kalıntılar ile ilgili bir çalışma yapılmadı?
☐ Gerek duymadım
☐ Uzman bulamadım
☐ Maddi imkansızlıklar
☐ Biyolojik kalıntı yoktu
☐ Diğer: _____

22. Sizce Antik Çağ'da sağlık, beslenme, göç, hayvancılık, iklim gibi konuları anlayabilmek için biyoarkeolojik araştırmalar gerekli midir?

- ☐ Gereksiz, yazılı antik kaynaklar yeterince bilgi veriyor.
☐ Gerekli, bilgilerimizi doğrulayabilir / yanlışlayabilirler.
☐ Fikrim yok

23. Sizce antik kaynaklar antik toplumun hangi üyelerinin yaşamını yansıtmaktadır?

- ☐ Bütün toplumu (tüm tabakalar, kent ve köy)
☐ Toplumun bir kısmını (elitler, kentliler)

24. Türkiye'de klasik arkeoloji ve biyoarkeolojinin iş birliğinin geliştirilmesi ve daha fazla ortak proje üretilmesi için sizce neler yapılabilir?

YARI YAPILANDIRILMIŞ GÖRÜŞME SORULARI

SEMI-STRUCTURED INTERVIEW GUIDE

1. Neden arkeolojiyi ve özellikle de klasik arkeolojiyi kariyer olarak seçtiniz? (*Why did you choose archaeology and especially classical archaeology as your career?*)
2. Böyle bir soru vardı, Türkiye'deki klasik arkeologların arkeoloji alanındaki teorik-metodolojik yenilikleri ne kadar takip ediyorlar diye, siz de “biraz” takip ettiklerini belirtmişsiniz. Nedenleri sizce nelerdir? Bunu çalışmalarda ve araştırmalarla örneklendirerek biraz açabilir misiniz? (*A question was asked about how much classical archaeologists in Türkiye follow the theoretical-methodological innovations in the field of archaeology, and you stated that they follow them "a little". What do you think are the reasons? Can you explain this a little bit by exemplifying it with studies and research?*)
3. Sizce, dünyada değişen teorik yaklaşımlar Türkiye’de klasik arkeolojisini ne kadar etkilemişlerdir? Diyelim kültür tarihçilikten sonra pozitivism ile birlikte süreçsel, sonra post süreçler akımlar, Türkiye’de nasıl hissedilmiştir? nasıl etkilemiştir? (*How much do you think the changing theoretical approaches in the world have affected classical archaeology in Turkey? Let's say, cultural-historical, then positivism, then processual, then post-process movements, how has it been felt in Turkey? How has it been affected?*)
4. Sizce klasik arkeologların multidisipliner (biyoarkeoloji) araştırmalara ilişkin yaklaşımı nedir? Tecrübenizde, çalışmalar nasıl yürütülüyor? Nedenlerini açıklayabilir misiniz? Yıllar içerisinde bu yönde bir değişim gözlediniz mi? (*What is the approach of classical archaeologists to multidisciplinary (bioarchaeological) research? In your experience, how are the studies carried out? Can you explain the reasons? Have you observed a change in this direction over the years?*)
5. Sizce örneğin bir zooarkeolog veya arkeobotanikçi bir arkeolog mudur, bir biyolog mudur? Arkeoloji bölümlerinde istihdam edilmeli mi, kadro ayrılmalı mı? Mesela bölüme bir Araş. Gör. kadrosu verildi. Bu kadroya bir zooarkeoloji ve ya arkeobotani çalışmak isteyen bir öğrenciyi alır mısınız? (*In your opinion, is, for example, a zooarchaeologist or archaeobotanist an archaeologist or a biologist? Should they be employed in archaeology departments, should they be allocated staff? For example, a research assistant was given to the department, would you take a student who wants to study zooarchaeology or archaeobotany?*)
6. Bu çalışma çerçevesinde yanıtladığınız ankette Türkiye’de klasik arkeoloji kapsamında biyoarkeolojinin yeterince yer almadığını belirtmişsiniz. Bunun nedenlerinin ne olduğunu düşünüyorsunuz? (*In the questionnaire you answered within the framework of this study, you*

stated that bioarchaeology is not sufficiently included in the scope of classical archaeology in Turkey. What do you think are the reasons for this?)

7. Biyoarkeolojinin Türkiye'deki klasik arkeoloji eğitiminin içerisinde pek bulunmadığını belirtmişsiniz. Bunun sebepleri sizce neler? Açıklar mısınız? *(You stated that bioarchaeology is not included in classical archaeological education in Turkey. What do you think are the reasons for this? Could you explain them?)*
8. Türkiye'de klasik arkeoloji ve biyoarkeolojinin iş birliğinin geliştirilmesi ve daha fazla ortak proje üretilmesi için sizce neler yapılabilir? Önerilerinizi bizimle paylaşır mısınız? *(What do you think can be done to improve the cooperation between classical archaeology and bioarchaeology in Turkey and to produce more joint projects? Could you share your suggestions with us?)*

CURRICULUM VITAE

Name Surname : Donald KALE
Language(s) : Albanian (Native), English (C2), Turkish (C2)

Education:

❖ **Bachelor of Arts**, 2021, Anadolu University, Faculty of Humanities, Archaeology Program, Eskişehir, Türkiye

Publications:

Kale, Donald, Üstündağ, Handan, Özen, Semih, Özgü, Doruk. C. & Kulakoğlu, Fikri, (2024). A First Attempt to Assess Activity Patterns at Kültepe: Studying Entheseal Changes in the Bronze Age Skeletal Sample. In Kültepe at the Crossroads between Disciplines Society, Settlement and Environment from the Fourth to the First Millennium BC, Subartu 51, 135-150. <https://doi.org/10.1484/M.SUBART-EB.5.136345>

Kale, Donald, Üstündağ, Handan, Özen, Semih, & Özgü, Doruk. C. (2023). Testing the guidelines of the New Coimbra Method for recording enthesal changes via interobserver agreement in a Bronze Age skeletal sample from Kültepe-Kanesh, Türkiye. International Journal of Osteoarchaeology, 33(3), 479–488. <https://doi.org/10.1002/oa.3215>

Scientific Activities:

- ❖ Since 2021 – Bioarchaeology researcher in fieldwork and Anthropology Laboratory at *Çatalhöyük Research and Excavation Project*.
- ❖ November 2023 – Currently – Part of 'Paleodietary Analysis of the Gusir Höyük Neolithic Period Population' Project.
- ❖ January 2022 – August 2023 – Part of 'Kültepe-Kaniş Community Analysis of the Biological and Social Structure through a Multidisciplinary Approach' Project.

Scientific Presentations:

- ❖ 27/10/2023 – 8. *Biyolojik Antropoloji Sempozyumu*, Hacettepe University, Ankara, Türkiye.
- ❖ 16/01/2023 – *Poznań Young Researchers Archaeology Conference 2023*, Adam Mickiewicz University, Poznań, Poland.
- ❖ 31/07/2022 – *5th Kültepe International Meeting (KIM)*, Kültepe, Kayseri, Türkiye.
- ❖ 10/06/2022 – *4th International Congress Biomedical Sciences and Methods in Archeology*, Istanbul Museums and Yeni Yüzyıl University, Istanbul, Türkiye.