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Historical Archaeology of the Ottoman Empire

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Introduction

The geographical scope and chronological span of the Ottoman Empire was huge (Fig. 1), making any assessment of its archaeology extremely challenging both because of its empirical complexity and because of the enduring political significance of its legacy. Throughout large parts of the Middle East, the Balkans and North African governments are still dealing with territorial, cultural, and legal issues dating back to the rule of the Ottoman sultans. In some cases such as the Israel/Palestine conflict, disputes arising out of the dissolution of the empire continue to have a worldwide impact.

Before discussing the historiography, current scope and future developments of Ottoman archaeology, it is worth briefly reviewing the accepted chronology and dimensions of the empire. The origins of the Ottoman dynasty date back to the thirteenth-century Anatolia, and Osman (?- c.1324), its founding leader, is first mentioned in written sources from the year 1301. The fledgling Ottoman state was one of a number of small Turkic states which had

established themselves between the Byzantine Empire in Western Anatolia and the Mongol Ilkhanids in the east. During the 1300s the descendants of Osman began to build a state in the vicinity of Iznik in northwestern Anatolia, and the first archaeological evidence of this is a coin minted in the name of Osman's son Orhan (c.1324–1362) and dated to 1326/7 (Finkel 2005: 7). Three important features of the Ottoman state can be detected even at this early stage: one is their relationship with the Byzantines, the second is their Turkic identity, and the third is their Muslim faith. During the 1300s and early 1400s, the Ottomans gradually increased their territory which extended on to both the Anatolian and Balkan sides of present day Turkey thereby encircling the Byzantine capital of Constantinople. In 1453 the Ottomans finally captured Constantinople, effectively ending its role for more than 1,000 years as capital of the Eastern Roman Empire. In the following 500 years, Turkish rule was extended over much of the area of the former Byzantine Empire, and it is probable that the Ottoman rulers were conscious of this as they developed their own imperial vision. At its greatest extent in the sixteenth and seventeenth centuries, the Ottoman Empire extended over most of North Africa (with the exception of Morocco), the Balkans, most of the Black Sea littoral, Anatolia, Greater Syria (Bilad al-Sham), Mesopotamia, Arabia, and parts of Western Iran.

The other key component of Ottoman identity was their Turkic identity. Like the Seljuks the

Ottomans traced their roots back to Turkish tribes in Central Asia, and this remained a consistent feature of their culture expressed through Turkish language and customs. Although this provided the Ottomans with a secure identity, it meant that in many of their territories and particularly in the Arab provinces they were often regarded as foreigners.

The third consistent feature of Ottoman rule was the adherence to Sunni Islam as seen in the fact that Osman had a Muslim name. Although Ottoman Islam was suffused with Sufism and ancient Turkic customs which some found distasteful, it was nevertheless Sunni and enabled the sultans to pose as leaders of the Islamic world. This role as paramount Muslim rulers was expressed both when the empire was at its most powerful when Sultan Selim I (r.1512–1520) assumed the title of caliph and in the nineteenth century when Sultan ‘Abd al-Hamid II (1876–1909) sought to revive his fortunes by styling himself as a leader of Pan-Islamism against the dominant imperial powers of Western Europe.

While the beginnings of the Ottoman Empire are shrouded in mystery, the date of the end of the empire is also unclear with a variety of dates suggested including 1922, the abolition of the Sultanate; 1923, the declaration of the Turkish Republic; 1924, the abolition of the caliphate; or 1927, the year Atatürk made his great speech defining the foundations of the modern Turkish state.

Definition

Based on this rough historical outline, it is clear that the archaeology of the Ottoman Empire lies at the intersection of several branches of mainstream archaeology which include historical archaeology, Islamic archaeology, and conflict archaeology, as well as archaeology of particular regions and countries.

The archaeology of Ottoman remains is often subsumed within Islamic archaeology which in recent decades has expanded to become a significant field within the discipline.

As a field of enquiry, Islamic archaeology certainly encompasses much of the material considered by archaeologists of the Ottoman Empire – this is particularly the case for sites in the Middle East where there is a strong Muslim presence and continuity from earlier periods. However, there are some parts of Ottoman territory such as the Balkans where the Muslims were in a minority and the Islamic perspective may be less helpful. A more significant objection is that the phrase “Islamic archaeology” has several theoretical problems concerning the use of the term Islamic which in recent years has become more contentious (e.g., Is Islamic archaeology an Islamic view of the past? Can a non-Muslim study Islamic archaeology? Can non-Muslims be included within the study of Islamic archaeology?). While the term Islamic archaeology continues to grow and retains a certain currency, because of the large numbers of non-Muslims within the Ottoman Empire and because the empire operated on a worldwide scale Ottoman archaeology perhaps fits better within the remit of historical archaeology.

With its emphasis on the postmedieval world and global interactions, historical archaeology is perhaps the most suitable perspective for viewing the material remains from the Ottoman lands. In particular historical archaeology emphasizes how the Ottoman world was transformed by exchanges with the New World (e.g., tobacco and coffee, see below). Also implicit in the term historical archaeology is that it deals with societies for which there is written evidence and the Ottoman territories were extensively documented even though the full potential of that documentation is only gradually being realized by archaeologists (for a recent example of the integration of texts and archaeology, see Zarinbaf et al. 2005). Ottoman written sources include imperial and local tax registers, imperial directives, local *waqf* (charitable trusts), and court records. In addition there are a wealth of narrative accounts both Ottoman and from European travelers to the region. At this point it is worth mentioning Evliya Çelebi who traveled throughout the Ottoman Empire and wrote detailed descriptions of thousands of places. His work is indispensable to

many archaeologists and is frequently used as a starting point for investigations even though on occasions he is prone to exaggeration. Another figure of major importance is the Ottoman cartographer and navigator Piri Reis (1470–1513) who mapped the Ottoman world and possibly the Americas and hence provides an insight to the Ottoman conception of the world. Historical archaeology also places an emphasis on imperialism and the application of ideologies over large areas. However, there are some limitations to this perspective, the most obvious of which is that the early years of the Ottoman Empire, certainly up to the fall of Constantinople in 1453, are more relevant to the concerns of medieval archaeology with the focus on the decline of the Byzantine Empire and the emergence of medieval principalities. Also on a practical level the archaeology of Ottoman levels at a particular site is often carried out by archaeologists interested in medieval and earlier periods with an emphasis on continuity of community. Within this context Ottoman archaeology can be considered as part of local, national, or regional archaeology. One particularly apt regional classification is Mediterranean archaeology which emphasizes the continuity with the ancient world and the interconnections between various peoples both within and outside the territory of the Ottoman Empire.

Although there are a large number of archaeological projects which in some way include Ottoman material remains as well as a large body of articles discussing archaeological material from the Ottoman period, there are few books which focus exclusively on Ottoman Archaeology. The first attempt at an overview of the subject was Uzi Baram and Lynda Carroll's 1995 book *A Historical Archaeology of the Ottoman Empire*. This comprises a series of articles by different authors dealing with sites and monuments ranging from Anatolia to the Red Sea. In addition, the book includes an introduction and conclusion which together make a case for an "Ottoman archaeology." The other major contribution to Ottoman archaeology is the publication of a British Academy Symposium on Ottoman frontiers edited by Andrew Peacock (2009). Although not specifically devoted to

archaeology, the majority of chapters are based on archaeological fieldwork and research. Together these two books provide an excellent introduction to the scope and interest of Ottoman archaeology though a theoretically informed overview is still awaited. For the present, a number of themes or potential directions of research are suggested followed by an introduction to the regional concerns of Ottoman archaeology.

Key Issues/Current Debates

Obviously the archaeology of the vast area that comprised the Ottoman Empire is likely to encompass many diverse areas of interest. In particular the position of the Ottoman Empire between Europe, Africa, and Asia demonstrates the immense complexity and potential for the exchange of people, ideas, and cultures all of which can be investigated through archaeology. Out of this, three research themes have been selected partly because they represent areas of research already underway and partly because they indicate ways in which the Ottoman Empire has influenced the present.

Coffee and Tobacco

The consumption of coffee and tobacco are one of the defining features of the modern world, and both are intimately connected with the economic and social life of the Ottoman Empire. The origins of coffee within the Ottoman Empire (i.e., highlands of southwest Arabia and the Horn of Africa) mark it as a global commodity first exploited within the Islamic world and later introduced as a crop to a variety of locations including the Americas, Africa, and Southeast Asia. Tobacco on the other hand originated in the New World and was first imported and later cultivated as a crop in the Middle East. The history of both commodities illustrates the extent to which the Ottoman Empire was an integral part of world systems. In archaeological terms both commodities can be identified from excavations and surveys in the form of ceramic coffee cups and clay tobacco pipes and are often used as

a defining feature of Ottoman period assemblages. Beyond their immediate economic significance (pilgrims traveling to Mecca could pay for their travels and make a profit by buying coffee in Mecca and selling it on their return home), both coffee and tobacco had immense social implications such as stimulating political debate and promoting more relaxed ideas about hedonism and pleasure (Grehan 2006: 1353).

Architecture

Architecture is one of defining features of the Ottoman Empire; from mosques, fortresses, and caravanserais, the stamp of the Ottoman regime is unmistakable. For example, one of the most recognizable features of an Ottoman city is the presence of a domed mosque with pencil-like slender minarets. A number of important studies of Middle Eastern cities testify the extent to which the Ottomans used architecture to imprint their vision of the world throughout the empire (e.g., Weber 2009). In art historical terms Ottoman architecture is one of the few non-western traditions to be fully incorporated into the study of historical architecture (Goodwin 1978). Much of the focus in Ottoman architecture has been on Sinan who designed many of the buildings for Sultan Süleyman the Magnificent and his successors in the sixteenth century. While Sinan's genius is well recognized, the work of later architects is now also beginning to be appreciated. As well as the famous Ottoman monuments, humbler buildings such as those lining the Hajj (pilgrimage) routes to Mecca were also of a surprisingly high standard both in terms of construction and design (e.g., Petersen 2012). In contrast to the Ottoman government structures, local buildings were generally built in the local tradition though there could be some influence from the imperial architecture. One of the challenges of Ottoman archaeology is to identify the interplay of local traditions and identity against the background of the Empire (e.g., Carlton & Rushworth 2009).

Landscapes

Because the Ottoman period is relatively recent, there has often been an assumption that the

landscape and environment were much the same as today. However, increasingly archaeological projects have begun to look at the evolution of landscapes during the period (e.g., Given 2000). In Palestine, for example, it is clear that the Ottomans actively promoted settlement in the countryside (Fig. 2), both to increase their revenue base and also to secure the region against nomadic incursions and agricultural degradation. In Greece the Ottomans created agricultural estates (*çiftlik*s) sometimes protected by walls and armed troops to provide a secure food source for the rulers (Zarinbaf et al. 2005). In addition to the newly introduced crops such as tobacco, cotton, and maize, the Ottoman period saw the introduction of the prickly pear cactus (*opuntia*) which was used both as a defensive barrier as well as a means of producing cochineal used as a red dye for clothing. Other characteristic plants of the Ottoman period include tulips and cypress trees, both of which had considerable social and economic significance. For example, the cultivation and sale of tulips was of such importance in the early eighteenth century that the era was known as the Tulip Period (*Lale Devri*), while cypress trees were regarded as symbols of life and were often planted in cemeteries.

International Perspectives

Although there are certain issues and areas of interest to archaeologists which can be traced throughout the empire and over different time periods, there are some distinctively regional patterns and historical perspectives which can be discussed as discrete units. For ease of discussion, the empire can be divided into four large regions which are the (1) Balkans, (2) Anatolia and the Black Sea littoral, (3) the Arab Middle East, and finally (4) Egypt, Cyprus, and North Africa.

In addition to the regions within the empire, it is perhaps worth considering the possibility of investigating Ottoman archaeology beyond the borders. Examples might include the activities of slave traders in Africa (e.g., Lane & Johnson 2009), the presence of the Ottoman navy based in

342 Toulon in France in the sixteenth century, or the
343 Ottoman influence on fortifications and warfare
344 in Southeast Asia.

345 The Balkans

346 The Balkan Peninsula is an extremely mountain-
347 ous area of southeastern Europe which is
348 bounded to the west by the Adriatic Sea to the
349 south by the Ionian and Aegean Seas and to
350 the east by the Black Sea. The northern boundary
351 of the peninsula is marked by the Danube as well
352 as the Sava and Kupa rivers. Linguistically, the
353 area is highly heterogeneous with a number of
354 diverse language types spoken including
355 Slavic, Romance, Hellenic, Albanian, and
356 Turkic. Historically, the Balkans are one of the
357 oldest parts of the Ottoman Empire with Thrace
358 conquered in the mid-fourteenth century. By the
359 end of the same century, both Serbia and Bulgaria
360 were also under Ottoman domination. In 1463,
361 Bosnia and Herzegovina were annexed, and dur-
362 ing the 1500s Hungary and Romania were added
363 to the Ottoman possessions. An indication of the
364 strength of Ottoman control in the region can be
365 seen from the fact that they were able to besiege
366 Vienna as early as 1529. The antiquity of the
367 Turkish presence in the region is reflected in the
368 use of a Turkish name for the peninsula (Turkish
369 *Balkan* = forested mountain chain).

370 The archaeology of the Ottoman Balkans
371 (e.g., Figs. 3, 4) is politically one of the most
372 contentious areas of enquiry with territorial,
373 religious, and ethnic divisions continuing to
374 influence how archaeology is practiced and
375 publicized (e.g., Meskell 1998). Within each of
376 the modern states of the Balkans, there is
377 a different attitude to the Ottoman past and of
378 course its archaeology. This has meant that
379 archaeological projects and publications focusing
380 on the Ottoman era are more common in some of
381 the countries of the region. For example, Hungary
382 which was occupied by the Ottomans for
383 a relatively short period (1541–1699) has
384 a thriving tradition of Ottoman archaeology
385 (e.g., Gerelyes & Kovács 2003). The extent to
386 which the Ottoman past is incorporated into the
387 national heritage can be seen by the Gül Baba
388 monument in Budapest. Gül Baba was

a companion of Süleyman the Magnificent who 389
died during the Ottoman siege of Budapest in 390
1541. The tomb, which was built between 1543 391
and 1548, remained a prominent landmark after 392
the Hapsburg reconquest of the city in 1686. 393
In the nineteenth century, the shrine was restored 394
by the Ottoman government, and the site is now 395
registered as a Hungarian National Monument. 396
The site which is now owned and maintained by 397
the Turkish government is often referred to as the 398
most northern Muslim pilgrimage site. 399

Other Balkan nations have been less eager to 400
investigate and incorporate their Ottoman past 401
into their national heritage. For a long time, the 402
archaeology of the Ottoman period in Greece was 403
regarded with suspicion (e.g., Bintliff 2007: 221). 404
This was not necessarily a reflection of the 405
country's attitude to its Ottoman past but rather 406
an expression of difficult relations with the 407
Turkish Republic. However, recently this 408
approach has begun to change spurred on partly 409
by the work of foreign archaeologists in Greece 410
and partly by generally improving relations with 411
the Turkish Republic. Important studies include 412
the interdisciplinary Boeotia project which com- 413
bines archival source material with field survey to 414
define a pattern of settlement during the period of 415
Ottoman rule (Kiel 1997). There have also been 416
recent studies of Ottoman architecture in Greece, 417
most significantly the volume produced by the 418
Greek Ministry of Culture (Brouskari et al. 419
2009). In Bulgaria there has also been limited 420
interest in the archaeology of the Ottoman period 421
although there have been extensive historical 422
publications dealing with this period. Guinova's 423
2005 publication provides a useful synthesis 424
of recent work on Ottoman archaeology in 425
the country. 426

427 Anatolia and the Black Sea

428 The modern Turkish state is more or less identical
429 with the geographical region of Anatolia
430 (sometimes also referred to as Asia Minor) and
431 represents the heartland of the Ottoman state.
432 Anatolia is bounded to the south by the Mediter-
433 ranean, to the west by the Aegean, and to the
434 north by the Black Sea. The Ottoman capital of
435 Constantinople stands at the northwest corner of

436 Anatolia straddling the narrow opening
437 connecting the Black Sea to the Mediterranean.
438 Historically, the Black Sea region was a border
439 zone between the expanding Russian and
440 Ottoman Empires and for convenience can be
441 placed in the same region as Anatolia.

442 Despite the fact that the Turkish Republic is
443 the direct successor of the Ottoman Empire, the
444 attitude of modern Turkey to its Ottoman past has
445 been ambiguous. Kemal Attaturk, the founder of
446 the modern state, rejected the Ottoman past as
447 “stale and unprofitable” (Finkel 2005: 1). The
448 break with the past was symbolized by the change
449 from the old imperial capital of Constantinople to
450 Ankara located on the central Anatolian plateau.
451 The emphasis within history and archaeology
452 was on Anatolian civilizations and the Central
453 Asian roots of the Turkish people (Özdoğan
454 1998). Although some Ottoman architecture was
455 praised, the whole period was characterized as
456 one of decline and of little relevance to the
457 modern state. Until recently the majority of exca-
458 vations and surveys in Turkey have focused on
459 the prehistoric and pre-Islamic periods, and
460 where the Islamic sites were investigated, the
461 emphasis was on the medieval Seljuk remains
462 rather than on the later Ottoman remains. Indeed,
463 one commentator writing at the end of the 1990s
464 wrote “with justification we can claim that during
465 the last decades more Ottoman archaeology has
466 been destroyed than any of the earlier periods
467 since public opinion still posits that Byzantine
468 and Greco Roman remains are antique whilst
469 Ottoman ones are not” (Özdoğan 1998).
470 However, since the late 1990s, there has been an
471 increasing interest in Ottoman archaeology in
472 Turkey partially reflecting a worldwide tendency
473 of interest in the more recent past and also
474 reflecting political changes in Turkey which
475 have begun to see the Ottoman Empire in
476 a more favorable light.

477 Apart from the coasts of Anatolia and
478 Bulgaria, the Ottoman area of control on the
479 Black Sea falls mostly within the Republic of
480 the Ukraine. The region was first incorporated
481 into the Ottoman realm in 1538 during the reign
482 of Süleyman the Magnificent (r. 1520–1566)
483 though the control of anything beyond the shores

of the Black Sea was largely a matter of alliances 484
rather than direct control. The Ottoman presence 485
in these areas was mostly in the form of fortresses 486
which remained in Ottoman control until the 487
early nineteenth century. For examples of 488
Ottoman archaeology in the Black Sea region, 489
see Kellner-Heinkele et al. (2008). A summary 490
of archaeological work on Ottoman monuments 491
in Ukraine can be found in Bilyayeva and 492
Ersoy (2008). 493

The Arab Middle East 494

The designation Arab Middle East is a term of 495
convenience used to describe the Arab provinces 496
incorporated into the Ottoman Empire during the 497
early sixteenth centuries. This area comprises the 498
modern states of Syria, Iraq, Lebanon, Jordan, 499
Palestine/Israel, and parts of Saudi Arabia and 500
Yemen. This area remained part of the Ottoman 501
Empire for nearly 400 years and had a special 502
distinction in that it contained both the spiritual 503
home of Islam as well as the capital cities of 504
Damascus and Baghdad. Ottoman rule in this 505
region was described in negative terms by 506
European nineteenth-century travelers in the 507
Middle East, and these accounts have informed 508
many Western perceptions of a declining Otto- 509
man Empire. This view was reenforced during 510
the early twentieth century when the Ottomans 511
supported the Germans in the First World War 512
while the British supported an Arab revolt against 513
Turkish rule. Set against this background, it is 514
surprising that in this area the successor states 515
have a more positive view of the Ottoman period, 516
and it is in this area that Ottoman archaeology is 517
most developed. Studies of Ottoman monuments 518
began as early as the 1930s when Jean Sauvaget 519
(1937) published his survey of Ottoman caravan- 520
serais in Syria. In general, however, studies of the 521
Ottoman period only became common from the 522
1980s as techniques improved and recent centu- 523
ries were considered legitimate subjects of 524
archaeological investigation. A summary of his- 525
torical and archaeological work in the area can be 526
found in McQuitty (2001). The archaeology of 527
the Ottoman period in Iraq has been less studied 528
partly because the Ottoman presence in the area 529
was more disrupted (this formed a border zone 530

between the Saffavid and Ottoman Empires) and partly because of disruptions due to almost continuous warfare since the 1980s. However, Simpson's (2011) article based on fieldwork in the North Jazira provides an interesting summary of Ottoman archaeology in northern Iraq.

Within the Arabian Peninsula, Yemen and Saudi Arabia contain significant numbers of Ottoman sites and monuments, yet in both cases, for different reasons, there has been little investigation of the archaeology of the Ottoman period. In Yemen, civil war and social unrest combined have meant that investigations of the Ottoman period have been limited, whereas in Saudi Arabia there has been an ideological reluctance to recognize the Ottoman presence, as indicated by in the destruction of Ottoman monuments in Mecca and Medina.

Yemen was incorporated into the Ottoman Empire in the sixteenth century though by the 1630s Yemeni forces succeeded in ousting the Turks. The Ottomans returned in 1872 and retained control of the Yemeni highlands until they were expelled in 1914. There have been few specific studies of Ottoman period archaeology though Ottoman period sites are mentioned in a large number of archaeological surveys. Ottoman architecture in Yemen has also been investigated as part of its wider historic heritage as well as a distinct architectural period (Farah 2011).

Two areas within Saudi Arabia were incorporated into the Ottoman regime, the Al-Hasa Oasis on the eastern coast and the Hijaz on the Red Sea coast. In addition to Ottoman buildings in Mecca and Medina, the Hijaz contains Ottoman forts along the Hajj routes (Fig. 5) as well as nineteenth-century forts associated with the Ottoman reconquest. The Al-Hasa area contains a number of Ottoman buildings including the mosque of Ibrahim.

Egypt, Cyprus, and North Africa

Egypt was incorporated into the Ottoman Empire in 1517 following the defeat of the former Mamluk rulers. In terms of population Egypt was the largest Arab province within the Ottoman Empire and as such had certain degree of

autonomy which increased in the 1800s to virtual independence. In terms of archaeological research, there has been an emphasis on the pre-Ottoman medieval periods both because they are more distant in time and because they are considered to be more "Egyptian" (i.e., not under foreign domination). Ottoman architecture, on the other hand, has received considerable academic attention particularly in Cairo where new architectural forms were introduced. Outside Cairo there have been a few archaeological projects which have focused on Ottoman period remains: examples include the Japanese project at Al-Tur in the Sinai (Kawatoko 1995), the excavation of Ottoman Quseir (LeQuessne 2007), and the excavation of Qasr Ibrim.

Further south in the territory of modern Sudan, the Ottomans established a presence along the Nile valley as early as the sixteenth century though the whole country was only incorporated into the Egyptian Ottoman Empire in the nineteenth century (a useful summary of Ottoman archaeology in Sudan can be found in El-Zein 2009).

The Ottoman presence in North Africa to the west of Egypt has a different character to the Balkans, Anatolia, and the Arab Middle East, though there may be some similarities to the north coast of the Black Sea. The Ottoman presence was generally limited to the coastal cities with very little influence on the interior. In many ways North Africa served as a series of naval bases which served both official Ottoman naval operations as well as local corsairs who raided throughout the Mediterranean and beyond. Little research has been carried out into the Ottoman archaeology of this area (cf. Heywood 2009), although a few studies show the potential for further work.

In regional terms it is difficult to position Cyprus within the Ottoman Empire. It has strong links to the Balkans through the Greek-speaking population and links to Anatolia and Syria through proximity and trade but are included in this section as representative of the Ottoman presence in the Mediterranean. The continuing cultural complexities of Greek and Turkish Cyprus have had obvious implications for the

626 investigation of the Ottoman archaeology of the
627 island; however, there have been some interest-
628 ing studies which reflect this complexity
629 (e.g., Given 2000).

630 Future Directions

631 It can be seen that archaeology of the Ottoman
632 period already encompasses a vast area and many
633 different forms of human settlement and interac-
634 tion. Much remains to be done in integrating
635 textual research with archaeology and also with
636 environmental studies. Several areas with poten-
637 tial for further exploration include the archaeol-
638 ogy of slavery within the Ottoman Empire
639 (e.g., Lane & Johnson 2009); the visibility and
640 interactions between various ethnic, religious,
641 and social groups; long distance trade in particu-
642 lar connections with the Indian Ocean and the
643 Atlantic; and the role of archaeology in develop-
644 ing an international heritage.

645 Cross-References

- 646 ► Clay Pipes in Historical Archaeology
- 647 ► Cyprus, Archaeology of
- 648 ► Domestic Activity in Islamic Archaeology
- 649 ► Egypt, Islamic Archaeology in
- 650 ► Fortifications, Historical Archaeology of
- 651 ► Global Commodity Flows in Historical
652 Archaeology
- 653 ► Greater Syria, Islamic Archaeology in
- 654 ► Greece and the Balkans, Medieval
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- 658 ► Iraq, Islamic Archaeology in
- 659 ► Islamic Archaeology (What is Islamic
660 Archaeology?)
- 661 ► Macedonian Archaeological Heritage and the
662 Dispute with Greece
- 663 ► North Africa, Historical Archaeology of
- 664 ► Rural Life in Islamic Archaeology
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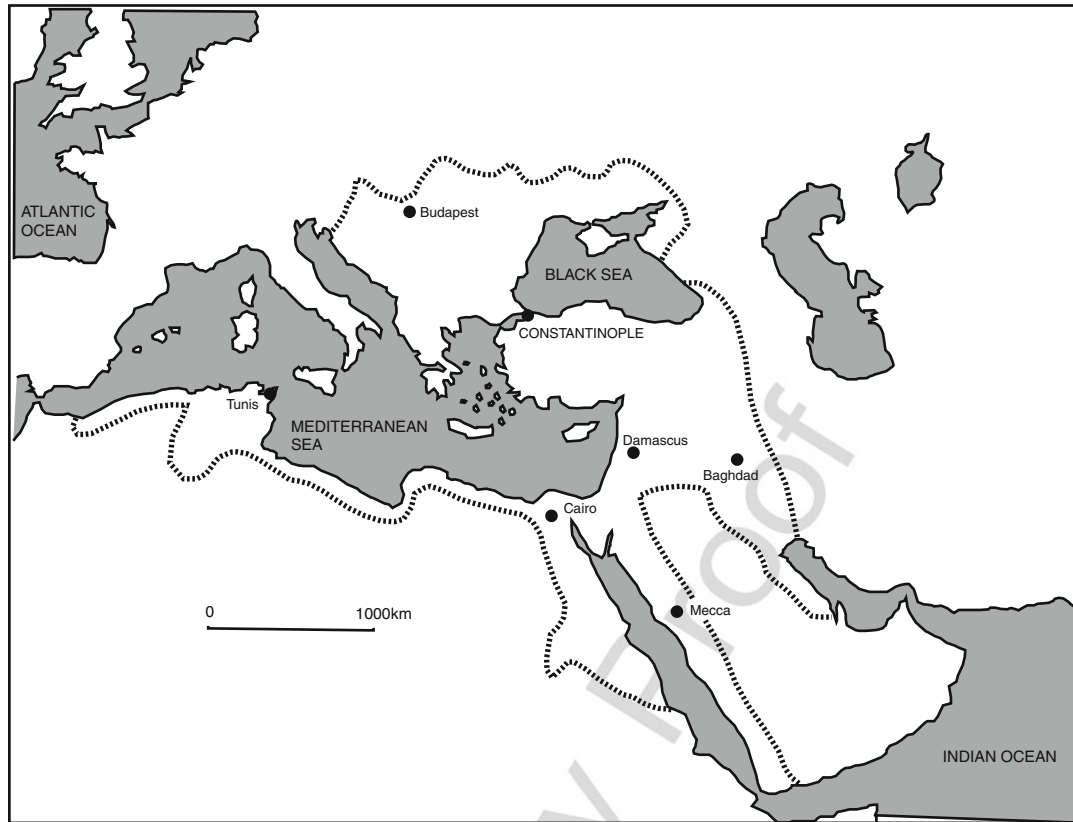
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Historical Archaeology of the Ottoman Empire, Fig. 1 Map showing geographical extent of the Ottoman Empire during the sixteenth and seventeenth centuries (A. Petersen)

Historical Archaeology of the Ottoman Empire, Fig. 2 Eighteenth century Ottoman merchant's house at Ramla in Palestine/Israel (Photo: Author)



**Historical Archaeology
of the Ottoman Empire,
Fig. 3** Sixteenth century
Ottoman bridge in Mostar,
Bosnia-Herzegovina.
Destroyed 1993 rebuilt
2004 (Photo: Anthony Grey
22.9.11)



**Historical Archaeology
of the Ottoman Empire,
Fig. 4** Palace of Ahmed
Kuri Pasha (late eighteenth
century), Ottoman
governor of Berat, Albania
(Photo: Anthony Grey
31.5.12)



**Historical Archaeology
of the Ottoman Empire,**
Fig. 5 Ottoman Hajj fort at
Mudawwara on the border
of Jordan and Saudi Arabia
(Photo: Author)



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