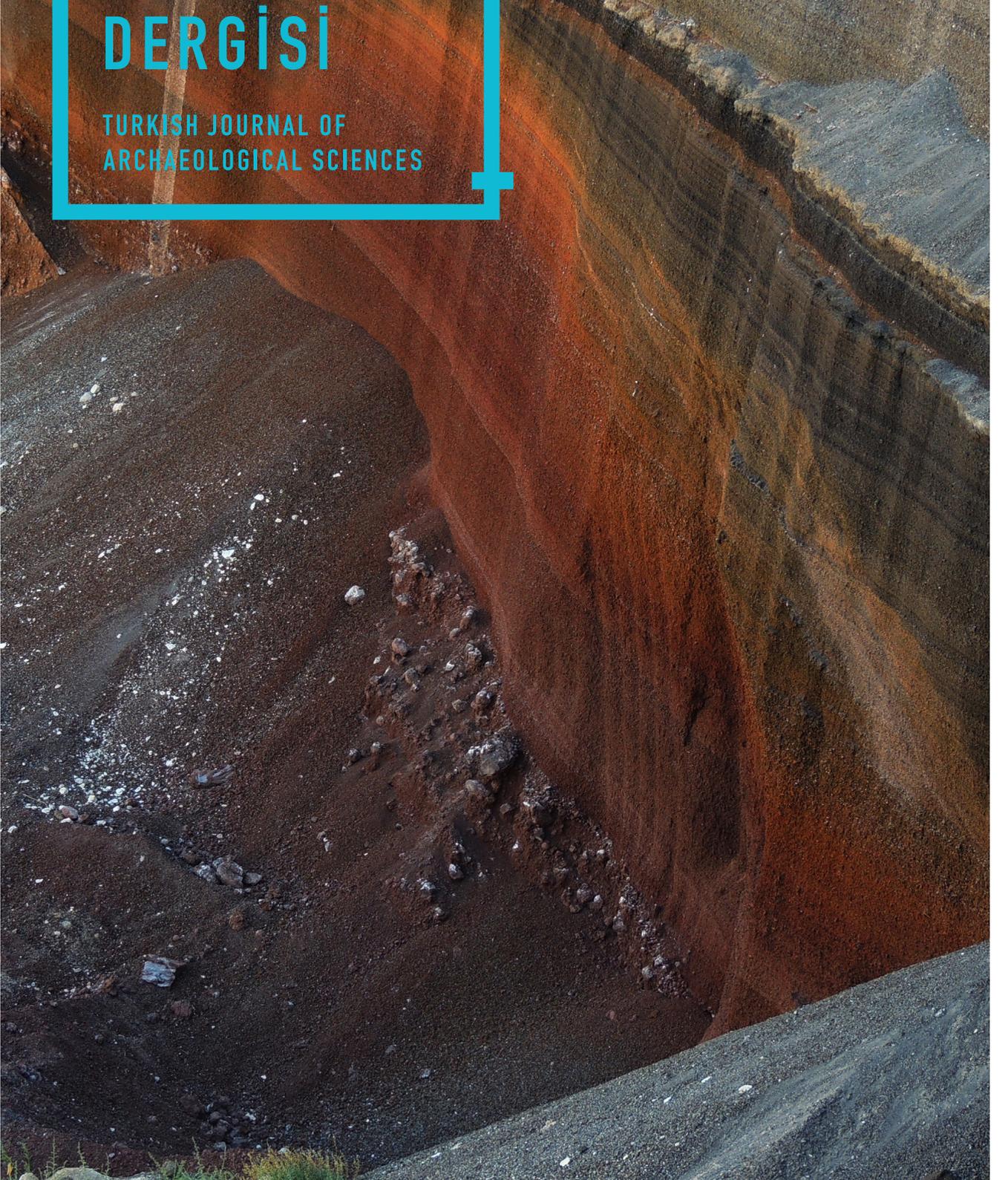


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Editörlerden

Dünyaya açılmamızı sağlayacak Arkeoloji Bilimleri Dergisi'nin ilk sayısı ile hepinize merhaba diyoruz.

Arkeoloji bir süredir geçmişin yorumlanmasında teknoloji ve doğa bilimleri ile yoğun iş birliği içinde yeni bir anlayışa evrilmekte. Üniversiteler, ilgili kurum ve enstitülerde her yeni gün açılmakta olan "Arkeoloji Bilimleri" bölümleri ve programları, geleneksel anlayışı yavaş yavaş terk ederek değişen yeni bilim iklimine adapte olmaya çalışmaktalar. Arkeoloji disiplininin geçmişi, geçmişte yaşayan insanların yaşam biçimlerini bütüncül bir şekilde anlamaya, hızla gelişen ve yaygınlaşan teknolojilerle her geçen on yılda daha fazla yaklaşıyor. Arkeolojik araştırmalar, sorgulama ve değerlendirme biçimleri, bu yeni bilim üretme biçimine dönüşüyor. Derginin editörleri olarak bizler, bu süreçte, bu dönüşüme katkı sağlayacak bir mecra oluşturmanın önemli olduğu kanısındayız.

Amacımız arkeoloji içindeki arkeobotanik, arkeozooloji, alet ve bina teknolojileri, tarihlendirme, mikromorfoloji, biyoarkeoloji, jeokimyasal ve spektroskopik analizler, coğrafi bilgi sistemleri, iklim ve çevre modellemeleri gibi farklı uzmanlık alanlarının çeşitlenerek yaygınlaşmasına katkı sağlamak ve arkeolojide bilimsel yöntem ve analizlerin geliştirilmesi ve uygulanması üzerine çalışan bilim insanlarını bir araya getirmek. Elbette yeni ve özgün metodolojik ve kuramsal yaklaşımlar üzerine yapılan araştırmalara da yer vereceğiz. Destek, katkı ve ilginizi derginin seyri ve gelişimi adına çok önemli görüyoruz.

Güneş Duru & Mihriban Özbaşaran



Note from the editors

We would like to take this opportunity to introduce ourselves to the world, and say ‘hello’ to the archaeological media with the very first issue of our new archaeological journal: The Turkish Journal of Archaeological Sciences.

For the past couple of decades archaeology has been evolving in close cooperation with new technologies and the advances in the natural sciences towards new understandings and interpretations of the past. More and more newly established departments and programs in universities and other relevant institutions focus on “Archaeological Sciences” as they try to adapt to a changing climate, and gradually abandon older traditions. Rapidly developing technological, methodological and analytical advances move us closer to understanding the way of life in past communities in a holistic way. Archaeological research programs, and the many innovative new ways of testing, inquiring and evaluating these all converge into this new way of producing ‘science’. As the founding editors of the TJAS, we think it is important to have a medium that will contribute to this transformation.

Our goal is to contribute to the diversification and dissemination of different areas of expertise such as archaeobotany, archaeozoology, tool and building technologies, dating methods, micromorphology, bioarchaeology, geochemical and spectroscopic analyses, geographical information systems, climate and environmental modeling. We aim to bring scholars working on the development and application of scientific methods and analyses together in these volumes. We also seek to include in these pages recent advances in methodological and theoretical approaches. Your support, contributions and engagement with the archaeological science presented here are crucial to the progress and development of the journal.

Güneş Duru & Mihriban Özbaşaran

Gender in the Analysis of Domestic Space: A Theoretical and Methodological Approach

Selin Gür^a

Abstract

Gender archaeology began to be discussed in the 1970s in Norway and then spread throughout the world due to the influence of feminism. It has been the focus of many studies especially in recent years. Gender studies in archaeology are intended to understand social structures by analyzing how roles change due to gender in material culture. This study describes the development of the theories of gender archaeology, its methodological difficulties, and its influence on the analysis of domestic spaces.

Keywords: gender archaeology, feminist archaeology, theoretical archaeology, gender roles, household archaeology

Özet

Toplumsal cinsiyet arkeolojisi dünyada ilk kez 1970'lerde Norveç'te tartışılmaya başlanmış ve zamanla, feminist akımların da etkisiyle dünyaya yayılmıştır. Özellikle son yıllarda dikkat çeken ve çalışılan bir konudur. Maddesel kültür kalıntıları aracılığıyla rollerin cinsiyetlere göre nasıl değiştiğini analiz ederek toplumların sosyal yapısını anlamayı hedefler. Bu çalışma toplumsal cinsiyet kuramlarının gelişimini ve metodolojik açıdan karşılaştığı zorlukları anlatmanın yanı sıra bu kuramların günümüz arkeolojisine ve hane analizlerine etkilerini de sunacaktır.

Anahtar Kelimeler: toplumsal cinsiyet arkeolojisi, feminist arkeoloji, kuramsal arkeoloji, cinsiyet rolleri, hanehalkı arkeolojisi

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Introduction

The definition of gender has evolved over the years. Initially, socially constructed behaviors and the effects of temporal and spatial factors on human behavior were not adequately considered by archaeologists. This led to the assumption that gender was a constant phenomenon. However, feminist perspectives in archaeology have challenged this view and shown that a more nuanced approach is needed to understand the dynamic relationships between sex, gender, and social identity (Bolger 2013, 4). Feminists have discussed gender inequality, emphasized the social roles of women in the past, and demonstrated that the past has been interpreted from an androcentric perspective. Gender began to be discussed as a social construct with implications that transcend innate biological differences, i.e., sex. This discussion included determinants such as ethnicity, dynamic interaction in societies, social norms, values, and status. With the spread of the notion that gender is shaped by experience, sex and gender began to be evaluated separately, and previously ignored issues such as gender ambiguity, multiple genders, and queer identities began to be discussed (Geller 2009). Together with socio-political influences, the objective of gender archaeology is to develop a better understanding of the social identities of past societies (Bolger 2013, 6).

Until the feminist perspective won its place in archaeology, the need to define gender was ignored because it was believed that the current gender structures of western societies were ubiquitous (Brumfiel 2006). However, gender and its variations are of great importance in the social behaviors of people and societies. In the 1980s, Conkey and Spector said that there were serious methodological and theoretical deficiencies, and a total lack of direct studies of gender in archaeology, and that, when it comes to understanding gender behaviors, dogmatic beliefs were standing in for factual information. Since dogmas cause an unconscious bias, this is a critical problem (Conkey and Spector 1984, 2).

This study will show how gender theories have emerged and developed, present criticisms of gender archaeology today, and discuss gender's effects on the analysis of domestic space.

The Theoretical Development of Gender Archaeology

Aspects of gender in archaeology began to be discussed in the 1970s in Norway (Dommasnes 1992; Sørensen 2000). However, this discussion did not spread to English-speaking countries until the early 1980s due to a lack of translations (Trigger 1989, 458; Wylie 1991). Stereotyped opinions in archaeology must have affected the delay in gender studies, too (Wylie 1992). After the publishing of Gero's article, "Gender Bias in Archaeology: A Cross-Cultural Perspective", and Conkey and Spector's article, "Archaeology and the Study of Gender", gender studies began to gain importance in American archaeology (Gero 1983; Conkey and Spector 1984). Conkey and Spector's article was a significant critique of androcentrism in archaeology, and it constituted

the basis for subsequent feminist archaeological studies (Voss 2000, 182). These approaches to women and their role in societies can be better observed through social movements. The feminist movement aims to abolish the idea of patriarchy (Funari and Camargo 2018, 31). Feminism was promulgated in three waves and their views of feminism differ among themselves. The first wave of the feminist movement began in the early nineteenth century. In the early twentieth century, the goals of feminism were increasingly aligned with those espoused by Wollstonecraft, in her “A Vindication of the Rights of Women”, which was one of the first feminist treatises acknowledged by English-speaking countries (Wollstonecraft 1792; Monroe 1987, 143; Funari and Camargo 2018, 31-32). Wollstonecraft’s treatise argued in favor of egalitarian political rights and economic opportunities (Funari and Camargo 2018, 31). As the feminist movement began to develop, archaeological theories also progressed in tandem with the political situations of their times (Wylie 1992). Spencer-Wood refers to first-wave feminism as “feminist egalitarian liberal theory” (Spencer-Wood 2006, 66). The theory says that the modern world has projected its gender roles onto the entire history of humanity, that women have taken on various public and domestic roles, and that they should have a prominent place in the social sphere (Humm 1990; Spencer-Wood 2006).

Gender archaeology, in its fullest sense, developed on the basis of concerns raised during the second wave of feminism which began in the 1960s in the United States (Rivers 2017). It was inspired by De Beauvoir’s “*Le Deuxième Sexe*” (De Beauvoir 1949; Funari and Camargo 2018, 32). De Beauvoir argued that political and legal equality were insufficient, and that sexism pervaded every aspect of life (Funari and Camargo 2018, 32). The movement claimed that the entirety of social life was male-oriented and that women’s contributions to history were not taken into consideration either (Gilchrist 1999, 2-3). The Marxist-feminist theory also emerged as a sub-group of second-wave feminism¹. It claimed that women’s labor is ignored by the capitalist system and that men are favored by its division of labor (Spencer-Wood 2006, 74). Second-wave feminism broadly coincided with processual archaeology², so while environmental factors gained importance in archaeological research, gender dynamics were still being ignored³.

The third wave of feminism emerged in response to the second wave. The third wave shares parallels with post-processual archaeology which tries to achieve a better understanding of societies by evaluating them in a broader social context together with concepts such as ethnicity, class, and age, while also arguing that gender is too complex to be associated with any social group (Trigger 1989, 459; Gilchrist 1999, 3; Spencer-Wood 2006, 76). The lack of interest in

¹ For further information see also, Nelson 2006.

² See also, Trigger 1989; Wylie 1996.

³ e.g., Binford 2001.

the individual began to receive more criticism with the rise of this theoretical movement and it accentuated the subjectivity of archaeological understandings (Wilkie 2016).

Although feminism has had a great effect on archaeology, gender archaeology should not be confused with feminist archaeology. Gender archaeology examines the representation of different gender roles, while feminist archaeology offers theoretical and political perspectives that are essential for criticizing masculine prejudices in the interpretation of gender roles and data concerning them⁴. Considering that gender roles cannot be explained by biological reductionism and that social roles reflect cultural differences, the feminist critique of archaeological studies examines androcentric gender studies thoroughly (Sørensen 2000). It dedicates its efforts to develop a more tolerant approach to diversity (Conkey and Gero 1997, 429). Spencer-Wood explains “all feminist research is concerned with gender, but not all gender research applies feminist concepts, theories, or methods” (Spencer-Wood 2006, 59). With feminism, archaeologists engage more critically with concepts such as women’s role in and contributions to archaeology (Conkey 2003, 876). Meskell sees the development of gender archaeology as a set of three projects: criticizing androcentrism, rediscovering women and their contributions both in ancient societies and in the history of archaeology, and reconceptualizing the discipline itself (Meskell 1999).

There is still a lack of information about the effects of women in daily life, social life, and domestic life in Near Eastern societies. More detailed studies are needed to comprehend societies’ perspectives on gender and to evaluate the contributions of women. Spector created an analytical scheme called a task-differentiation framework, to systematize observations of gender behaviors and to reevaluate the data from written sources (Spector 1983, 78). She claims that these activities should be discussed as dynamics of gender. Together with cross-cultural studies, Spector’s framework can create a more neutral perspective and yield more reliable information (Conkey and Spector 1984, 24-25). Spector says that task-differentiation by gender has four interrelated aspects: the social, the temporal, the spatial, and the material (Conkey and Spector 1984, 25). This analytical scheme constitutes an ideal research paradigm especially for the Near East due to its applicability to different economic, ecological, and social groups.

Space, Culture and Gender in House and Household Archaeology

House and household archaeology sees houses as individual social units and focuses on them and their households to establish cross-cultural approaches (Hendon 1996, 45)⁵. Until the early

⁴ For further discussion of feminism in archaeology see also, Engelstad 2007.

⁵ Houses are not static entities; they are dynamic formations. It should be taken into consideration that the concept of the house has changed over the centuries to adapt to environmental conditions and climate changes, and houses have evolved to meet the needs of their occupants (Madella et al. 2013, 2). In general, a household comprises a group of persons who occupy a common house as a social unit where they share common activities, which, in effect are economic relationships (Foster 2009, 72).

1980s, studies were not referred to as house and household archaeology, however, the domestic structures of societies and groups were part of a variety of studies⁶. Flannery (1976) collected the theories and approaches mentioned in these studies of the internal and external factors in domestic groups in his edited volume on the Oaxaca Valley (see also, Foster and Parker 2012, 2). He and the contributing authors discussed house structure, specialized and gender-specific activity areas, and they examined economic exchange both at the local and regional scales (Foster and Parker 2012, 2). In 1982, Wilk and Rathje published an article on household archaeology in the journal *American Behavioral Scientist*. In this article, they tried to fill the gap between theories about cultural change and evolution, and practical archaeology. They argued that households and social groups interact directly with economic and ecological processes and therefore they can help in understanding processes of adaptation (Wilk and Rathje 1982). Interest in household archaeology has grown steadily and processual archaeology's interest in cultural differences has increased its appeal (Gero and Conkey 1991). Its main objective has been to find basic indications about human existence connected to daily life (Briz et al. 2012, 23), by focusing on the activities of people and their roles in the place where they lived, thus in a particular social context (Gero and Conkey 1991; Allison 1999).

Post-processual archaeology has made it possible to obtain more detailed information about human activities and human social life, as well as socio-cultural interactions within and between settlements. This led to the development of household archaeology. At the same time, it has also contributed to the research about site formation and the differences in human activities in dissimilar places (Madella et al. 2013, 2).

Tringham (1991) suggested implementing gender in household archaeological studies to obtain a better understanding of gender and status in societies. Since feminist criticism made archaeologists realize that they had transformed women into “faceless blobs” (Tringham 1991, 97), this contributed to significant steps in prehistoric archaeological research and the emergence of gendered spaces in archaeology. The studies started at the microscale, studying households separately, and men, women, and children and the division of labor among them began to be examined (Tringham 1991). Several studies have shown the importance of this approach, including those of Hastorf (1991) and Gilchrist (1993).

Hastorf demonstrated the importance of understanding gendered spaces in her study of the spatial distributions of food to see whether gender roles could be determined by analyzing the use of domestic space. She obtained information about household relationships based on food residues and interpreted the social status of women and men by looking at their dietary

⁶ The studies by Whiting and Ayres (1968), Rapoport (1969) and Clarke (1972) are excellent examples (Foster and Parker 2012).

intakes in order to understand Inka political influence in the Andes. She then compared the results with burials in the Montaro Valley and found that the diets of men and women were similar until the Inka influence appeared and differences in corn consumption became apparent (Hastorf 1991, 133). Women became more involved in the production of corn, and men grew more involved in its consumption. This claim is also supported by ethnohistorical sources, but women only continued these production activities in certain locations. Thus, gender roles must have been realigned after Inka control of the valley ended (Hastorf 1991). This study exemplifies pioneering use of material distribution to understand the relationships between gender, space, and politics.

Gilchrist's work in Medieval nunneries offers another great example of gendered spaces. Gilchrist set out to compare gendered social structures and demonstrated the importance of the relationships between time, class, and identity in archaeology. She showed the inadequacy of research on material culture in nunneries, and she tried to analyze the relationship between gender and space. She determined that material culture emerges as a result of the blending of social norms and cultural influences and is therefore important for understanding gender identity and that space is also a form of material culture. Gilchrist demonstrated that gender identity in Medieval monasteries was depersonalized and that nuns shared a common identity (Gilchrist 1993).

The phenomenon of gendered space has been widely discussed, yet there have also been biased approaches. Males have been often associated with the public sphere and females have been often associated with the private sphere⁷. This is because the stereotypical view of hunter-gatherer societies, sees men as the hunters who bring meat home, and women are seen as the gatherers who look after the house, forage, and raise the children (Moore 1988). Although this is no longer commonly accepted, many studies have been taken this view. Steadman says that this distinction is related to earlier biological distinctions. Since men are thought to be biologically stronger, heavier jobs are associated with men, while women are assigned safer roles such as taking care of the house and children. Therefore, intensive and heavy agricultural work can be given as a job example for men. Moreover, the idea that women provide for the continuity of generations may lead people to assign women to safer areas (Steadman 2016). These kinds of stereotypes make the division of labor more difficult to understand. In past studies, since certain activities and objects were directly related to specific genders and were not called into question or considered to have any other purposes, places were gendered based on these objects. To avoid this and to overcome stereotypes is not easy; however, interpreting the past based

⁷ Nevett (2015) discusses the gendered use of space in Olynthos. Earlier studies had defined some spaces as *andron*, men's quarters. However, finds associated with women were found throughout the site, which led Nevett to think that women also used these spaces at times. This demonstrates the importance of the distribution of finds on the concept of gender.

on today's conditions should no longer be done. These considerations directly affect the way archaeologists interpret the past. The understanding of particular artifacts and objects varies according to culture, too. Feminists argue that these roles should be discussed equally.

In order to differentiate between public and private spaces, the analysis of domestic space is necessary. This requires the determination of variability in dwellings by size, contents, and location (Bruck and Goodman 2012, 154). Specific spaces inside dwellings are assigned for household tasks, which makes it possible to derive information about households such as the interaction of their members, production, consumption, task division, and time management⁸. Hypotheses based mostly on ethnographic sources say that women were responsible for the tasks done inside the house, however, this remains only a theory (Hendon 1996). Bird's work is important for recognizing gender bias and cultural diversity. Bird documented his research in Aboriginal communities in Australia and showed that women were also involved in the production of stone tools (Bird 1993). Other ethnographic studies have shown that there are communities where women also hunt, thus confirming the importance of an objective approach to assessing and interpreting information (Bliege-Bird and Bird 2008). Conkey and Spector make important criticisms of previous studies of this subject. They describe the pestles in a series of burials. Pestles buried with women were interpreted as a part of women's cooking activities. However, pestles excavated from male burials were interpreted as indicating that men were involved in the production of these tools. The possibility of women taking part in the production or the exchange of these materials was overlooked due to masculine prejudices⁹. They described this as a "false notion of objectivity" (Conkey and Spector 1984, 6).

Apart from daily life, Giddens proposes that the human life-cycle and long-term time that transcends generations are also parts of the human comprehension of time and space. However, defining this is difficult because cultural groups may perceive it in other ways, and it may also vary by gender. Men and women may perceive time and space differently due to cultural norms and the differentiation of gender roles. In addition to the division of labor in daily life, gender also affects lifestyles in general (Giddens 1981, 19; Lyons 1992, 21). Since ways of life and the division of labor can change, not just according to culture, but also according to gender, both should be taken into consideration when examining societies.

⁸ For further discussion about household dynamics and activity areas cf. Bourdieu 1977 and Kent 1984.

⁹ Kehoe (2016) mentions a 3,000-year-old cemetery in Wisconsin. Comparing grave sites, various expensive copper finds and a piece of obsidian glass imported from a remote location in Wyoming were found in the graves of women and children, suggesting that the situation is not what most archaeologists thought it was and that ancient societies were more egalitarian (Kehoe 2016, 106-107).

Discussion and Conclusion

Gender initially began to be discussed in feminist treatises, and by the 1970s it was being included in archaeological research. By the 1980s, gender studies spread throughout English-speaking countries. Meanwhile, archaeology was criticized for apparently believing that all people in a society share the same values and that each society distinguishes itself from others by its values, thereby, deeming societies' identity to be innate and constant while ignoring individual identity. This began to change with feminist treatises (Funari and Camargo 2018, 33-34). When the second wave of feminism began, the importance of environmental factors in the interpretation of archaeological data began to be discussed (Binford 2001, 24; Funari 2003, 51). The third wave emphasized the importance of material culture and started to examine it along with factors such as ethnicity, social class, and age, which made identity a variable factor, too (Funari and Camargo 2018, 34). Archaeological research has not only focused on societies in general but also individuals (Kent 1990).

The concept of gender was not approached impartially due to masculine prejudices, especially in early research. Studies of hunter-gatherer societies considered men to have the role of hunters and women were considered gatherers. For this reason, men were associated with public spaces, and women were associated with more sheltered private spaces, and their activities were interpreted accordingly. The cultural identities of the societies were ignored at this stage, and it was thought that every settlement had the same social dynamics. The delayed participation of women in archaeological studies must have been one of the important reasons for this initial lack of objective interpretations (Trigger 1989; Gero and Conkey 1991; Nelson et al. 1994).

It is difficult to understand the domestic spaces where households spend time and work, the distribution of their tasks, and how roles and responsibilities may have differed. However, objective interpretations of material cultural remains in the analysis of space can prevent misdirection. It is thus important to determine research questions that avoid stereotypes. As with Conkey and Spector's burial examples, finds should not be schematized directly as the assigned activity of a particular gender. The cultural differences of societies, beliefs, and rituals should be approached from a broad perspective. A great example of this today is the Mosuo. The Mosuo are a small ethnic group, mostly matriarchal, living near China's border with Tibet, and their household decisions are made by elderly women (Hua 2001). This community, which has adopted an understanding of life that differs from the traditions and norms of the communities that surround them, is one of the best examples of variation in cultural identity.

Providing a case where both gender roles and domestic relations vary with the vicissitudes of time, such as the rise and fall of an empire, Hastorf (1991) sets a significant example for understanding the phenomenon of gendered spaces in the use of domestic space and proves the importance of temporality and spatio-temporal relationships in archaeological research.

Gilchrist's (1993) work on nunneries supports the idea that gendered spaces change over time. Feminist studies have taken the role of women on a wider scope, focusing on how spaces affect our understanding of gender roles. This has challenged the understanding of the public sphere as male and the private sphere as female, which is a stereotypical prejudice, and contributed to raising awareness about how the genders differ and how they are experienced.

Studies carried out over time have enabled the research to draw down from the macro-scale to the micro-scale. Studies of women and their roles in societies have moved to the household basis and a focus on how gender was distributed in domestic spaces. The temporal dimension is also included, and it has been acknowledged that social organization can change and adapt to different circumstances over time. Theories can be inherently gendered by the influence of the people who produce them. The main problem here is that fewer women participate in archaeological studies than men. In 2007, Conkey studied the issue of gendered theories by reviewing four readers of archaeological theory and she found that only 27% of the authors were female (Conkey 2007). This problem seems to persist right up to the present¹⁰. For this reason, theoretical archaeology needs to be thought more inclusively, and women should be encouraged to contribute to its theoretical framework. Only then, will it be easier to approach archaeology from different perspectives, to interpret it in diverse ways, and to avoid the pitfalls of stereotyping. This will increase archaeology's intellectual credibility by making it a more equitable discipline.

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¹⁰ For example, see *Journal of Archaeological Method and Theory* 27 (2020). It includes only a single female lead author out of 12 articles.

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Amaç ve Kapsam

Arkeoloji bir süredir geçmişin yorumlanmasında teknoloji ve doğa bilimleri, mühendislik ve bilgisayar teknolojileri ile yoğun iş birliği içinde yeni bir anlayışa evrilmektedir. Üniversiteler, ilgili kurum ya da enstitülerde yeni açılmakta olan “Arkeoloji Bilimleri” bölümleri ve programları, geleneksel anlayışı terk ederek değişen yeni bilim iklimine adapte olmaya çalışmaktadır. Bilimsel analizlerden elde edilen sonuçların arkeolojik bağlam ile birlikte ele alınması, arkeolojik materyallerin, yerleşmelerin ve çevrenin yorumlanmasında yeni bakış açıları doğurmaktadır.

Türkiye’de de doğa bilimleri ile iş birliği içindeki çalışmaların olduğu kazı ve araştırma projelerinin sayısı her geçen gün artmakta, yeni uzmanlar yetişmektedir. Bu nedenle Arkeoloji Bilimleri Dergisi, Türkiye’de arkeolojinin bu yeni ivmenin bir parçası olmasına ve arkeoloji içindeki arkeobotanik, arkeozooloji, alet teknolojileri, tarihlendirme, mikromorfoloji, biyoarkeoloji, jeokimyasal ve spektroskopik analizler, Coğrafi Bilgi Sistemleri, iklim ve çevre modellemeleri gibi uzmanlık alanlarının çeşitlenerek yaygınlaşmasına katkı sağlamayı amaçlamaktadır. Derginin ana çizgisi arkeolojik yorumlamaya katkı sağlayan yeni anlayışlara, disiplinlerarası yaklaşımlara, yeni metot ve kuram önerilerine, analiz sonuçlarına öncelik vermek olarak planlanmıştır.

Arkeoloji Bilimleri Dergisi uluslararası hakemli bir dergidir. Dergi, Ege Yayınları tarafından çevrimiçi olarak yayınlanmaktadır. Kazı raporlarına, tasnif ve tanıma dayalı çalışmalara, buluntu katalogları ve özgün olmayan derleme yazılarına öncelik verilmeyecektir.



Aims and Scope

Archaeology is being transformed by the integration of innovative methodologies and scientific analyses into archaeological research. With the establishment of new departments, institutes, and programs focusing on “Archaeological Sciences”, archaeology has moved beyond the traditional approaches of the discipline. When placed within their archaeological context, studies can provide novel insights and new interpretive perspectives to the study of archaeological materials, settlements and landscapes.

In Turkey, the number of interdisciplinary excavation and research projects incorporating scientific techniques is on the rise. A growing number of researchers are being trained in a broad range of scientific fields including but not limited to archaeobotany, archaeozoology, tool technologies, dating methods, micromorphology, bioarchaeology, geochemical and spectroscopic analysis, Geographical Information Systems, and climate and environmental modeling. The Turkish Journal of Archaeological Sciences aims to situate Turkish archaeology within this new paradigm and to diversify and disseminate scientific research in archaeology. New methods, analytical techniques and interdisciplinary initiatives that contribute to archaeological interpretations and theoretical perspectives fall within the scope of the journal. The Turkish Journal of Archaeological Sciences is an international peer-reviewed journal. The journal is published online by Ege Yayınları in Turkey. Excavation reports and manuscripts focusing on the description, classification, and cataloging of finds do not fall within the scope of the journal.



Makale Gönderimi ve Yazım Kılavuzu

* *Please see below for English*

Makale Kabul Kriterleri

Makalelerin konu aldığı çalışmalar, Arkeoloji Bilimleri Dergisi'nin amaçları ve kapsamı ile uyumlu olmalıdır (bkz.: Amaç ve Kapsam).

Makaleler Türkçe veya İngilizce olarak yazılmalıdır. Makalelerin yayın diline çevirisi yazar(lar)ın sorumluluğundadır. Eğer yazar(lar) makale dilinde akıcı değilse, metin gönderilmeden önce anadili Türkçe ya da İngilizce olan kişilerce kontrol edilmelidir.

Her makaleye 200 kelimeyi aşmayacak uzunlukta Türkçe ve İngilizce yazılmış özet ve beş anahtar kelime eklenmelidir. Özete referans eklenmemelidir.

Yazarın Türkçesi veya İngilizcesi akıcı değilse, özet ve anahtar kelimelerin Türkçe veya İngilizce çevirisi editör kurulu tarafından üstlenilebilir.

Metin, figürler ve diğer dosyalar wetransfer veya e-posta yoluyla **archaeologicalsciences@gmail.com** adresine gönderilmelidir.

Makale Kontrol Listesi

Lütfen makalenizin aşağıdaki bilgileri içerdiğinden emin olun:

- Yazarlar (yazarların adı-soyadı ve iletişim bilgileri buradaki sırayla makale başlığının hemen altında paylaşılmalıdır)
- Çalışılan kurum (varsa)
- E.mail adresi
- ORCID ID

Makalenin içermesi gerekenler:

- Başlık
- Özet (Türkçe ve İngilizce)
- Anahtar kelimeler
- Metin
- Kaynakça
- Figürler
- Tablolar

Bilimsel Standartlar ve Etik

- Gönderilen yazılar başka bir yerde yayınlanmamış veya yayınlanmak üzere farklı bir yere gönderilmemiş olmalıdır.
- Makaleler özgün ve bilimsel standartlara uygun olmalıdır.

- Makalelerde cinsiyetçi, ırkçı veya kültürel ayırım yapmayan, kapsayıcı bir dil kullanılmalıdır (“insanoğlu” yerine “insan”; “bilim adamı” yerine “bilim insanı” gibi).

Yazım Kuralları

Metin ve Başlıkların Yazımı

- Times New Roman karakterinde yazılan metin 12 punto büyüklüğünde, iki yana yaslı ve tek satır aralıklı yazılmalıdır. Makale word formatında gönderilmelidir.
- Yabancı ve eski dillerdeki kelimeler *italik* olmalıdır.
- Başlık ve alt başlıklar **bold** yazılmalıdır.
- Başlıklar numaralandırılmamalı, italik yapılmamalı, altları çizilmemelidir.
- Başlık ve alt başlıklarda yalnızca her kelimenin ilk harfi büyük olmalıdır.

Referans Yazımı

Ayrıca bkz.: Metin İçi Atıflar ve Kaynakça Yazımı

- Referanslar metin içinde (Yazar yıl, sayfa numarası) şeklinde verilmelidir.
- Referanslar için dipnot ve son not kullanımından kaçınılmalıdır. Bir konuda not düşme amacıyla gerektiği takdirde dipnot tercih edilmelidir.
- Dipnotlar Times New Roman karakterinde, 10 punto büyüklüğünde, iki yana yaslı, tek satır aralıklı yazılmalı ve her sayfa sonuna süreklilik izleyecek şekilde eklenmelidir.

Şekiller ve Tablolar

- Makalenin altına şekiller ve tablolar için bir başlık listesi eklenmelidir. Görsellerde gerektiği takdirde kaynak belirtilmelidir. Her şekil ve tabloya metin içerisinde gönderme yapılmalıdır (Şekil 1 veya Tablo 1).
- Görseller Word dokümanının içerisine yerleştirilmemeli, jpg veya tiff formatında, ayrı olarak gönderilmelidir.
- Görüntü çözünürlüğü basılması istenen boyutta ve 300 dpi'nin üzerinde olmalıdır.
- Görseller Photoshop ve benzeri programlar ile müdahale edilmeden olabildiğince ham haliyle gönderilmelidir.
- Excel'de hazırlanmış tablolar ve grafikler var ise mutlaka bunların PDF ve Excel dokümanları gönderilmelidir.

Tarihlerin ve Sayıların Yazımı

- MÖ ve MS kısaltmalarını harflerin arasına nokta koymadan kullanınız (örn.: M.Ö. yerine MÖ).
- “Bin yıl” ya da “bin yıl” yerine “... binyıl” kullanınız (örn.: MÖ 9. binyıl).
- “Yüzyıl”, “yüz yıl” ya da “yy” yerine “yüzyıl” kullanınız (örn.: MÖ 7. yüzyıl).
- Beş veya daha fazla basamaklı tarihler için sondan sayarak üçlü gruplara ayırmak suretiyle sayı gruplarının arasına nokta koyunuz (örn.: MÖ 10.500)
- Dört veya daha az basamaklı tarihlerde nokta kullanmayınız (örn.: MÖ 8700).
- 0-10 arasındaki sayıları rakamla değil yazıyla yazınız (örn.: “8 kez yenilenmiş taban” yerine “sekiz kez yenilenmiş taban”).

Noktalama ve İşaret Kullanımı

- Ara cümleleri lütfen iki çizgi ile ayırınız (—). Çizgi öncesi ve sonrasında boşluk bırakmayınız.
- Sayfa numaraları, tarih ve yer aralıklarını lütfen tek çizgi (-) ile ayırınız: 1989-2006; İstanbul-Kütahya.

Kısaltmaların Yazımı

- Sık kullanılan bazı kısaltmalar için bkz.:

Yaklaşık:	yak.	Circa:	ca.
Bakınız:	bkz.	Kalibre:	kal.
Örneğin:	örn.	ve diğerleri:	vd.

Özel Fontlar

- Makalede özel bir font kullanıldıysa (Yunanca, Arapça, hiyeroglif vb.) bu font ve orijinal metnin PDF versiyonu da gönderilen dosyalar içerisine eklenmelidir.

Metin İçi Atıflar ve Kaynakça Yazımı

- Her makale, metin içerisinde atıf yapılmış çalışmalardan oluşan ve “Kaynakça” olarak başlıklandırılan bir referans listesi içermelidir. Lütfen metin içerisinde bulunan her referansın kaynakçaya da eklendiğinden emin olun.
- Metin içerisindeki alıntılar doğrudan yapılabilir: ‘...Esin (1995)’in belirtmiş olduğu gibi’ ya da parantez içerisinde verilebilir: ‘analiz sonuçları gösteriyor ki ... (Esin 1995).’
- Aynı parantez içerisindeki referanslar yayın yılına göre sıralanmalı ve “;” ile ayrılmalıdır: ‘... (Dinçol ve Kantman 1969; Esin 1995; Özbal vd. 2004).’
- Aynı yazarın farklı yıllara ait eserlerine yapılan atıflarda yazarın soyadı bir kere kullanılmalı ve eser yılları “,” ile ayrılmalıdır: ‘... (Peterson 2002, 2010).’
- Aynı yazar(lar)ın aynı yıl içerisindeki birden fazla yayınına referans verileceği durumlarda yayın yılının yanına harfler ‘a’, ‘b’, ‘c’ gibi alfabetik olarak koyulmalıdır.
- Tek yazarlı kaynakları, aynı yazar adıyla başlayan çok yazarlı kaynaklardan önce yazınız.
- Aynı yazar adıyla başlayan fakat farklı eş yazarlara sahip kaynakları ikinci yazarın soyadına göre alfabetik sıralayınız.
- Aynı yazara ait birden fazla tek yazarlı kaynak olması durumunda kaynakları yıllara göre sıralayınız.
- Dergi makaleleri için doi bilgisi varsa kaynakçada mutlaka belirtiniz.

Aşağıda, farklı kaynakların metin içerisinde ve kaynakçada nasıl yazılacağına dair örnekler bulabilirsiniz.

Tek yazarlı dergi makaleleri, kitap içi bölümler ve kitaplar

Metin içerisinde:

Yazarın soyadı ve yayın yılı (Esin 1995).

Sayfa sayısı bilgisi verilecekse:

Yazarın soyadı ve yayın yılı, sayfa sayısı (Esin 1995, 140).

Dergi makalesi:

Bickle, P. 2020. Thinking Gender Differently: New Approaches to Identity Difference in the Central European Neolithic. *Cambridge Archaeological Journal* 30(2), 201-218. <https://doi.org/10.1017/S0959774319000453>

Kitap içi bölüm:

Esin, U. 1995. Aşıklı Höyük ve Radyo-Aktif Karbon Ölçümleri. A. Erkanal, H. Erkanal, H. Hüryılmaz, A. T. Ökse (Eds.), *İ. Metin Akyurt - Bahattin Devam Anı Kitabı. Eski Yakın Doğu Kültürleri Üzerine İncelemeler*, İstanbul: Arkeoloji ve Sanat Yayınları, 135-146.

Kitap:

Peterson, J. 2002. *Sexual Revolutions: Gender and Labor at the Dawn of Agriculture*. Walnut Creek, CA: AltaMira Press.

İki yazarlı dergi makaleleri, kitap içi bölümler ve kitaplar

Metin içerisinde:

Her iki yazarın soyadı ve yayın yılı (Dinçol ve Kantman 1969, 56).

Dergi makalesi:

Pearson, J., Meskell, L. 2015. Isotopes and Images: Fleshing out Bodies at Çatalhöyük. *Journal of Archaeological Method and Theory* 22, 461-482. <https://doi.org/10.1007/s10816-013-9184-5>

Kitap içi bölüm:

Özkaya, V., San, O. 2007. Körtik Tepe: Bulgular Işığında Kültürel Doku Üzerine İlk Gözlemler. M. Özdoğan, N. Başgelen (Eds.), *Türkiye'de Neolitik Dönem. Yeni Kazılar, Yeni Bulgular*, İstanbul: Arkeoloji ve Sanat Yayınları, 21-36.

Kitap:

Dinçol, A. M., Kantman, S. 1969. *Analitik Arkeoloji, Denemeler*. Anadolu Araştırmaları III, Özel sayı, İstanbul: Edebiyat Fakültesi Basımevi.

Üç ve daha çok yazarlı dergi makaleleri ve kitap içi bölümler

Metin içerisinde:

İlk yazarın soyadı, "vd." ve yayın yılı (Özbal vd. 2004).

Dergi makalesi:

Özbal, R., Gerritsen, F., Diebold, B., Healey, E., Aydın, N., Loyet, M., Nardulli, F., Reese, D., Ekstrom, H., Sholts, S., Mekel-Bobrov, N., Lahn, B. 2004. Tell Kurdu Excavations 2001. *Anatolica* 30, 37-107.

Kitap içi bölüm:

Pearson, J., Meskell, L., Nakamura, C., Larsen, C. S. 2015. Reconciling the Body: Signifying Flesh, Maturity, and Age at Çatalhöyük. I. Hodder, A. Marciniak (Eds.), *Assembling Çatalhöyük*, Leeds: Maney Publishing, 75-86.

Editörlü kitaplar

Metin içerisinde:

Yazar(lar)ın soyadı ve yayın yılı (Akkermans ve Schwartz 2003).

Akkermans, P. M. M. G., Schwartz, G. M. 2003. (Eds.) *The Archaeology of Syria. From Complex Hunter-Gatherers to Early Urban Societies (c. 16.000-300 BC)*. Cambridge: Cambridge University Press.

Web kaynağı:

Soyad, Ad. Web Sayfasının Başlığı. Web Sitesinin Adı. Yayınlayan kurum (varsa), yayın tarihi. Erişim tarihi. URL.



Submission and Style Guideline

Submission Criteria for Articles

The content of the manuscripts should meet the aims and scope of the Turkish Journal of Archaeological Sciences (cf. Aims and Scope).

Manuscripts may be written in Turkish or English. The translation of articles into English is the responsibility of the author(s). If the author(s) are not fluent in the language in which the article is written, they must ensure that the text is reviewed, ideally by a native speaker, prior to submission.

Each manuscript should include a Turkish and an English abstract of up to 200 words and five keywords in both Turkish and English. Citations should not be included in the abstract.

If the author(s) are not fluent in the language of the manuscript, a translation of the abstract and the keywords may be provided by the editorial board.

Manuscripts, figures, and other files should be sent via wettransfer or e-mail to archaeologicalsciences@gmail.com

Submission Checklist

Each article must contain the following:

- Authors (please provide the name-last name and contact details of each author under the main title of the manuscript)
- Affiliation (where applicable)
- E-mail address
- ORCID ID

The manuscript should contain:

- Title
- Abstract (in English and Turkish)
- Keywords
- Text
- References
- Figures (when applicable)
- Tables (when applicable)

Scientific Standards and Ethics

- Submitted manuscripts should include original research that has not been previously published or submitted for publication elsewhere.
- The manuscripts should meet scientific standards.
- Manuscripts should use inclusive language that is free from bias based on sex, race or ethnicity, etc. (e.g., “he or she” or “his/her/their” instead of “he” or “his”) and avoid terms that imply stereotypes (e.g., “humankind” instead of “mankind”).

Style Guide

Manuscript Formatting

- Manuscripts should be written in Times New Roman 12-point font, justified and single-spaced. Please submit the manuscript as a word document.
- Words in foreign and ancient languages should be *italicized*.
- Titles and subtitles should appear in **bold**.
- Titles and subtitles should not be numbered, italicized, or underlined.
- Only the first letter of each word in titles and subtitles should be capitalized.

References

Cf.: In-Text Citations and References

- In-text citations should appear inside parenthesis (Author year, page number).
- Footnotes and endnotes should not be used for references. Comments should be included in footnotes rather than endnotes.
- The footnotes should be written in Times New Roman 10-point font, justified and single-spaced, and should be continuous at the bottom of each page.

Figures and Tables

- Please provide a caption list for figures and tables following the references. Provide credits where applicable. Each figure and table should be referenced in the text (Figure 1, or Table 1), but please do not include figures in the text document.
- Each figure should be submitted separately as a jpg or tiff file.
- Images should be submitted in the dimensions in which they should appear in the published text and their resolution must be over 300 dpi.
- Please avoid editing the figures in Photoshop or similar programs but send the raw version of the figures if possible.
- Tables and graphs prepared in Excel should be sent as both PDF and Excel documents.

Dates and Numbers

- Please use BCE/CE and please avoid using dots without dots (i.e., BCE instead of BC or B.C.).
- Please use a dot for numbers and dates with 5 or more digits (i.e., 10.500 BCE).
- Please avoid using dots for numbers and dates with 4 or less digits (i.e., 8700 BCE).
- Please spell out whole numbers from 0 to 10 (e.g., “the floor was renewed eight times” instead of “the floor was renewed 8 times”).

Punctuation

- Please prefer em dashes (—) for parenthetical sentences: “Children were buried with various items, the adolescents—individuals between the ages of 12-19—had the most variety in terms of grave goods.”
- Please prefer an en dash (-) between page numbers, years, and places: 1989-2006; İstanbul-Kütahya.

Abbreviations

- Commonly used abbreviations:

Approximately:	approx.	Figure:	Fig.
Confer:	cf.	<i>Id est:</i>	i.e.,
Circa:	ca.	<i>Exempli gratia:</i>	e.g.,
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Last name and publication year (Esin 1995).

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Journal article:

Bickle, P. 2020. Thinking Gender Differently: New Approaches to Identity Difference in the Central European Neolithic. *Cambridge Archaeological Journal* 30(2), 201-218. <https://doi.org/10.1017/S0959774319000453>

Book chapter:

Esin, U. 1995. Aşıklı Höyük ve Radyo-Aktif Karbon Ölçümleri. A. Erkanal, H. Erkanal, H. Hüryılmaz, A. T. Ökse (Eds.), *İ. Metin Akyurt - Bahattin Devam Anı Kitabı. Eski Yakın Doğu Kültürleri Üzerine İncelemeler*, İstanbul: Arkeoloji ve Sanat Yayınları, 135-146.

Book:

Peterson, J. 2002. *Sexual Revolutions: Gender and Labor at the Dawn of Agriculture*. Walnut Creek, CA: AltaMira Press.

Journal articles, book chapters, and books with two authors

In-text:

Last names of both authors and publication year (Dinçol and Kantman 1969, 56).

Journal article:

Pearson, J., Meskell, L. 2015. Isotopes and Images: Fleshing out Bodies at Çatalhöyük. *Journal of Archaeological Method and Theory* 22, 461-482. <https://doi.org/10.1007/s10816-013-9184-5>

Book chapter:

Özkaya, V., San, O. 2007. Körtik Tepe: Bulgular Işığında Kültürel Doku Üzerine İlk Gözlemler. M. Özdoğan, N. Başgelen (Ed.), *Türkiye'de Neolitik Dönem. Yeni Kazılar, Yeni Bulgular*, İstanbul: Arkeoloji ve Sanat Yayınları, 21-36.

Book:

Dinçol, A. M., Kantman, S. 1969. *Analitik Arkeoloji, Denemeler*. Anadolu Araştırmaları III, Özel sayı, İstanbul: Edebiyat Fakültesi Basımevi.

Journal articles and book chapters with three or more authors

In-text:

Last name of the first author followed by “et al.” and the publication year (Özbal et al. 2004).

Journal article:

Özbal, R., Gerritsen, F., Diebold, B., Healey, E., Aydın, N., Loyet, M., Nardulli, F., Reese, D., Ekstrom, H., Sholts, S., Mekel-Bobrov, N., Lahn, B. 2004. Tell Kurdu Excavations 2001. *Anatolica* 30, 37-107.

Book chapter:

Pearson, J., Meskell, L., Nakamura, C., Larsen, C. S. 2015. Reconciling the Body: Signifying Flesh, Maturity, and Age at Çatalhöyük. I. Hodder, A. Marciniak (Eds.), *Assembling Çatalhöyük*, Leeds: Maney Publishing, 75-86.

Edited books

In-text:

Last name(s) of the author(s) and publication year (Akkermans and Schwartz 2003).

Akkermans, P. M. M. G., Schwartz, G. M. 2003. (Eds.) *The Archaeology of Syria. From Complex Hunter-Gatherers to Early Urban Societies (c. 16.000-300 BC)*. Cambridge: Cambridge University Press.

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