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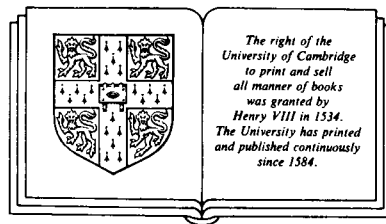
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To my son, Thomas Hasan,
and the memory of my father Thomas Henry

And so we moved over the earth,
sometimes free, sometimes captive,
conquering and conquered . . .
To Anatolia we came,
and before us rose Kayseri Mountain,
Ararat, Süphan, Nemrut, Binboğa and Jilo mountains . . .
They have driven us onto the dusty roads,
They have cast us up into the snowcapped mountains . . .
In every province we abandoned a part of us,
In every clime, in every tract of land,
Discarded tents,
forgotten,
left to rot away . . .

(from *The Legend of the Thousand Bulls*
by Yashar Kemal)

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PREFACE

The convergence of three long-standing interests – a fascination with Anatolia, the phenomenon of nomadism and commitment to the progress of analytical archaeology – have come together in producing this book. Scattered observations during travels in Iran and Turkey during the mid-1970s had convinced me that pastoral campsites provided an ideal laboratory in which to pursue certain strands of emerging middle range theory, particularly with respect to occupation floor models and site structure.

What might have been a detailed empirical study, carried out under controlled conditions in carefully selected sites, changed direction in the field. Confronted with the realities of ethnoarchaeological research in the modern Near East, I was not only forced to be more eclectic in terms of the campsites studied, but was also encouraged to diversify, taking an interest in Seljuk history and local history, ruined caravanserais and the accounts of nineteenth-century travellers, together with neo-Marxist anthropology and quantitative techniques of spatial analysis. While I had planned for a more in-depth coverage of a single region or group of nomads, there were compensations in the form of greater geographical range and diversity in the nomadic and semi-nomadic groups visited.

The beginning of my ethnoarchaeological fieldwork coincided to the day with the October 12 military coup in 1980 which put certain constraints on my activities. Yet compared with other countries in the region, conditions in Turkey were quite favourable. Iran, in the midst of an Islamic revolution, was closed to foreign fieldworkers and the regions of Khuzistan and Luristan, where so much recent nomad ethnoarchaeology has been carried out, are now a battlefield. Afghanistan is likewise in the grip of war, and conditions on the peripheries of neighbouring states have been affected by this instability. It occurred to me that this is no accident for, as I shall argue later, nomads have been in part a response to – and also frequent contributors to – such turbulent conditions since at least the beginnings of civilization in the region. I began to realize that an archaeological perspective on nomadism would have to come to terms with the sociopolitical factors which have influenced the extent and nature of nomadism through time and that these same factors could be detected, albeit in static form, in numerous ethnographic accounts of nomads.

Many individuals have played a part in the genesis of this volume. Colin Renfrew has always been a source of inspiration and was never slow to respond to my pleas for advice and direction from Ankara. Clive

Gamble, my supervisor at Southampton, was always on hand to get me over the rough patches. I am also grateful to the relentless Peter Ucko, not only for a heavy hand during the dissertation years but also for extorting funds from various sources on my behalf. Steve Shennan has helped to bring the study into focus and has assisted with sundry statistical and computer problems. Thank you also to the other post-graduate students at the Department of Archaeology, University of Southampton, particularly Sarah Colley and Siriol Mynors who shared my ups and downs in the last frantic year of the doctoral dissertation. Without support from the University of Southampton Studentship the study could not have continued.

I recall with gratitude my colleagues from the Social Science Department at the Middle East Technical University in Ankara where I lectured for two years, and early discussions with a number of prominent Turkish scholars on this and related topics. Unpublished material and moral support was provided by Meral Özbek, Güven Gülüksöz and Işın Arıcanlı. *Çok sağol* to the villagers and nomads of Anatolia whose generosity and sense of humour made the experience of fieldwork a rewarding one. I also owe a great debt of gratitude to Gülçin Cribb who helped with the study in many ways, large and small, and shared with me the rigours of Anatolian roads.

I am indebted to Tim Ingold for his comments on earlier drafts of this work. Robert Whallon and Frank Hole made available unpublished manuscripts which greatly influenced my earlier approaches to the subject. Antonio Sagona of the University of Melbourne has generously provided much background material and feedback on the Early Transcaucasian Culture. Peter Andrews provided information on nomad architecture and also supplied some of the photographs. I also benefited greatly from the detailed comments of the late Professor Emrys Peters of Manchester, my external dissertation examiner.

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