

An Embarrassment of Riches? Post-Medieval Archaeology in Northern and Central Europe

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History gets thicker as it approaches recent times (Taylor, 1965:602).

[S]everal knowledgeable people familiar with Brazil have advised me about the things I will need most when I arrive in the [New] Land. . . . Also, I have sure information . . . that a suit of clothes that costs around six Reichsthaler in Amsterdam could only with difficulty be made for sixteen in the [New] land. . . . Also, shoes, slippers, hats, and white linen cloth are as expensive in the [New] Land as in Amsterdam. . . . We are today, 8/18 January, putting out to sea in the name of the Highest, having waited out, praise God, a desired good wind. I ask Herr Morian most sincerely, if it is possible and can be done, to send me these items on the next ships going to Brazil (Stephan Carl Behaim, musketeer officer of the Dutch West India Company to Johannes Morian, January 1636, as he embarked to Brazil [Ozment, 1990:269–271]).

Introduction

The letters of three Behaim brothers, each from successive generations of a Nürnberg merchant family, provide a firsthand account of everyday life in early modern Europe. They vividly record personal experiences of some of the defining events and developments of the age, from the pressures of running a business and studying at a university to participation in the Thirty Years' War and service in a colonial army. The brothers are obsessed about their personal belongings, the state of their clothes, the quality of their food, and their home comforts. Each letter home, either to the family matriarch or their banker, allows a fleeting glimpse into the

material concerns of the European merchant community. But such sources are rare, particularly those so personal and wide-ranging in their scope. Not everyone was literate and could record their experiences. The vast majority of the population of early modern Europe left no documentary legacy. What we have—wills, probate inventories, legal documents, etc.—belong almost exclusively to the ruling and professional classes. For many years, it has been recognized that any reconstruction of lifeways across the spectrum of post-medieval European society, whether in town or in the country, relies on the cross-referencing of a wide range of physical and historical sources of evidence. Continental and Scandinavian Europe, as distinct from Britain, has developed a particularly strong ethnological tradition in early modern historical studies, combining the study of oral, documentary, and curated evidence. But of all the material fields active in this area over the past 25 years, the development of an archaeological approach has made both a novel and by far the most dramatic impact, quantitatively and qualitatively, on the study of European post-medieval society and its technological development.

Any review of post-medieval archaeology in Europe must seek attempts at definition and subject identity among those working in the field. The exercise begs a series of fundamental questions. Most importantly, what is meant exactly by the rather general term “post-medieval” in a pan-European context? Is it period, culture, or material related? Can we detect in Europe the emergence of a distinctive historical subdiscipline with its own methods and theoretical approaches? How does the

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subject differ across such a diverse continent with such profoundly contrasting historiographies and research traditions? How has the archaeology of the post-Middle Ages on the Continent developed in comparison with the experience across the English Channel where post-medieval archaeology was formalized as early as the mid-1960s? This review will attempt to address some of these issues of definition and provide a critical analysis of the development and organization of the subject area as a whole.

This process has been facilitated by the recent publication of a number of surveys of post-medieval archaeology in European countries (see below). However, comprehensive coverage is beyond the scope of this short summary, and so I have chosen to concentrate on some of the more diagnostic and developed areas of this emerging discipline. Thus this chapter will focus on an examination of the impact of urban archaeology on the study of post-medieval society over the last 25 years, with a special emphasis on material culture studies, a growth area within the subdiscipline of post-medieval archaeology. It will also concentrate on the latest developments in northern Europe and Scandinavia and in their neighboring eastern and central Continental zones north of the Alps, areas with which I am most familiar through my own research experience. For a review of southern Europe and the Mediterranean, I recommend Marco Milanese's recently published collection of papers *Archeologia postmedievale: Società-ambiente-produzione* (Milanese, 1997b). For the purpose of this review, I am making use of Charles E. Orser, Jr.'s definition of "post-medieval archaeology" as a subject that specifically examines European material culture of the early modern period as a continuation of indigenous medieval culture (Orser, 1996:190–194, 1997). I shall avoid the term "historical archaeology," which in northern Europe has developed as a convenient shorthand for a methodological approach, mainly in the context of multiperiod (medieval to early modern) sites or subjects (e.g., Cinthio, 1984; Gaimster, 2005, 2006; Niukkanen, 1999), or refers generally to the study of post-classical literate societies (Andersson, 1997; Andrén, 1998:9–36; Andrén and Verhaeghe, 1997).

Organization

In contrast to developments in the United Kingdom (see Egan, this volume; see also Crossley [1990] and Gaimster [1994a]), post-classical archaeology in the rest of Europe remains a relatively young research field, with medieval archaeology emerging sometime before a separate identity for the post-medieval period. The experience in German-speaking countries exemplifies the developments well. Here, the formalization of medieval and later archaeology as an identifiable subject area can only be traced back to the mid-1970s with the founding of the *Journal for Medieval Archaeology* (*Zeitschrift für Archäologie des Mittelalters*) and the Working Group for Medieval Archaeology (*Arbeitsgemeinschaft für Archäologie des Mittelalters*) (AG M/N 6, 1995:6–7). It was not until the group's 15th conference in 1991 that the decision was taken to extend its remit to include the post-medieval period and rename itself in recognition of the work being conducted in this field (AG M/N 6, 1995:8–9). In 1999, the membership of the German Working Group, now the German Society for Medieval and Post-Medieval Archaeology (*Deutsche Gesellschaft für Archäologie des Mittelalters und der Neuzeit*), had grown to 336 members, of which around one-sixth stemmed from outside Germany (AG M/N 10, 1999:7). A sister organization has now emerged in Switzerland. The *Schweizerische Arbeitsgemeinschaft für Archäologie des Mittelalters* was founded in 1976 and added the suffix *Neuzeit* in 1994 (AG M/N 5, 1994/1995:34). In the neighboring Czech Republic, a working group for post-medieval archaeology emerged in 1982 out of the original medieval working group within the Institute of Archaeology of the Academy of Sciences of the Czech Republic (Smetánka and Žegklitz, 1990).

The international membership of the German Working Group, which is particularly strong in the Alpine countries, Scandinavia and eastern Europe, reflects the developing sense that the archaeology of the European medieval and later society is a distinctively international subject and that modern frontiers only serve to obscure the historical reality of long-distance trade and exchange and the cosmopolitan nature of European communities. The annual report of the group contains detailed information on the composition of the membership (profession,

academic background, gender, etc.) and provides an invaluable guide to the development of medieval and later archaeology in post-Reunification Europe. In Central Europe, therefore, and in Germany in particular, post-medieval archaeology is attaining formal recognition as a subject worthy of debate by the archaeological establishment. In 1994, the Association of German State Archaeologists (Verband der Landesarchäologen in der Bundesrepublik Deutschland) devoted their annual conference to post-medieval research and conservation issues. The following year, the proceedings of the meeting were issued as a separate volume of *Ausgrabungen und Funde* ("Excavations and Finds" 40[1], 1995), which was prefaced by Ingolf Ericsson's (1995) critique on the development of post-medieval archaeology in Germany or the "Archaeology of Modern Times" (Archäologie der Neuzeit).

In Germany, as in the United Kingdom or elsewhere, practitioners of post-medieval archaeology tend to work in museums, regional heritage and conservation agencies, or in the field. Few post-medieval archaeologists have university status, although the subject is finally being taught on a formal basis in university departments. Over the past 20 years, a number of Chairs of Medieval and Later Archaeology have been founded in German-speaking countries: at Bamberg (1981), Innsbruck (1989), Tübingen (1994), and Halle-Wittenberg (2005), and medieval and later studies are now a well-established component of archaeology classes taught at Hamburg, Heidelberg, Würzburg, Göttingen, Greifswald, Vienna, and Zürich (AG M/N 5, 1994/1995, and 6, 1995; Ericsson, 1995, 1999; Fehring, 1993; Felgenhauer-Schmiedt, 1993). In Scandinavia, there are separate departments for the medieval period (i.e., medieval and later) within the Institutes of Archaeology in Lund, Sweden, and in Aarhus, Denmark. During the 1990s, the University of Turku (Åbo) in Finland appointed a historical archaeologist to its chair in archaeology. Although it is possible to study medieval archaeology in Norway (at Oslo and Tromsø), there are no independent professorships (Andersson, 1993). Despite these initiatives, however welcome, post-medieval studies generally do not enjoy an independent status and are rarely taught as a subject area in their own right. Quite correctly, many of the major historical questions concerning European society

are the same for both periods, but there is little recognition of how some of the more profound cultural changes of the early modern period (the Renaissance; the Reformation; the growth of mercantile capitalism, colonialism, etc.) might frame the questions in a new light or how approaches might be adapted to take account of the diversity of complementary historical sources that characterize the period (documents, iconography, ethnography, and others).

The university situation characterizes much of the establishment attitude toward the archaeology of Europe after the Middle Ages. The field scarcely enjoys a separate identity and is frequently regarded as little more than a chronological extension of medieval archaeology. In contrast to Britain, there is no research journal exclusively devoted to post-medieval archaeology anywhere on the Continent. Recognition of the subject, where it exists, stems in the main from the growth of urban rescue archaeology, which has transformed the material inventory for the early modern period over the past two decades (see below). However, in the worst-case scenarios, archaeologists working in medieval towns are forced to deal with post-medieval archaeology "because it is there," and they must record it "on the way" down to the underlying levels. The problem of recognition can be attributed to a combination of factors, including the failure to develop a research framework for post-medieval material culture studies and to the ongoing debate among archaeologists across the Continent concerning periodization and disciplinarity. The present character of European post-medieval archaeology reflects the training and academic background of most of its practitioners. Unlike the majority of their counterparts in North America who have been trained in the anthropological tradition, almost all come from an explicitly archaeological or historical background.

Defining the Subject

By far the greatest challenge facing post-medieval archaeology on the European continent is its chronological and methodological definition. Despite Eric Cinthio's (1984) attempt to isolate the

archaeology of the Middle Ages as a discreet subject in Scandinavia (see also Drake [1984] for further discussion), few archaeologists in the region have sought to address the issue. Those who have done so have refused to acknowledge a necessity for an independent archaeology of the post-Middle Ages (e.g., Mogren, 1995). The attitude is perhaps a product of the urban archaeological scene or the survival of monuments that are invariably multiperiod in character. As already noted, most European archaeological institutions prefer to treat the subject as a suffix to the main business of studying pre-Reformation culture. In a sense, the continuum approach is perfectly sensible and avoids the sticky problem of period division, a typically British tradition, which inspired the foundation of the Society for Post-Medieval Archaeology in 1966 but which imposes its own problems that can obscure rather than enlighten questions of continuity and change (Gaimster and Stamper, 1997a).

Recently, a number of Continental research projects have been launched on specifically multiperiod themes such as the archaeology of Hanseatic urban culture (e.g., Dunkel et al., 1999; Gaimster, 1999b, 2005; Gläser, 1993; Gläser and Mührenberg, 1997; Stephan, 1996). Moreover, papers given by Continental scholars at a joint conference hosted in 1996 by the Societies for Medieval and Post-Medieval Archaeology on “The Age of Transition: The Archaeology of English Culture 1400–1600” (see Gaimster and Stamper, 1997b) have highlighted the dangers of studying the post-medieval period in isolation from its precursor. Quoting the work of historians, two contributors—Verhaeghe (1997) and Courtney (1997)—questioned the traditional Marxist model used to characterize the fifteenth- and sixteenth-century transition from feudalism to capitalism, because it seriously underestimates the impact of mercantilism on late medieval (urban) society. Although focused on the English experience, the 1996 London conference was the first such international forum on the issue of the period divide between the Middle Ages and early modern period and was attended by archaeologists from across western and northern Europe. Its aim was to assess the physical evidence for both change and continuity. In virtually all of the case studies presented, it was noted that the rate and extent of development was

not uniform and that tradition loomed as large as innovation in the lives of ordinary men and women. Although some changes of the period ca. 1400–1600 were sudden, momentous, and decisive, others were less so, including some that represented the culmination of a much longer period of change, if not evolution. However, it was hard to avoid the archaeological evidence for a number of major cultural and technological innovations that transformed the meaning and quality of life for large sections of the population, particularly for the emerging middle classes.

Cultural transformations in fifteenth- and sixteenth-century England included wider access to a new range of domestic goods and personal accessories, a greater emphasis on privacy and material comfort in the home, and the reconfiguration of public and private space. In equal measure, the discovery of the New World and the invention of gunpowder are two developments directly visible in the archaeological record—in the dietary habits of urban mercantile communities and in fortification design. In the domestic sphere, the period after 1450 is characterized not only by an increasing multiplicity of products, but in their new multidimensionality of material, form, and decorative treatment. Functional and technological innovations are most clearly visible in the late medieval to early modern ceramic record both in England and Europe (Gaimster and Nenk, 1997). The migration of ceramics from the kitchen and cellar to the center of the table represents the transformation of the medium from an exclusively utilitarian to a social commodity. Technological innovations such as the introduction of molded ornament based on contemporary printed sources transformed formerly utilitarian stoneware and stove tiles into fashion items in their own right by the early sixteenth century. These innovations are dramatic and distinctive. They help to distinguish the early modern domestic environment from that of the evolutionary Middle Ages. In England, these physical traces of change were recognized as justification for the creation of a new subdiscipline of post-medieval archaeology and were enshrined in the editorial of the first issue of the journal *Post-Medieval Archaeology* (Butler, 1967).

Although any formal consensus on an ending date for the post-medieval period has yet to be reached by European post-medieval archaeologists

(see Tarlow, 2007:1–33), the British research community has long recognized the mid-eighteenth century introduction of factory methods and modes of production as the watershed dividing early modern from industrial society (Butler, 1967). As with the transformations of the late Middle Ages, the British Industrial Revolution can trace its origins back into the preceding centuries, but its cumulative effect felt during the late eighteenth to early nineteenth century served to change society beyond recognition (Courtney, 1997:10–11). Its demographic, social, and economic impact in terms of population growth, the relocation of entire communities, increasing class polarization, and the development of an international colonial economy were decisive in creating a new material inventory. In Germany, in contrast, the new *Archäologie der Neuzeit* seems to make little distinction between early sixteenth-century Renaissance and Reformation culture and World War II air-raid shelters (e.g., papers in *Ausgrabungen und Funde* 40[1], 1995).

The danger with these arguments on periodization is that they will appear overly Anglocentric. The chronology of the British Industrial Revolution is unique in Europe. Britain became an industrial nation in terms of a producer and consumer over 100 years before many of her Continental counterparts. Even in western Germany, the introduction of the factory system and the migration of rural populations into the towns did not occur until the 1820s at the earliest (see Gaimster [1986] for the archaeological implications of this phenomenon). Thus, we are in a position to construct a unique “post-medieval/early modern/proto-industrial” epoch for each country or region in Europe, as Crawford’s seminal 1967 paper on the Scottish experience or Sarvas’s (1977) study of the Finnish regionality problem suggest. Some divisions might overlap, but most would be mutually exclusive.

If subject demarcation on temporal grounds alone seems an increasingly sterile exercise, most of the more recent discussions of the nature of post-medieval archaeology in northern and Central Europe have come down on the side of a general cultural definition corresponding to a broad post-Columbus/post-Gutenberg (Bible)/post-Schism/proto-Industrialization time frame (e.g., Carmiggelt and Hacquebord [1990] for the Netherlands, Verhaeghe and Otte [1988] for Belgium, Gaimster [1995] for Sweden;

Smetánka and Žegklitz [1990] for the Czech Republic, and Taavitsainen [2001] for Finland). Indeed, Scandinavian archaeologists are now explicitly referring to “post-Reformation archaeology” (e.g., Bergen, 1983; Broberg, 1982; Mogren, 1995). This culture-centered division even coincides with thinking in Roman Catholic portions of Europe that were untouched by the Lutheran Reformation, but which were transformed materially by the Renaissance and the development of New World trading markets (see Milanese [1997a] for Italy and Amores [1997] for Spain). The Reformation in Britain and northern Europe has recently been debated as an archaeological question at the 2001 joint conference of the Societies for Medieval and Post-Medieval Archaeology (Gaimster and Gilchrist, 2003), while the impact of changes in social and religious mentality on sixteenth-century domestic material culture has recently been explored in a preliminary study by Gaimster (2000a). For others, however, cataclysmic events—such as the Black Death and the Thirty Years’ War—are equally decisive in framing the material and mental map of early modern Europe (Hundsichler, 1997).

Inevitably, any discussion of periodization relies on divergent criteria and can obscure rather than clarify the issue. In contrast, most commentators are in agreement over the question of methods. They are united, it seems, on the necessity of a pluralist approach to post-medieval material history that combines archaeological evidence with ethnographic, documentary, cartographic, iconographic (pictorial), architectural, and scientific sources. Thus it is this multidisciplinary and cross-referencing potential of the subject, as a reflection of the wealth and variety of historical evidence available for study, which distinguishes the study of post-medieval archaeology from its longer-established sibling (e.g., Ericsson, 1995:10–12; Falk, 1996; Gaimster, 1995; Smetánka and Žegklitz, 1990; Stephan, 1980a). A recent project to reconstruct the household of a late-sixteenth-century miller’s widow in the Netherlands from probate and archaeological evidence seems to represent what European post-medieval archaeology is all about (Baart, 1986a; ter Molen et al., 1986). Meanwhile, the sheer magnitude and diversity of the European post-medieval material inventory—in comparison to what survives from the preceding

Middle Ages—makes the post-medieval “finds mountain” a pivotal issue among Continental and Scandinavian researchers (Andersson, 1994). This recognition represents a radical change from the position of the 1960s and 1970s. Traditionally, the archaeology of the post-medieval period has been regarded as little more than supplemental to the main business of the documentary record and has suffered from the “handmaiden of history” syndrome. Today, as the first synthetic studies are published, the subject is tentatively beginning to frame its own historical points of reference as well as define its own distinctive methodological emphasis (Pajer, 1990).

The emergence of a multidisciplinary discipline for the post-medieval period is best illustrated in Austria where the National Academy of Sciences established the Institute for the Material Culture of the Middle Ages and Early Modern Period in 1996 (Institut für Realienkunde des Mittelalters und der frühen Neuzeit; see AG M/N 8, 1997:27). The Institute, based at Krems, Austria, has formed an archive of pictorial and iconographic sources illustrating contemporary material culture. The inventory of over 20,000 photographs offers a unique opportunity to examine archaeological artifacts in their physical, social, and functional contexts. Moreover, it is possible to view objects in use before the point of discard or loss. Certainly radical in the strictly compartmentalized central European research environment, researchers at the institute are initiating discussions on interdisciplinary approaches to medieval and post-medieval material culture studies (Hundsichler, 1996, 1997). A recent publication of the institute, for instance, examines the archaeological potential of studying archaeological artifacts in the contemporary iconographic record (Jaritz, 1996). Similarly, now that the political barriers separating west from east have been dismantled, the work of eastern European institutes of material culture history is beginning to find a resonance among western researchers. A notable example is the Institute of Archaeology and Ethnology of the Polish Academy of Sciences in Warsaw, which publishes the *Quarterly Journal of Material Culture History* (*Kwartalnik Historii Kultury Materialnej*) containing a wide range of post-medieval archaeological and folk-history subjects.

Urban Archaeology

Over the last 25 years, the exponential growth of rescue archaeology across the European continent has transformed our existing understanding of life and lifestyles in the early modern town and city. Excavations in towns and cities have enabled archaeologists and colleagues in related spheres to make a physical measure of material consumption, production, trade, and diet among urban populations, both within individual communities and on an inter- and intrasite comparative basis (Falk, 1992). Urban redevelopment has been a particular feature of northwestern Europe, where a series of major urban archaeological projects have now been running, some of them for more than a decade and a half. Many of these projects, of course, are multi-period in their scope. Even though so many towns in the region trace their origin back to the Roman period, their post-medieval development has more recently been given considerable attention. In some areas, the early modern period has been the subject of special interest, nowhere more so than in the Netherlands, a country that was formed during the late sixteenth century and which became the cultural and commercial hub of northwestern Europe during the seventeenth century (see Schama [1987] for a picture of the Dutch Golden Age). Dutch urban archaeology of the post-Middle Ages has been the subject of recent surveys by Sarfatij (1995) and by Baart (1997).

In Scandinavia and the Baltic, there has been much interest in the archaeology of the post-medieval town, many of which were radically redeveloped or even established in the sixteenth or seventeenth century, a situation comparable to North American urban settlement. In Sweden, post-medieval archaeology seems to be thriving in seventeenth-century “new” towns such as Göteborg (Jönsson and Kihlberg, 1981) or in towns replanned after total conflagration such as Nyköping after 1665 (Hållans and Andersson, 1992) or Karlstad after 1719 and 1752 (Lundh et al., 1994). The Helsinki City Museum has recently published the results of extensive excavations in the Old Town of the Finnish capital, which was founded in 1550 as a regional center by the Swedish king Gustav Vasa and which was relocated in 1640 (*Narinkka*, 1994). The settlement represents a unique archaeological

time capsule for the study of urban material life in early modern Europe (Niukkanen, 2002). In Copenhagen, the Danish capital, the excavation of a town refuse dump has revealed a unique time capsule for northern Europe dating to the period 1750–1765. In addition to the ceramics, glass, and metalwork, the waterlogged conditions have produced rare survivals of contemporary clothing and footwear of both rich and poor, including extensive evidence for the recycling of dress and human hair (Høst-Madsen, 2005). The excavation has effectively launched post-medieval archaeology in Danish towns. Previously little, if any, archaeology had been conducted on post-1536 deposits (i.e., post-Reformation). City archaeologists in St. Petersburg, Russia's Baltic capital founded by Peter the Great in 1709, have recently produced the first monograph on the archaeology of this eighteenth-century metropolis (St. Petersburg, 1996).

In Germany, there exists a well-established tradition for a multiperiod approach to towns and cities established in the medieval period (Falk, 1992; Stephan, 1990). The Lübeck Archaeological Office (Bereich Archäologie der Hansestadt Lübeck), responsible for the capital of the Hanseatic League and a UNESCO World Heritage Site since 1987, has recently celebrated over 35 years of intensive urban excavation and research (Falk and Mührenberg, 1997). Performing its combined role of conservation agency and research institute, it publishes an annual monograph (*Lübecker Schriften zur Archäologie und Kulturgeschichte: Vorgeschichte, Mittelalter, Neuzeit*) that records excavation campaigns on rescue sites in the city. Since its foundation in 1978, the journal has provided a barometer of research trends in medieval and later urban archaeology in Germany and northern Europe. The journal is a rich source of information on medieval and post-medieval buildings archaeology, artifact studies, and the urban paleoenvironment.

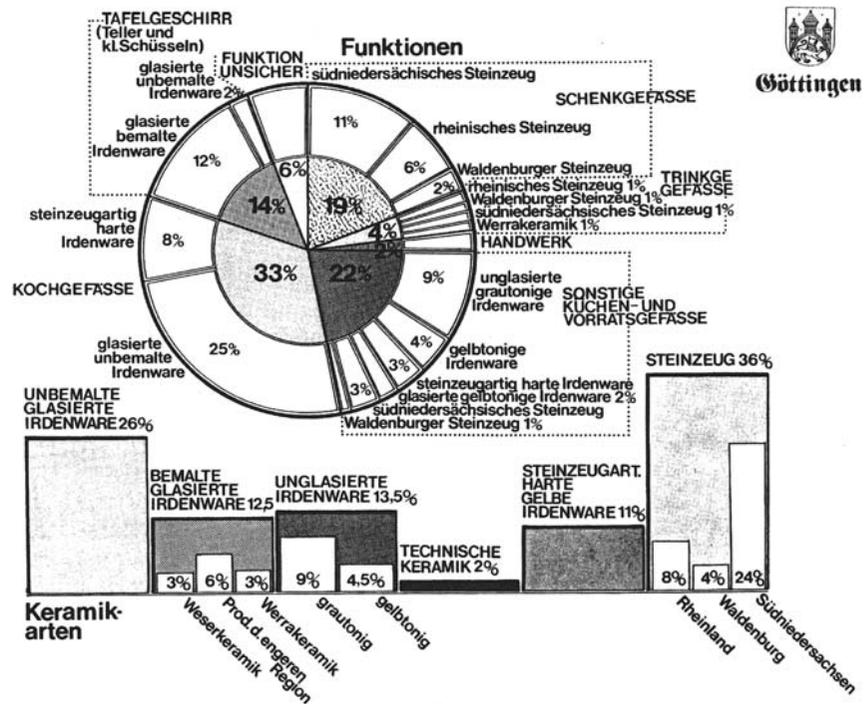
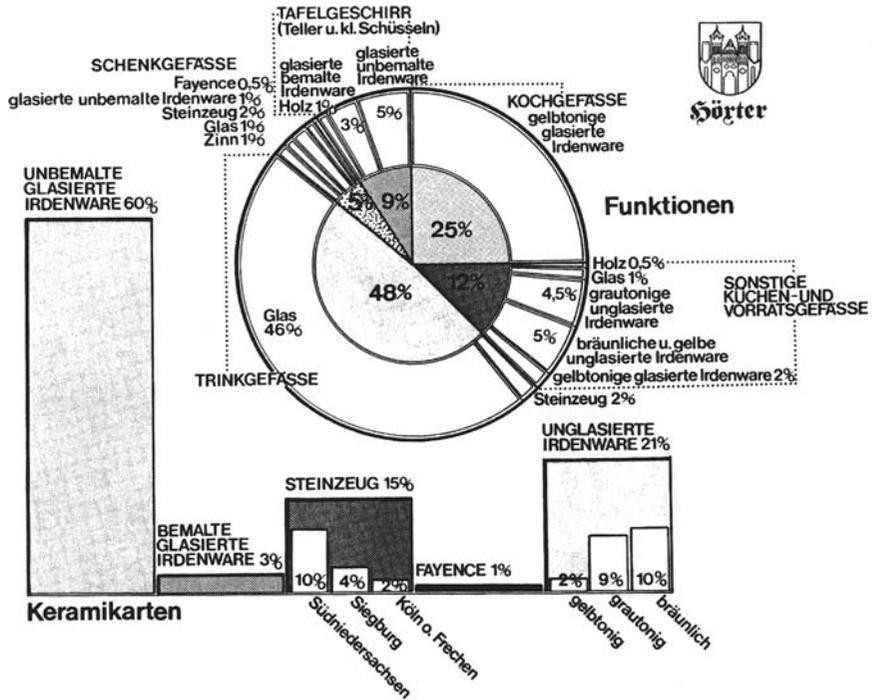
Vigorous urban archaeology programs are now a feature of many of the Hanseatic cities around the Baltic rim, particularly since the Reunification of the region, and they are beginning to generate synthetic studies on trade and material culture (Gaimster, 1999a, 1999b, 2006). Of those with a strong post-medieval emphasis and the development of a special interest in artifact sequences, I would recommend Wismar (e.g., Buchholz, 1994; Hoppe, 1990, 1992),

Rostock (Schäfer, 1990; Schäfer and Paasch, 1989), Stralsund (Gaimster et al., 2001; Möller, 1996; Schäfer, 1999; Schindler and Schäfer, 2001), Greifswald (Lüth and Schäfer, 1995; Schäfer, 1995), Elbląg (Elbing) (Gołębiewski, 1992; Nawroński, 1987, 1997), Stockholm (see Chapters 10 and 11 in Dahlbäck [1983]; Hallerdt [2002]), Helsinki (*Narinkka*, 1994), Haapsalu and Tallinn (Mäll and Russow, 2000; Russow, 2002), Kalmar (Blohmé, 1995), and Malmö (e.g., Billberg, 1987) for key reports. Latterly, the 2005 exhibition and handbook reviewing 15 years of intensive urban rescue archaeology in Mecklenburg–Lower Pomerania forms a comprehensive overview of work following the fall of the Iron Curtain forms in the region (Jöns et al., 2005).

Elsewhere in northern Germany it is possible to trace an equally rich post-medieval archaeological tradition. Here much of the work carried out has been rescue-led, but there is a considerable number of long-term projects that have maintained a strong research dimension. Hans-Georg Stephan's and Sven Schütte's work in the Westphalian and Lower Saxon towns of Höxter, Hannoversch Münden, and Göttingen deserves a special mention here insofar as their studies of urban life have formed a blueprint for post-medieval material culture studies in north German towns (Schütte, 1978; Stephan, 1980b, 1980c) (Fig. 1). Finally, further rich and well-dated groups of post-medieval domestic refuse have been recorded at Höxter (König, 1989), Lemgo (Diedrich, 1989); Lüneburg (Andraschko et al., 1996; Büttner, 1997; Kühlborn, 1995); Einbeck (Heege, 2002), Heide in Schleswig-Holstein (Arnold, 1986; Arnold et al., 1992/1993; Lübke and Westphalen, 1989). Important, but rarely reported groups of nineteenth-century domestic artifacts have recently been excavated at the ducal residential town of Bergen on the island of Rügen (see Schäfer [1998] for a survey of post-medieval archaeology in the region).

Of all the major urban archaeology programs in northwest Germany, one stands out in particular in terms of its multidisciplinary scope and special attention to the late medieval to industrial sequence. The 10-year program of intensive excavation in Duisburg, a Hanseatic city located at the confluence of the Rhine and the Ruhr, has formed a unique urban material archive from over 70 sites. The

Fig. 1 Graphic representation of the comparative ceramic profiles of two Lower Saxon towns: Hörter, ca. 1500–1550 and Göttingen ca. 1550–1600. Bar charts indicate the relative aggregate proportions of ceramic wares found; the pie charts divide the wares into functional categories and show the extent of competition between ceramics and other household products (wood, glass, metalware, etc.) (from Stephan, 1980b:Fig. 16, courtesy Habelt Verlag, Bonn)



post-excavation analysis has produced a substantial corpus of reports on buildings, artifact types, and the paleoenvironmental evidence. A major monograph outlining the principal results of the project

was published in 1992 (Krause, 1992), and it contains a series of studies on material consumption, dietary trends, urban pollution, and craft production among the town's citizens over the late

medieval to early modern period. Of particular interest is the evidence for the demographic, environmental, and material impact of industrialization on a city and its hinterland during the eighteenth to early nineteenth century (Gaimster, 1986, 2006). The Duisburg project was also the first of a growing number of urban archaeology projects in northwest Germany to lay equal stress on the post-medieval artifactual and ecofactual evidence (e.g., Wiethold [1995] for Lüneburg).

In contrast to the north and northwest part of the country and despite a number of initiatives in towns such as Frankfurt-am-Main (Döry, 1984, 1988), Heidelberg (Lutz et al., 1992), Nürnberg (Kahsnitz and Brandl, 1984), or Konstanz (Oexle, 1986), little in terms of long-term post-medieval urban projects have developed in southern Germany, where there has been a long-established focus on the region's Roman and early medieval settlements. An important exception is Walter Janssen's detailed treatment of the material culture and paleobiological profile of a ca. 1500 civic hospital in the Imperial town of Bad Windsheim, as recovered from a large latrine deposit (Janssen, 1994). In contrast, there has been much recent activity in the "new" federal states, such as Mecklenburg-Lower Pomerania (see above) and Saxony, where the rate of urban redevelopment has been stimulated by Reunification. Publications and public exhibitions on excavations in the historic triangle of Leipzig, Dresden, and Chemnitz have demonstrated the growing interest in the material culture of the medieval to early modern European city (Oexle, 1994, 1995a, 1995b).

The towns located downstream from Duisburg along the Rhine and the Maas demonstrate a long tradition for post-medieval archaeology. Dutch developments in the urban sphere have recently been synthesized by Jan Baart, city archaeologist for Amsterdam (Baart, 1997). Virtually all the major towns of the Netherlands have produced major monographs on their medieval to early modern sequences. Collectively they have generated the most extensive post-medieval urban inventory in Europe. The reports are particularly rich in ceramics and glass assemblages, and the extensive quantitative data provide an invaluable source for refined intersite analysis (e.g., Clevis and Kottman [1989] for Deventer; Clevis and Smit [1990] for Kampen; Thijssen [1991] for Nijmegen; Bitter et al. [1997] for Alkmaar; and Bartels [1999] for a

survey of ceramic finds). Of particular interest are those sites that offer a documented social context such as the excavations on the site of a known merchant family of ca. 1760–1840 in the Nijmegen Smidstraat (Thijssen, 1984).

Perhaps the greatest post-medieval urban archive in the Netherlands has been generated by three decades of excavations in the center of Amsterdam. The 1972–1979 excavations in advance of a new underground railway produced a substantial corpus of post-medieval finds (Baart et al., 1977), and excavations on the Waterloo Square during 1980–1982 provided an opportunity to examine a complete seventeenth- and eighteenth-century residential quarter of the city. Four blocks, comprising about 150 houses, were systematically examined. The resulting finds assemblages—ceramics, glass, leather, textiles, metalware, wood, bone, and paleobotanical finds—provided a laboratory for the study of Dutch material consumption and dietary habit during the Dutch Golden Age (Baart, 1983, 1997).

Across the border in Flanders, several decades of intensive excavation in Antwerp have revealed something of the material wealth of what was one of northern Europe's finest Renaissance cities (Antwerp, 1983; Veeckman, 1992, 1996). Integral to the history of Antwerp's and commercial and cultural development during the sixteenth century is the archaeology of the migration and establishment in the city of two Mediterranean Renaissance technologies, namely the maiolica and glass industries originating from central Italy and Venice, respectively (see Veeckman [1997] for maiolica; Denissen [1983] for glass; and Veeckman [2002] for a fuller survey). The post-medieval wealth of Flanders as a whole can also now be observed in the rich ceramic and glass assemblages excavated in Bruges (e.g., Hillewaert et al., 1991), Brussels (De Poorter, 1995), Antwerp (Veeckman, 1992, 1996), and Maseik (Heymans, 1989).

Finally, in Central Europe, while medieval archaeology is a relatively new development, post-medieval archaeology is still very much in its infancy and, as elsewhere, a product of the redevelopment of urban centers following the collapse of the Iron Curtain. Although essentially rescue-led, in their summary of developments in Prague and other Bohemian towns, Smetánka and Žegklitz (1990) identified the growth of a definable post-medieval

archaeology in the region with a particular focus on mass-produced material such as ceramics. For Hungary, Imre Holl included a discussion of the Turkish occupation in his recent survey of Budapest's urban archaeology (Holl, 1991). Here King Martinus Corvinus's late-fifteenth- to early-sixteenth-century Renaissance palace of Buda has long been a focus of archaeological interest (Farbaky, 1991). Meanwhile Vienna's archaeologists have concentrated on the city's rich medieval to early modern ceramic inventory as an index of commercial and cultural contact around the Empire and beyond (Harl, 1982).

Material Culture Studies

Of all the social and economic spheres that make up post-medieval European cultural history, it is in the study of the household—its utensils, physical environment, and behavior patterns (in other words, its *Alltagskultur*)—that archaeology has made by far the greatest impact over the past 25 years, particularly with the growth of urban rescue excavations (Falk, 1992). For the first time, city artifact deposits have provided a physical key to significant economic and social developments of the period, including the growing commercial and cultural influence of the urban mercantile community and their increasing access to global markets. By virtue of its utility at most levels of post-medieval European society, its relatively short lifespan, and its durability in the ground, ceramics have proved to be one of the most sensitive and reliable sources of economic trends and social behavior. As in Britain during the 1960s, the study of ceramics has been the catalyst for the emergence of post-medieval archaeology as a definable discipline in Europe (see Gaimster [1994a] for Britain). Equally, the study of ceramic- and glass-manufacturing sites has generated a vast corpus of information on technological innovation and developments in the modes of production. Well-sourced artifacts are a necessary prerequisite for examining questions of interregional trade and cultural exchange (e.g., Gaimster [1997a:51–114, 1999a, 1999b, 1999c] for the study of the Baltic ceramic market ca. 1200–1600). Thus, in recent years, we have seen an explosion in the study of artifact distributions and in scientific

characterization programs, particularly of ceramics (e.g., Hook, 1997; Hook and Gaimster, 1995; Hughes and Gaimster, 1999).

In the northern European post-medieval ceramic sphere, most attention has been paid over the past two decades to products such as slipware, stoneware, and stove tiles, which were transformed technologically and visually under pressure from an increasingly sophisticated ceramic market and which consequently offer enormous potential for consumer studies. Equally, the Mediterranean tin-glazed earthenware (*maiolica*) industries, which migrated across the Continent in search of new markets during the sixteenth century and which transformed indigenous pottery-making traditions, are now the subject of detailed scrutiny (Gaimster, 1999d; Veeckman, 2002). In addition to urban excavation monographs that contain catalogs of pottery and other artifacts (see above for selection), several important synthetic studies of post-medieval ceramic production, consumption, and distribution have appeared over the past two decades (Gaimster [1992], Naumann [1988], Stephan [1992], and Verhaeghe [1988] provide major regional overviews).

The slip-decorated earthenware industries of Central and northern Europe have been the focus of a special study by the German archaeologist Hans-Georg Stephan. Stephan's 1987 study charts the spread of polychrome-painted lead-glazed earthenware across the Continent from the early sixteenth to mid-seventeenth century and provides a measure of the spread of Renaissance table culture among the middle-ranking to lower levels of society (see Gaimster [1989] for review). His long-term examination of slipware-production sites along the Upper Weser and Lower Werra Rivers is a model of an archaeological approach to a field of study traditionally dominated by decorative arts historians (Stephan, 1981, 1983, 1992). Excavations in the consumer towns of the region have also indicated the extent to which these products penetrated the local ceramic markets and performed in competition against imported wares (Stephan, 1980b, 1980c).

Equally influential in the development of north-west European earthenware studies has been the work of John G. Hurst, the British archaeologist and ceramic researcher (see below). His analysis of the North Holland slipware industry of the

late-sixteenth to mid-seventeenth century provides an important geographical extension to Stephan's work (Hurst and van Beuningen, 1975). The intensive level of archaeological interest in the Low Countries earthenware industries is further exemplified by Anton Bruijn's special study of the Werra slipware kiln that moved to Enkhuizen during the first decade of the seventeenth century (Bruijn, 1992), Gerrit Groeneweg's examination of redware and maiolica production in Bergen op Zoom (Groeneweg, 1992), and Peter Bitter's excavations of the Alkmaar redware kilns (Bitter, 1996:93–113). Local earthenware production is proving to be one of the most active areas of post-medieval excavation activity in the neighboring regions of Flanders (Verhaeghe, 1988) and northeastern France (see various papers in Blicek [1989]).

Perhaps one of the liveliest areas for slipware research in recent years has been the Lower Rhineland, the location for an extensive network of rural workshops supplying both the region and the neighboring Low Countries and beyond into the North Sea between the late sixteenth and eighteenth century. A number of major exhibition handbooks and conference proceedings have provided an overview of the field, which is characterized by a multi-disciplinary approach combining archaeological, art-historical, documentary, and ethnographic evidence (Burhenne et al., 1991; Gaimster et al., 1988; Naumann, 1988; Tromnau and Krause, 1986). Excavated materials from production sites provide key information in this field (e.g., Frankewitz, 1992; Mars, 1991). The study of these industries and their role in the regional pottery market has been transformed by the results of over a decade's intensive excavation in the city of Duisburg on the confluence of the Rhine and the Ruhr (see Krause [1992] above). Over 50 sealed contexts covering the period ca. 1400–1800 have provided a detailed picture of the changes in regional pottery supply and demand across sites of different status and between town and country (Gaimster, 1986, 1988, 1991, 1992, 1994b, 2006). The project conducted by the author on the post-medieval ceramic sequence of Duisburg and its hinterland was designed to span the divides separating the post-Middle Ages from the earlier medieval and subsequent industrial periods, thereby enabling a long-term picture to emerge of continuity, change, and competition in the local pottery

market. Parallel to developments in northwest Germany and the Low Countries, an archaeology of local post-medieval earthenware production is also developing in southern Scandinavia and in Poland, a field traditionally the preserve of ethnographers (e.g., Galt [1981] and Broberg [1982] for Stockholm; Augustsson [1985] for Halmstad; Billberg [1989] for Malmö; Blohmé [1995] for Kalmar; and Buko and Pela [1997] for a collection of Polish studies).

Meanwhile, a far greater understanding is beginning to emerge regarding the genesis of the northern European tin-glazed earthenware industry. Maiolica was revolutionary in both its technology and its social impact, and represents, along with colored glass in the Venetian style, the spread of Italian Renaissance know-how and domestic fashion to the north. Pivotal to the study is the new archaeological and documentary research being conducted on the maiolica workshop established in 1476 by Italian artisans under King Matthias at the royal palace of Buda in Budapest and the subsequent migration of central Italian maiolica potters to Antwerp and Flanders during the early years of the sixteenth century (Bertalan, 1991; Dumortier, 1988; Veeckman, 1997, 2002). Jan Baart's work on Italian and Portuguese tin-glaze earthenware imports into Amsterdam form templates for the growth in demand for Mediterranean-style tablewares along the North Sea littoral during the sixteenth and seventeenth centuries (Baart, 1986b, 1987). Recent research by Falk and Gaimster (2002) has stressed the role of imported Mediterranean and Low Countries maiolica in the transformation of dining culture in the Baltic during the sixteenth century. The establishment of a tin-glazed earthenware industry around the Low Countries and across the English Channel during the course of the sixteenth century is the subject of an edited volume published by the British Museum (Gaimster, 1999d). For the seventeenth and eighteenth centuries, excavations on manufacturing and consumer sites in the Low Countries, the Rhineland, and the Baltic region have transformed our knowledge of technological developments in the industry and of the continuing demand for the tin-glazed earthenware in the north before the impact of industrially mass-produced wares in the later eighteenth century (see Bischoff and Döry [1984] for Frankfurt-am-

Main; Eriksson [1991] for Sölvesborg, South Sweden; and Schulz-Berlekamp [1992] for the distribution of Stralsund wares).

But of all the European ceramic industries of the late medieval to early modern period, one in particular made a profound global impact. Stoneware made in the Rhineland, Lower Saxony, and Saxony is characterized by an extremely robust body that is also stain and odor-free, completely impervious to water, and ideal for drinking, decanting, storage, and transportation purposes. Its physical and artistic attributes enabled the German stoneware industries to dominate the regional ceramic markets of northern Europe between the early fourteenth and mid-eighteenth century and to penetrate the European colonial trade from the late sixteenth century onward. The introduction of molded relief ornament based directly on contemporary print sources during the early sixteenth century transformed the medium from primarily utilitarian in character to a fashion item in its own right. Stoneware in context, therefore, offers archaeologists the opportunity to examine questions of commercial contact and sociocultural development.

The archaeology of German stoneware has been the subject of a detailed study by the author (Gaimster, 1997a) that summarizes over a century of excavation on production sites and the evidence for its distribution around Europe and the New World. With its ubiquitous distribution, shared only with clay pipes, German stoneware has become one of the principal "type fossils" of European post-medieval archaeology. German stoneware is central to all the most recent archaeological studies of commercial and cultural contact in the North Sea and Baltic trading zones between the fourteenth and seventeenth century (e.g., Hurst et al., 1986; Gaimster, 1997a:78–97, 1999a, 1999b, 1999c, 2005; Reed, 1990; Sveinbjarnardóttir, 1996) (Fig. 2). The product was also in widespread demand as a ceramic utensil and transportation container on voyages around Europe and to the New World, as the global shipwreck distribution demonstrates (Gaimster, 1997b, 2000b). State and civic archaeological authorities in Germany have recognized the international cultural importance of their early modern stoneware industries and are now taking a more responsible attitude to the conservation and research of key production sites. Recent

excavations at Siegburg and Frechen in the Rhineland and at Grossalmerode in North Hesse are models of this development (e.g., Jürgens et al., 1995; Korte-Börger, 1991; Stephan, 1986).

As with so many categories of European post-medieval ceramics, ceramic stoves represent a category of material culture that have traditionally been the preserve of decorative arts historians and ethnographers but which are now the focus of considerable attention by post-medieval archaeologists working in northern and Central Europe. Besides a radical innovation in domestic heating technology during the late medieval period, the smokeless ceramic stove, with its relief-molded and glazed tiles, injected a new visual dimension into the household interior of aristocratic residences, monasteries, and town merchant houses alike. Like stoneware, the use of contemporary printed designs (portraits, allegorical subjects, etc.) transformed tile stoves during the sixteenth century into a medium for cultural and political exchange (Gaimster, 2000a). The study of post-medieval stove tiles and their molded designs from archaeological contexts is developing rapidly with the realization that excavated assemblages provide a basis for the study of the material wealth, spatial arrangements, and the living conditions of individual households. Stove-tile research has formed one of the principal fields of post-medieval archaeology in Central, northern, and Baltic Europe since the 1930s (Blomqvist, 1936; Gaimster, 1995). Major archaeological studies published recently include those by Unger and Gaimster (1988) for the Rhineland (Cologne); Stephan (1991, 1992) for the Werra and Weser Rivers; Ring (1996) for Lüneburg; Kuncevičius (1992) for Lithuania; Ose (1996) for Latvia; Vunk (1996) and Russow (2006) for Estonia; Kilaraska and Kilariski (1991, 1993) for the Baltic coast of Poland; Brych et al. (1990) for Prague; Roth Heege (2001) for Switzerland; Richard and Schvien (2000) for France; and Gaimster (1999c, 2001a) for the Baltic rim.

Of the other principal classes of material culture, the study of the manufacturing and use of post-medieval vessel glass has been transformed by archaeological discoveries, particularly in towns. Extensive urban sequences have been published, among others, from Amsterdam (Baart et al., 1984), Deventer (Clevis and Kottman, 1989), and Alkmaar (Bitter, 1996) in the Netherlands; Antwerp

Fig. 2 Selection of imported German stoneware ceramics excavated at the Danish royal castle of Lindholmen, Scania (Sweden): **1**, Saxony, ca. 1475; **2**, Cologne, ca. 1550; **3**, Frechen, ca. 1550–1575; **4**, Raeren, ca. 1597–1600 (from Gaimster and Stilje, 1995:Fig. 4, and Gaimster, 2001b:Fig. 7)



(Denissen, 1983); Lübeck (Dumitrache, 1990); Elbląg, Toruń, Szczecin, and Kołobrzeg, Hanseatic towns on the Polish Baltic coast (Gołębiewski, 1993); Höxter in Westphalia (Stephan, 1980b); Göttingen (Korbel, 1983) in Lower Saxony; and Nymburk, Bohemia (Sedláčková, 1997). Meanwhile, post-medieval rural forest glass industries have come to the attention of archaeologists. The study by Wamser (1984) of Spessart glass in Franconia and that by Wichert-Pollmann (1984) of the workshops in the eastern Westphalia/Lippe region exemplify the trend. In Scandinavia and the Baltic, the excavation of early forest glass sites bridges the subject and methodological divide between post-medieval and industrial archaeology (Matiskainen

and Haggren, 1995; Matiskainen et al., 1991; Roosma, 1966). The survey by Henkes (1994) of vessel-glass production and use in the Netherlands during the late medieval to early modern period is a model of the more recently published synthetic reports. Equally, clay pipes are now being studied on both the regional and local level, and several major corpora are now in print (e.g., for regional European surveys see Davey [1980, 1981]; see also Kügler [1987] for the German Westerwald; Mikłaszewicz [1995] for Toruń, Poland; Buchholz [1992] for Wismar, Mecklenburg; and Stephan [1994] for Höxter). Annual meetings of the German Clay Pipe Research Group are attended by researchers from neighboring countries and beyond (Kügler, 1996).

Because of the prolific nature of Continental urban archaeology, this survey has restricted itself in the main to the study of urban artifact sequences and consumption by mercantile and artisan populations. However, it cannot draw to a conclusion without mentioning one or two other rich sources of material culture, particularly those that relate to elite (royal, aristocratic, or ecclesiastical) culture and rural (peasant) communities. Examples of substantial post-medieval ceramics and glass collections recovered from patrician sites in northern Europe include those from Burg Gleichen, Thuringia (Lappe, 1983); Fürstenberg on the Weser (Stephan, 1982); Heidelberg Castle (Lutz et al., 1992), Johannisburg Castle, Aschaffenburg (Ermischer, 1996), and the cathedral precincts at Hildesheim (Kruse, 1990) in Germany; the castles of Kessel and Tilburg in the Netherlands (Clevis and Thijssen, 1989; Stoepker, 1986); the royal Danish castle of Lindholmen, southern Sweden (see Fig. 2) (Gaimster and Stilje, 1995); and from castles in Mecklenburg, northern Germany (Schoknecht, 1999). Each assemblage is characterized by abnormally high levels of imported high-status wares. Many of these sites have produced luxury artifacts worthy of special study in the context of investigating court lifestyle and leisure activities (e.g., Streitwolf [1993] on the wooden bat from the court ballgame found in the vicinity of the Palatine court buildings at Heidelberg, or Fritsch [1989] on the ornate stove tiles excavated at Schloss Brake, Westphalia-Lippe).

Regional studies include Gaimster's (2001b) survey of material life and lifestyle in the Baltic castle up to ca. 1600. In contrast, relatively little excavation has been carried out on rural village sites, farms, or manor houses over the past 25 years. Important exceptions illustrating the relative levels of consumption in the countryside include the village of Weidemoor outside Rostock in Mecklenburg, deserted around 1625 (Schäfer, 1996), and the farmhouse of Haus Gelinde in the Lower Rhineland, which was occupied during the eighteenth and early nineteenth centuries and produced vast assemblages of local and imported (industrial) ceramics (Hackspiel, 1993). Even in Scandinavia, today still an essentially agricultural landscape, archaeologists have only recently turned their attention to rural communities. The multidisciplinary study of a manor house complex at Perniö on the Baltic coast

of Finland represents the beginning of a new trend in the region (Niukkanen, 1997; Haggrén et al., 1998). Christina Rosén's (1995) study of redwares on town and country sites in the western Swedish province of Halland represents a rare survey of rural ceramic consumption between the sixteenth and nineteenth century.

An Embarrassment of Riches?

This survey of recent trends in post-medieval archaeology in northern and Central Europe has been both geographically and thematically selective. In concentrating on the growth in urban rescue archaeology and the proliferation of artifact studies, I have been unable to discuss other equally important fields of European post-medieval archaeology that are coincidentally well developed in British or North American studies. Here I include the archaeology of post-medieval standing buildings and housing, the food supply and environmental conditions, cemetery sites and burial practices, religious practice and belief, fortifications, the various extraction and mechanical power industries, shipwrecks, and the archaeology of leisure. However, the exercise has at least demonstrated some of the main developments and areas of activity for northern Europe in what is clearly, through the demands of urban redevelopment, a growing practitioner field. Viewing the situation impartially (and from the other side of the English Channel), it would be accurate to say that post-medieval archaeology on the Continent and in Scandinavia is still very much in the developmental stage and conducted at an essentially normative level. As with all new fields of study, its ambitions to date have been rooted in the primary tasks of subject definition, classification, and description. Meanwhile, its principal challenge has been to find both an intellectual and a methodological solution to the diversity and profligacy of physical evidence and historical source materials that so define the epoch. Despite its comparative youth, post-medieval archaeology in northern and Central Europe has already generated a "finds mountain," or "embarrassment of riches," which is far more daunting than in any other period or cultural field.

Despite these challenges, there are signs that practitioners and researchers are rapidly moving away from their former “supplemental” role and are becoming increasingly aware of the potential of the post-medieval material record as a primary historical source in its own right. If not period-specific, post-medieval archaeology is developing into an identifiably multidisciplinary subject that can form a bridge between economic and cultural history. European post-medieval archaeology is defining itself methodologically through its exploitation of diverse material, historical, and scientific sources of evidence. Increasingly, research projects are beginning to employ a combination of archaeological, ethnographic, iconographic, documentary, and environmental or material science approaches to artifacts, buildings, or landscapes (Boockmann et al., 1980; Smetánka and Žegklitz, 1990). This development is particularly visible in German-speaking countries where research programs are examining the methodological issues of multi- and interdisciplinary collaboration. In Lübeck, archaeologists and historians working on the social topography of the city have identified some of the problems of linking documentary records for residential occupation with the actual archaeological context (Falk, 1987; Falk and Hammel, 1987). Meanwhile, researchers at the Institute for Material Culture in Krems, Austria (see above), have developed a computerized iconographical database. The recorded images provide a visual functional and social context for domestic archaeological artifacts of the fifteenth and sixteenth centuries (see above, and also Hundsbichler [1982], Kühnel [1992], and various papers in Jaritz [1996]). The initiative has inspired archaeologists working in other parts of Europe, including myself, to examine pictorial sources as a means of reuniting object with context (Gaimster, 1997a:115–141, 1997c). The Krems Institute has taken on a special role to establish a methodological and intellectual framework for interdisciplinary research in archaeology, iconology, and documentary study of early modern European society (e.g., Hundsbichler, 1992, 1996, 1997). In northern Germany, institutes of ethnography have also invited archaeologists to contribute to broad thematic conferences dealing with major ethnohistorical issues such as Hanseatic dietary habit and dining practice (e.g., Stephan, 1996).

Excavated and curated material evidence is beginning to make a more telling contribution to the wider historical narrative on the continent of Europe, particularly in the reconstruction of the past lifeways of a much broader spectrum of society than those groups that tend to dominate the documentary record. Let us hope that this trend continues over the next decade and that archaeology can develop strategies to more effectively exploit this vast resource. By doing so, European archaeologists will also be able to contribute a longer-term historical perspective for the settlement of their ancestors in the New World.

Postscript Since completing this chapter in 2006, the German Society for Medieval and Post-Medieval Archaeology has published a first volume of 22 chapters dedicated to the archaeology of the post-Middle Ages in German-speaking Europe (Paderborn, 2007).

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