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An overview of the plaited crafts of Turkey (Anatolia and Thrace)

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This study is aimed as an overview on the plaiting crafts of Turkey, from its earliest findings to the contemporary ethnographic examples, with a special focus on ethnobotanical aspects and the production techniques of these neglected crafts. This overview indicates that there is a great diversity in Turkey, parallel to its cultural, climatic and topographical variation. Several techniques, shapes, and 90 recorded species in 40 families used in these crafts are a good example of this richness, however there must be much more to study, to learn and to discuss about the socio-economic importance and natural impact of these crafts.

Key words: ethnobotany, plaited crafts, mats, basketry, Turkey

Turkey lies between circa 42° N and 36° N latitudes, covers 780. 600 km^2, and rises up to 5.500 m in altitude. This area includes three different climatic regions and has a rich and diverse flora with a high proportion being endemic. It is populated by over 65 million people. Its geopolitical position between two continents, Europe and Asia, provided a natural passage for various cultural and ethnic groups since early prehistoric periods. Some of the earliest settlements starting from 12.000 B.C. took place in Anatolia, and especially the SE and Central Anatolia are considered among the earliest centers of plant and animal domestication.

This long history of human interaction with its rich nature provided diverse crafts, including the plaited crafts of rope, basket and mat making, wickerwork, brooms and amulets. Technically, these are woven structures and closely linked to *textiles*[1], but generally excluded from the "textiles" by their stiff and self-shaped characteristics, their different range of uses, different techniques of manufacture, as well as the choice of materials (Barber 1990:5). The relatively simple techniques of matting and basketry give the impression that they might precede thread-making and textile weaving. These crafts for producing daily objects such as mats, sandals, bags, hats, containers and cordage, as well as for constructions do not need high competence, special skills, and complicated tools or looms. The materials are generally provided from local vegetation in every area, either pliable rods of trees or various species of rushes, reeds and grasses; and most of these crafts are practiced by women (Ertuğ 1999a).

Traces of basketry and mats are found in various early Neolithic sites such as Çayönü, Aşıklı Höyük and Çatalhöyük. Çatalhöyük in Central Anatolia has its lowest layers dating from around 7500 BC, and is the best studied for its basket and mat use. Traces of basketry and matting have been preserved in Çatalhöyük in three different forms: phytolithic remains, impressions of baskets *in situ*, and impressions of basketry on clay objects. Coiled baskets represented the most common form of basketry containers. The plaited remains probably represented floor matting, rather than containers. In addition to these daily uses, babies were buried in baskets made of specific types of wild grasses. Loose reeds often covered in soot frequently occur in kitchens or entrances, whilst woven mats are often selected to line ceilings in living and reception areas (Wendrich 2005). Other archaeological traces of plaiting crafts are evident from mat impressions on the bottom sherds of pottery, starting from the Early Chalcolithic (6300-6200 BC), became a fashion in 6200-4800 BC Chalcolithic settlements in Thrace (Parzinger and Schwarzberg 2005). The use of wickerwork or woven stem construction (mostly covered with clay: the *wattle and daub*), is also well known from the early Neolithic settlements of Southeastern Anatolia such as Çayönü and Hallan Çemi, Yümüktepe as well as

[1] The term of textile comes from the Latin *texere* "to weave", refers exclusively to woven cloth (Barber 1990).

Ilıpınar and Troia settlements of Western Anatolia, and Aşağıpınar of Thrace area.

The historical sources are quite limited for these crafts and craftsmen. It seems that these crafts were not mandatorily organized in guilds at the Byzantine period, or established associations between tenth to fifteenth centuries (Maniatis 2002). Maniatis argues that small-scale traders dealing with perishable commodities, many of them itinerant, were not mentioned in the legal texts and in the writings of the chroniclers (ibid: 346-47). In the Ottoman period, a record related to official prices in 1600 mentions the guild of mat makers (*hasırcılar*) and of basket makers (*sepetçiler*) of Istanbul (Kütükoğlu 1978). According to this record 4 various sizes of mats and 15 type of basketry are named and their prices were given (ibid: 60, 71). In the 17th century there were at least 20 shops and 45 craftsmen who produce thin mats, called *Mısır hasırı*, and 20 itinerant sellers of these mats in Istanbul (Kahraman and Dağlı 2006:512). Postcards of the itinerant sellers of vegetables, fruit, and other goods with various baskets from 19th century Istanbul indicate the dependency on baskets in daily life (Kal'a 1998).

Ethnographically recorded crafts

Ethnographic materials indicate a wide range of uses for plaited crafts and illustrate to some extent the possible missing techniques and uses that are absent in the archaeological records. Unfortunately these crafts were not studied in detail in Anatolia, except for some limited regional works (Baş 1996; Ertuğ 1999a; Gürçay 1968; İnan and Bilkay 1986; Koşay 1977; Oğuz et al. 2005; Şahin 2002; Uslu 1985). All of these plaiting crafts are now in a period of decline. Fine examples which show traditional designs, personal creativity and social values are not woven any more.

The most common trees that have been used for basketry are willow, chestnut, and hazelnut. The 'cane'(*Arundo donax*) and other reed and rushes, as well as the chaste tree (*Vitex*) are also commonly used.

Few tools are used in basket production. The thin branches or reeds are cut either with sickles or jack-knives, the rods first marked with a knife then divided to three (or four in the case of cane) splits with a help of a small wooden tool (*yargıç* or *yargeç*) (Fig. 1 and 2). Thicker branches of trees are split with sharp iron tools (İnan and Bilkay 1986: *yarma demiri* and *resmi demiri*) and in commercialized cases a simple trimming and planing bench is used. In most cases the fresh branches or reeds are used without any special process, but in some areas willow branches are boiled for easy removal of bark, and in some areas the wood for weaving large baskets is first dried in ovens (Baş 1996:19). Decoration is rarely made, in some with blue beads, some with using two or even three different species, or by adding colored pieces of rugs between weaving. In the Black Sea area, the handles of baskets made of hazelnut, are decorated with lines and dots with the help of a heated iron tool (Oğuz et al. 2005:137).

Fig. 1 A basket of stake and strands and the tool (*yargıç*), made of pine wood, used for splitting *Vitex* branches. Buldan 2004 (F. Ertuğ).

At least four different basic techniques are recorded in the production of baskets. The most common one is the freehand weaving of baskets with stakes[2] (e.g. *Vitex*), starting from the bottom

Fig. 2 The tool (*yıldız yargeç*) made of two twigs of *Vitex* is used for splitting cane (*Arundo donax*). Bodrum 2000 (F. Ertuğ).

[2] Stakes are structural rods, forming the skeleton of the basket, or considered as the passive warp element (Sentance 2001:207).

by crossed stakes; after finishing a flat base, inserting side stakes, and weaving the sides with split rods or strands[3] one below and one over, and weaving the ends of the stakes as a border, then if needed adding a handle or a cover (see Catalogue). A second method is using a metal hoop to form the shape in case of using soft rushes[4] such as *Typha laxmannii*. In this method twisted rushes is usually formed by women to produce domestic storage containers (see Catalogue: Aksaray *ot sele*). A third method is explained by Koşay (1977:48-49) from Eastern Anatolia for the baskets made of *Salix*. A stick is inserted in the ground, a circle is drawn around it, and rods inserted on this circle to form a cone. After the first two lines woven from the bottom, four rods are inserted for each stake to weave the border. The rods are taken out from the ground after the border is finished and the ends inserted within the border. The rest of the basket is woven freehand up to a point, then, while pushing down by the feet, a piece of wood is inserted and the vertical rods woven around it to form the bottom of the basket. This is not the only example in which basket production is started from the top, instead of the bottom; round baskets made of myrtle for catching fish (Uslu 1985:335) (Fig. 3) and conical bottomed baskets made of hazelnuts (Baş 1996:21) (Fig. 4) are also woven by starting from the mouth.

The fourth technique of coiling is recorded in Central Anatolia, Sultan Sazlığı area (Karabaşa 2004:130-133) mainly for cereal and flour storage containers (*zahra selesi*) and a variety of other baskets. Rushes such as *Typha* and *Scirpoides* are used to make coils with the help of a pointed metal awl (see Catalogue). Other examples of the coiling technique are seen in Bodrum (Muğla, South western Anatolia) made of rye straw. Rather large, round containers with lids for storing light materials such as cloths are produced by this technique (Fig. 5). Flat and round, bundle-coiled materials for wall decoration or for bread storing are made of reeds and cereal stems in Central, South and Southeastern Anatolia. The bract leaves of corn (*Zea mays*) are also commonly used for making small baskets, chairs, containers and mats in the Black Sea area (Gürtanın 1961).

Fig. 4 Conical bottomed baskets of the Black Sea area, made of hazelnut. Macahel/Camili-Artvin 2004 (F. Ertuğ).

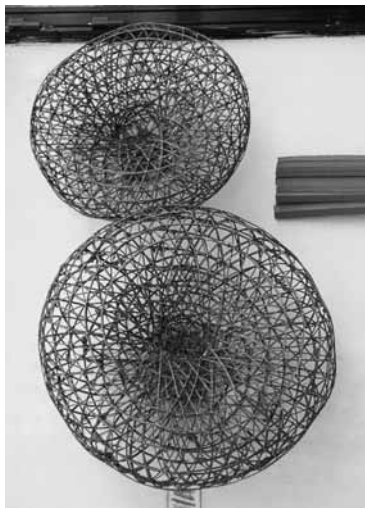

Fig. 3 The fish baskets made of myrtle (*Myrtus communis* L. ssp. *communis*) are on sale. Bodrum 2000 (F. Ertuğ).

Fig. 5 Containers by coiling technique made of rye straw. Bodrum 2000 (F. Ertuğ).

[3] Strands are active wefts woven between the stakes (Sentance 2001:208)

[4] In Europe many rush baskets were once plaited over a mould such as a shoebox or a flowerpot (Sentance 2001: 36).

Baskets were once very important for gathering and carrying agricultural products, in fishing[5], in marketing and storing various goods. After the 1970s they gradually lost their importance when new materials such as plastic became available in many forms. The role of baskets was replaced by synthetic packages, boxes and plastic shopping bags, but some are still used in rural areas for marketing and carrying goods. A few basket makers are producing modern varieties for tourists and city dwellers such as laundry baskets or bread baskets. Recently, furniture made of bamboo and reeds and flower baskets are getting fashionable, which may provide jobs for some traditional basket makers.

Mats (*hasır*)[6] were also very important in Anatolia as floor coverings and for the construction of the ceilings of mud-roofed houses. However, after 1980s most of the weavers stop doing mats for traditional purposes. Cheaper floor coverings and cement roof covers took their place in most rural areas. A recent visit to a village in Western Anatolia nearby Aydın, which was known for their mat production until 1990s, indicated that there were no craftsmen left. Until 1996, 450 households in this village were earning part of their cash from mats in addition to agriculture (Güney 1996).

Mats in various thicknesses and quality were produced from at least 8 different species (see Table1), among those the *Typha* species and the *Juncus* are the most commonly used. In general the soft mats (*Typha* and softer rushes) are preferred as floor coverings and used in tents, rooms, outdoors, or in the mosques to pray on. These mats mostly woven by women, on simple horizontal looms, were based on four stakes inserted into the ground, and two wooden beams placed on both sides of these stakes for stretching the warp ropes (Fig. 6). Another piece of wooden pole with holes called *tarak* (comb) is used during weaving to compact the wefts, through which all warp threads are running. The frequency of the holes on this comb is useful for creating the designs if needed

Fig. 6 Mat weaving with *Juncus subulatus* (*kovalık*) on a simple horizontal loom. Gölköy-Bodrum 2001 (F. Ertuğ).

(Şahin 2002:5). The length of the mat is related to the length of the comb. These floor mats vary in size, but in general they are woven about 110x 300 cm. (Fig. 7). When smaller pieces need to be woven, a loom is not a necessity, fixing the warps on a piece of pole would be enough to weave a small mat.

The reed mats, such as *Phragmites*, are woven without having a loom. The weavers spread their flattened and split stems on the ground as crosses, and then starting from the centre weave sideways by "adding two and leaving two" (Fig. 8). The

Fig. 7 An elderly weaver is sitting over the mat she has dyed and woven, with a ball of string made of the same material that she has woven her mat, *Cyperus longus* (*topalak*). Geriş-Bodrum 2001 (F. Ertuğ).

5 Various sizes of fish baskets and baskets for lobsters and shrimps are explained in an early 20th century book on fishing written by Deveciyan (2006:390-394). He told that all were made by reeds, which were brought to Istanbul from Hersek-İzmit.

6 The word *hasır* is derived from Arabic (Eren 1999: 174), and the same word is also used in several Balkan languages such as Bulgarian and Serbian. Turkic tribes in old Central Asia were using *yiken* or *yegen* instead of *hasır* (Ögel 2000: 193)

Fig. 8
A weaver is plaiting mats for ceiling construction from *Phragmites*. Akhisar-Aksaray 1994 (F. Ertuğ).

Fig. 9
A decorated reed screen which is used as a side of a tent. Çatak-Van 1994 (Josephine Powell).

ends are turned in, thus forming a strong edge. They are also woven by women, but the harder work of cutting and processing reeds (splitting, flattening) is done by the men. Mats for ceilings (*tavan hasırı* or *boyra hasırı*) are measured in paces (*ayak*), and they may be 6 to 12 paces long by 6-7 paces wide, about 1.80-2.00 m. to 3.60-4.00 m. (Ertuğ 1999a:66). Mats for the same purpose are woven in a very similar way in Iran. There, both processing and plaiting are done by men (Wulff 1966: 219). It is interesting to note that while mats are used for carrying and burying the dead, and woven specifically for this purpose (*kabir hasırı*) in the neighboring country of Azerbaijan (Aliyeva 1999:5), this tradition of using mats for the dead is not known in Anatolia.

Reeds or light canes woven as screens are used by the nomads as partition walls in their tents, wind breaks around the tents, and as sheep pens. While weaving these panels, the warp threads are twined around the canes and rather complicated designs, as seen in *kilims* (flat woven textiles), are created by using different color wools. While the production and use of simple reed screens (*çıt*) is still common among the nomads of Southeast Anatolia, the decorated ones are becoming very rare (Fig. 9) (Akpınarlı 1997:52)[7]. Plaiting such a reed screen is observed in 1950's by an anthropologist in a village in Northern Syria (Sweet 1960: 135-36). There it was called *zurb* and used as a tent partition screen to separate the women's side from the men's. Elaborately decorated ones were made for brides, and it took three to four days to prepare the wool strings with which the reeds of the screen were bound together, while the weaving took only one day on a simple pole set up over two large petrol tins[8]. A similar construction with *Phragmites* is recently seen and recorded in Cizre-Şırnak area of Southeastern Anatolia (Fig. 10).

The tradition of building construction with wickerwork or woven twig is still visible in some villages of the Anatolia, especially in Adana (called *huğ*), Kayseri (called *alaçık*) and Kırklareli regions. In the *huğ* construction, the branches of *Styrax* are used as vertical posts, *Arundo* and

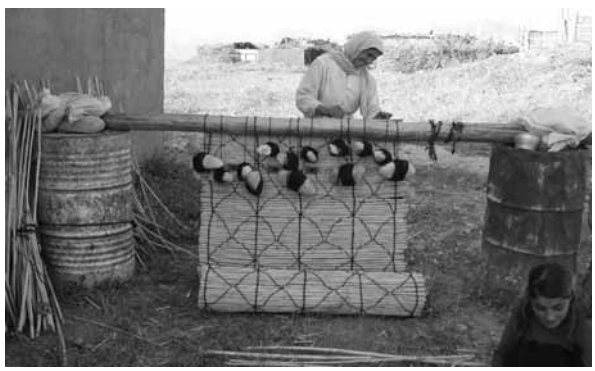

Fig. 10 A reed screen weaving with a "loom" with 18 stone weights. Cizre-Şırnak 2006 (Adnan Gençay).

[7] An example given there is a decorated reed mat made by a Turcoman tribe of Karakeçili at Suruç (Urfa) from 1920s, and its size is 2.00x 4.00m.

[8] Sweet explained the "loom" and the process of the woman's plaiting of this elaborate reed-screen with seven pairs of stones carrying the wool strings, but no picture or drawing is available.

Myrtus stems are woven among them (Tokay 2002). Some of these buildings are still used during the summer to fence off or to protect gardens/orchards and for animals[9]. Large wicker containers of similar structure are also made on the frames of solid wheeled wooden carts for transporting hay and dung.

Brooms and amulets are also considered as a part of this craft. Although most of the brooms do not need any plaiting, the collection of plants and interlacing of the branches and various grasses into brooms requires some skill. Furthermore there is not a clear distinction between the types of craft, a broommaker may well produce baskets. The list below indicates that a large variety of plants can be used as brooms. Amulets were commonly used in the houses of Anatolia to protect the house from the evil eye and also considered a decoration. Some cultivars such as wheat, rye and poppy are plaited into amulets and their ears and heads are also considered symbols of fertility. The seedpods of Syrian rue (*Peganum harmala*) may be strung on threads with colored cloth, and arranged to form a triangle (Ertuğ 1999b).

Unfortunately very few studies have been conducted on the socio-economic status of the craftspeople and their productions (e.g. İnan and Bilkay 1986; Öztürk 2001). The results from those few studies and various observations carried out indicated that mainly women and the members of low-income, lower status groups (such as gypsies) were conducting these crafts. Once when it was more common, probably each family was producing their baskets and mats, or traded them with other goods within the area.

Species

Ethnobotanical studies provide further data on the species of plants that can be used in these crafts (Table 1). The list of species given here is just an attempt to bring together the recorded uses and are probably far from being complete. For the centers where these crafts were especially important please see the exhibition catalogue (Ertuğ).

90 species are recorded from 40 families and 68 genera; among these 13 species recorded for mat plaiting; 14 species used for string, rope and cordage; 38 species are used in basket and container plaiting; 39 species are for brooms; and 5 species used for amulet plaiting, while at least 23 of these species have multiple uses. There is only one endemic species for Turkey among the recorded ones (*Asyneuma limonifolium* ssp. *pestalozzae)*. However there is a possibility that in some areas more endemic species are also used in plaiting crafts, but not yet recorded. Only one species, *Agave americana* is known as an introduced plant to Anatolia, all the rest are native plants. In the last decades reeds (esp. *Phragmites australis*) have been exported from Central Anatolia to Britain and to the North European countries to thatch roofs, and its impact on these local habitats has not yet been studied.

Conclusion

Weaving crafts especially mat plaiting and basketry may be the oldest of all crafts, but were also considered by many as the humblest of the crafts (e.g. Glassie 1993). Little interest was taken by academics and museum curators, to study, record and to keep these examples, as these were not considered as an art. This ignorance and attitude is also related to the simplicity of these crafts, their perishable character, their familiarity, and the social status of the craftspeople. Most of these crafts are produced by rural people, especially by women and gypsies, thus studying them was not popular among academics.

Many of these workaday objects have since been thrown away, burnt or discarded when they were no longer serviceable. As a result of mechanization in agriculture, drying up wetlands for opening agricultural lands, migration from the rural areas to towns and the introduction of new materials such as plastic, many of these local crafts now show a rapid decline in Anatolia. Presently only a few craftspeople are producing mats and baskets, and we need to make more detailed studies before it is too late. This kind of study is not only necessary to find out more about these crafts and their social roles, but it is also imperative for the protection of local species and their natural habitats. As these craftspeople work so closely with nature, they observe and notice the results of the changes in land use, climatic changes, and pollution (Sentance 2001:15). In addition, these crafts are able to create sustainable solutions

[9] In traditional architecture, the roofs were thatched with reeds and rye straw in various parts of Anatolia, however thatching is not included in this paper, as it is not considered as a craft of plaiting, even though the materials are similar.

for some local development projects, and may bring extra cash to women and the disabled. Instead of using non-biodegradable materials such as plastic in packaging and carrying goods, we may restart to use baskets and containers from renewable materials.

This overview to the plaiting crafts indicates that there is a great diversity in Turkey, parallel to its cultural, climatic and topographical variation. Several techniques, shapes, and 90 recorded species used in these crafts are a good example of this richness, however there is so much more to discover, study, and to discuss about the techniques, the useful species, socio-economic importance and natural impact of these crafts.

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I owe great debt to Dario Novellino and Roy Ellen for sharing my enthusiasm on plaited crafts and helping me to put together the exhibition of "The baskets of the world" and co-organizing a panel on plaited crafts during ICEB 2005. This paper was meant to be given at this panel, but could not be prepared in time due to the organizational responsibilities. I am also grateful to Maurice Bichard and Patricia Dağıdır for their comments and corrections of the manuscript. Last but not least my thanks goes to Josephine Powell, Marianna Yerasimos, Mehmet Özdoğan, Ali Rıza Balaman, Bahadır Öztürk, Gül Güney, Mehtap Öztekin, Solmaz Karabaşa, Osman Tugay, Arzu Cansaran, Zahide Şahin, Zeynep Eres, Mustafa Keskin, Mesut Kırmacı, and Adnan Gençay for sharing their knowledge, resources and photographs.

Table 1. Anatolian basketry and plaited artefacts: families, species, and main uses

Families	Species	Local name	Main uses
ANACARDIACEAE	1 *Pistacia lentiscus* L.	*Sakız Ağacı/Sakızlık/ Sakızdırık/Kündük*	Baskets of all kinds (*sepet, sele, keletir* in Bodrum; Uslu 1985)
AMARYLLIDACEAE	2 **Agave americana* L.	*Sabırlık/Zabırlık*	Ropes (Bodrum; Uslu 1985)
APIACEAE	3 *Caucalis platycarpos* L.	*Telli kara pıtırak*	Brooms (Amasya; Cansaran and Kaya 2005)
	4 *Conium maculatum* L.	*Baldıran*	Brooms (Kırklareli; Baytop 1994)
	5 *Pimpinella aromatica* Bieb.	*Geyzi*	Brooms (Eastern Anatolia; Baytop 1994)
	6 *Pimpinella tragium* Vill.	*Geyzi*	Brooms (Eastern Anatolia; Öztürk and Özçelik 1991)
APOCYNACEAE	7 *Nerium oleander* L.	*Zakkum, Agu*	Baskets (Antalya, Hatay; Gürtanın 1961)
ARALIACEAE	8 *Hedera helix* L.	*Duvar sarmaşığı*	Chairs (Artvin, Rize; Gürtanın 1961)
ASTERACEAE	9 *Artemisia annua L.*	*Kabe süpürgesi/ Peygamber süpürgesi*	Brooms (Tarsus, Balıkesir; Baytop 1994)
	10 *Artemisia campestris* L.	Kızıl piren/Süpürge otu/ *Kara Yavşan*	Brooms to clean the stables (Buldan; Ertuğ et al. 2004)
	11 *Artemisia scoparia* Waldst et Kit.	*Püren/Piren*	Brooms for house and garden cleaning (Buldan; Ertuğ et al. 2004)
	12 *Centaurea pulchella* Ledep.	*Gümüş süpürge*	Brooms for house cleaning (Aksaray; Ertuğ 2000)
	13 *Centaurea virgata* Lam.	*Barama otu*	Brooms (Amasya; Cansaran and Kaya 2005)
	14 *Inula viscosa* (L.) Aiton	*Sarı ot*	Brooms for cleaning bread ovens (Bodrum)
	15 *Xeranthemum annuum* L.	*Dağ karanfili/ Güvercin gözü*	Brooms (Eastern Anatolia; Baytop 1994; Öztürk and Özçelik 1991; Konya: Tugay 2005)
BRASSICACEAE	16 *Descurainia sophia* (L.) Webb. ex Prantl	*Kıl namzan*	Brooms (Amasya; Cansaran and Kaya 2005)
CAMPANULACEAE	17 *Asyneuma limonifolium* (L.) Janch. ssp. *pestalozzae* (Boiss.) Damboldt (END)	—	Brooms (Amasya; Cansaran and Kaya 2005)
CANNABACEAE	18 *Cannabis sativa* L.	*Kendir/Kenevir*	Strings, mats (Aksaray; Ertuğ 1999a, 2000)
CARYOPHYLLACEAE	19 *Arenaria gypsophiloides* LMant.	*Süpürge otu*	Brooms (Eastern Anatolia; Öztürk and Özçelik 1991)
CHENOPODIACEAE	20 *Atriplex hortensis* L.	*Hayat süpürgesi*	Brooms for gardens (Amasya; Cansaran and Kaya 2005)
	21 *Chenopodium album* L. ssp. *iranicum* Aellen	*Sirken otu*	Brooms for cleaning harvest area (Aksaray; Ertuğ 1999a, 2000)
	22 *Kochia scoparia* (L.) Schrad.	*Süpürge otu*	Brooms to clean gardens (Buldan; Ertuğ et al. 2004)
CORNACEAE	23 *Cornus mas* L.	*Kızılcık*	Baskets (Isparta, Sakarya, Trabzon; Gürtanın 1961)
CORYLACEAE	24 *Corylus avellana* L.	*Yaban/Kuzu fındığı*	Strings, baskets, chairs (Black Sea; Mataracı 2004)

	25 *Corylus colurna* L.	*Fındık*	Baskets (Amasya; Cansaran and Kaya 2005)
	26 *Corylus maxima* Miller	*Fındık*	Baskets (Black Sea; Baş 1996)
CYPERACEAE	27 *Carex divisa* Hudson.	*Bendi/İnce Kovalık*	Mats (Hatay: Keskin and Alpınar 2002 and pers. com. w. Keskin, March 2006). Brooms (Bodrum)
	28 *Carex nigra* (L.) Reichard ssp. *nigra*	*Hasır*	Mats and strings for hanging fish (Sadıkoğlu and Alpınar 2001, pers. com. w. Sadıkoğlu)
	29 *Carex pendula* Hudson	*Hasır*	Mats and strings for hanging fish (Sadıkoğlu and Alpınar 2001, pers. com. w. Sadıkoğlu)
	30 *Cyperus longus L.*	*Topalak*	Mats and strings (Bodrum)
	31 *Scirpoides holoschoenus* (L.) Sojak	*Topak berdi*	Storage containers and pillow fills (Sultansazlığı; Karabaşa 2004 and pers. com. with M. Öztekin)
DIPSACACEAE	32 *Scabiosa argentea* L.	*Yazı süpürgesi*	Brooms for house (Aksaray; Ertuğ 1999a)
	33 *Scabiosa rotata* M. Bieb.	—	Brooms (Amasya; Cansaran and Kaya 2005)
ERICACEAE	34 *Erica arborea* L.	*Süpürge otu/Piren*	Brooms (Baytop 1994:252)
	35 *Erica manipuliflora* Salisb.	*Piren/Süpürge çiçeği*	Brooms (Trabzon; Baytop 1994:252)
	36 *Rhododendron* sp.	*Ormangülü*	Baskets (Giresun; Gürtanın 1961)
FABACEAE	37 *Colutea cilicica* Boiss et Bal.	*Fışfış/Keçi gevişi*	String for hanging vegetables to dry (Buldan; Ertuğ et al. 2004)
	38 *Gonocytisus angulatus* (L.) (L.) Spach.	*Moramık*	String for hanging vegetables to dry (Buldan; Ertuğ et al. 2004)
	39 *Ononis spinosa* L. ssp. *leiosperma* (Boiss.)	*Siğek dikeni*	Brooms (Aksaray; Ertuğ 1999a)
	40 *Spartium junceum* L.	*Moruk/Sarılık otu*	String for hanging vegetables to dry (Buldan; Ertuğ et al. 2004); Brooms (Gürtanın 1961)
	41 *Tamarix* sp.	*Ilgın*	Wickerwork containers (*hey*) (İzmir, Manisa, Nevşehir, Konya; Gürtanın 1961)
FAGACEAE	42 *Castanea sativa* Miller	*Kestane*	Baskets for gathering, carrying (Black Sea area; Baş 1996; İnan and Bilkay 1986; Oğuz et al.2005)
	43 *Fagus orientalis* Lipsky	*Kayın*	Large wickerwork containers (İzmir; Gürtanın 1961)
	44 *Quercus* sp.	*Meşe*	Large wickerwork containers (Afyon, Bolu, Çorum, İçel, Kastamonu, Tokat; Gürtanın 1961)
HYPERICACEAE	45 *Hypericum perforatum* L.var. *microphyllum* DC.	*Kızılcırık*	Brooms for threshing floors (Bodrum)
JUNCACEAE	46 *Juncus acutus* L.	*Kova otu/Azmak otu*	String for hanging fruits to dry (Buldan; Ertuğ et al. 2004)
	47 *Juncus heldreichianus* Marsson ex Parl. ssp. *orientalis* Snog.	*Kovalık/Kuvalık/Kofa*	Mats, small baskets and amulets (Bodrum), hats (Sultansazlığı; Karabaşa 2004)
	48 *Juncus inflexus* L.	*Kova otu*	Baskets for oil production (Aksaray, Ertuğ 1999a) Gürtanın 1961). Hats (Denizli, Edirne, İzmir; Gürtanın 1961)
	49 *Juncus subulatus Forsskal.*	*Kovalık*	Mat plaiting, can be used both as weft and warp; brooms and amulets also plaited (Bodrum)
LINACEAE	50 *Linum usitatissimum* L.	*Zeğrek/Keten*	Ropes (Aksaray, Ertuğ 2000)
MYRTACEAE	51 *Myrtus communis* L. ssp. *communis*	*Mersin*	Round baskets for fishing (Bodrum; Uslu 1985); Baskets for gathering (Hatay; Gürtanın 1961); Horizontal elements of constructions (Tokay 2002).
OLEACEAE	52 *Olea europaea L. var. europaea*	*Zeytin*	Baskets (Bodrum; Uslu 1985)
	53 *Olea europea* L. var. *sylvestris* (Miller) Lehr.	*Delice/Zeytin keli*	Baskets (Bodrum; Uslu 1985)
	54 *Phillyrea latifolia* L.	*Kesme/Göğce ağaç*	Basket from branches together with olive (Bodrum); brooms (Amasya; Cansaran and Kaya 2005)
PAPAVERACEAE	55 *Papaver somniferum* L.	*Haşhaş*	Amulets (Buldan; Ertuğ et al. 2004)
PINACEAE	56 *Pinus sylvestris* L.	*Sarıçam*	Baskets for laundry (Ankara; Gürtanın 1961)
PLUMBAGINACEAE	57 *Limonium effusum* (Boiss.) O. Kuntze	*Süpürgelik*	Brooms for cleaning streets (Bodrum)
	58 *Limonium gmelinii* (Willd.) O. Kuntze	*Çalı süpürgesi otu*	Brooms for cleaning gardens, roads (Buldan; Ertuğ et al. 2004)

POACEAE	59 *Arundo donax* L.	*Kargı*	Baskets (Buldan; Ertuğ et al 2004; Bodrum) florescence parts also used to make brooms for cleaning the ash of bread ovens (Buldan; Ertuğ et al. 2004). Used as horizontal elements of constructions (Tokay 2002). Bee-hives, baskets (Gürtanın 1961)
	60 *Avena sativa* L.	*Yulaf*	Baskets and containers (Bolu, Hatay; Gürtanın 1961)
	61 *Chrysopogon gryllus* (L.) Trin. ssp. *gryllus*	*Damat süpürgesi*	Brooms (Amasya; Cansaran and Kaya 2005)
	62 *Hordeum sativum* L.	*Arpa*	Containers (Mardin; Gürtanın 1961)
	63 *Oryzo sativa* L.	*Çeltik, Pirinç*	Containers (Hatay; Gürtanın 1961)
	64 *Phragmites australis* (Cav.) Trin. ex Studel	*Kamış/Saz/Süpürge otu*	Reed mats for ceiling (Aksaray, Ertuğ 1999a); baskets in Buldan (Ertuğ et al. 2004) baskets, mat screens made in Sultansazlığı (Karabaşa 2004); inflorescens used as brooms (Baytop 1994)
	65 *Secale cereale* L.	*Çavdar*	Baskets for storing (Bodrum), thatching (Buldan); containers (Amasya, Burdur, Hatay; Gürtanın 1961)
	66 *Triticum aestivum* L.	*Buğday*	Baskets for storing , amulets plaited (Bodrum); containers (Çorum, Gaziantep, Hatay; Gürtanın 1961)
	67 *Zea mays* L.	*Mısır*	Mats, small containers, ropes, chairs, baskets (Black Sea; Baş 1996; Cansaran and Kaya 2005; Gürtanın 1961)
POLYGONACEAE	68 *Polygonum equisetiforme* Sibth et Sm.	*Bora otu/Borotu*	Baskets for fish catching (Bodrum)
PUNICACEAE	69 *Punica granatum* L.	*Nar*	Baskets and large containers (Hatay; Gürtanın 1961)
RANUNCULACEAE	70 *Clematis cirrhosa* L.	*Sarmaşık/Sarmaşlık*	Bottom part of baskets (Bodrum)
ROSACEAE	71 *Cotoneaster nummularia* Fisch.et Mey	*Kürt çalısı*	Brooms for gardens (Konya; Tugay 2005)
	72 *Prunus divaricata* Ledeb. ssp. *ursina* (Kotschy) Browicz	*Çalkı otu/Çıtırdak*	Brooms (Amasya; Cansaran and Kaya 2005)
	73 *Rubus sanctus* Schreber.	*Moramut/Moramık/ İlme otu/Güz üzümü*	String for hanging vegetables and fruits to dry (Buldan; Ertuğ et al. 2004)
SALICACEAE	74 *Populus nigra* L. ssp. nigra	*Kavak*	Wickerwork containers (Aksaray; Ertuğ 2000)
	75 *Salix alba* L.	*Söğüt/Aksöğüt*	Wickerwork, baskets (Aksaray; Ertuğ 2000)
	76 *Salix amplexicaulis* Bory et. Chaub.	*Söğüt*	Baskets (Gürtanın 1961)
	77 *Salix triandra* L.	*Söğüt*	Baskets (Gürtanın 1961)
	78 *Salix viminalis* L.	*Sorgun/Sepetçi söğüdü/ Hos*	Basket (*zembil*) for carrying fruits, vegetables (Mardin; Bodrum; Buldan; Ertuğ et al. 2004)
SANTALACEAE	79 *Osyris alba* L.	*Kara süpürge*	Brooms for ovens (Bodrum)
SCROPHULARIACEAE	80 *Scrophularia orientalis* L.	*Sıracaotu/Gezik*	Brooms (Eastern Anatolia; Öztürk and Özçelik 1991)
	81 *Scrophularia rimarum* Bornm.	*Sıracaotu*	Brooms (Eastern Anatolia; Öztürk and Özçelik 1991)
	82 *Verbascum lasianthum* Boiss. ex Bentham	*Sığır kuyruğu*	Brooms for cleaning stables (Aksaray; Ertuğ 2000)
	83 *Verbascum sinuatum* L. var. *sinuatum*	*Süpürge otu*	Brooms for gardens (Buldan; Ertuğ et al. 2004)
STYRACACEAE	84 *Stryrax officinalis* L.	*Zanzalak/Ayı fındığı*	Vertical elements of constructions (*huğ* in Mersin; Tokay 2002)
TYPHACEAE	85 *Typha angustifolia* L.	*Hasır otu/Kındıra*	Mat making; filled into the pillows "ot yastık" (Buldan; Ertuğ 2004 et al); strings, mats, storage containers (Karabaşa 2004); containers, bee-hives, chairs, ropes, mats (Gürtanın 1961)
	86 *Typha laxmannii* Lepechin	*Hasır otu*	Mats, baskets (Aksaray; Ertuğ 1999a, 2000)
	87 *Typha domingensis* (Pers) Steudel.	*Zembil otu*	Mats (floor coverings, decorated praying mats) and containers (*zembil*) (Baytop 1994; 1999)
ULMACEAE	88 *Ulmus minor* Miller	*Karaağaç*	Baskets (*çöte*) made in the Black Sea (Baş 1996); brooms (Amasya; Cansaran and Kaya 2005)
VERBENACEAE	89 *Vitex agnus-castus* L.	*Ayıt/Hayıt*	Baskets (Buldan; Ertuğ et al. 2004; Bodrum); bee-hives and baskets (Gürtanın 1961)
ZYGOPHYLLACEAE	90 *Peganum harmala* L.	*Üzerlik*	Seed pods used for amulet weaving (Aksaray; Ertuğ 1999b)

* introduced Note: References to Bodrum derived from a long-term study of the author, not yet published fully.

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