

STAND-ALONE PROJECT

FINAL REPORT

Project number

P27073

Project title

Zwischen Aphrodite Tempel und spätarchaischem Haus II
Between Aphrodite Temple and Late Archaic House II

Project leader

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Project website

<https://www.uibk.ac.at/projects/monte-iato/index.html.de>



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I. Summary for public relations work

1 Zusammenfassung für die Öffentlichkeitsarbeit

In den letzten 30 Jahren ist das Paradigma von den Griechen als Zivilisatoren und 'Meister der Kolonisation' in seiner historischen Glaubwürdigkeit immer stärker unterminiert worden. Heute werden deshalb postkoloniale und globalisierungstheoretische Konzepte bevorzugt. Mit deren Hilfe soll die sog. Griechische Kolonisation nicht mehr als ein eingleisiges Phänomen, sondern als ein komplexer historischer Prozess untersucht werden. Hierzu bietet der Monte Iato im gebirgigen Binnenland Westsiziliens, insbesondere der Bereich zwischen Aphrodite-Tempel und spätarchaischem Haus, mit seiner durchgehenden Stratigraphie vom späten 8. bis zum mittleren 5. Jh. eine optimale Ausgangslage. Dank dieser lassen sich nämlich aussagekräftige Befunde zur kolonialen Situation auf dem Berg als Materialisierungen einzelner Episoden innerhalb eines Langzeitprozesses verstehen und auf einer vertikalen Zeitachse anordnen. Auf diese Weise werden die Auswirkungen dieses kolonialen Prozesses auf die Lokalen auf dem Monte Iato in ihrer historischen Abfolge und Stringenz analysierbar und zwar durchgehend aus dem Blickwinkel des Binnenlandes.

Dieser Hypothese und Fragestellung wurde im Projekt in gezielten archäologischen Feldforschungen auf dem Monte Iato, ca. 30km südöstlich von Palermo, unter Anwendung naturwissenschaftlicher Methoden nachgegangen. Zutage getreten ist eine vorglobale Mikrowelt, die in ihrer Dynamik und Komplexität den Vergleich mit heute keineswegs zu scheuen braucht:

Nach mehr als 100 Jahren nur loser Kontakte zur transmediterran vernetzten Küstenwelt haben ab 550 v. Chr. einzelne Familien auf dem Monte Iato begonnen, eine ganz gezielte Gastfreundschafts- und Vernetzungspolitik mit Tyrannen und Aristokraten in den griechischen Küstenstädten zu betreiben. Entlang dieser gastfreundschaftlichen Verbindungslinien gelangten auch griechische Güter, Technologien und Handwerker auf den Berg. Durch die Verfügungsgewalt, wer von den einheimischen Mitbewohnern daran teilhaben durfte und wer nicht, bauten sich diese Familien ihren Führungsanspruch immer weiter aus. Bereits um 500 v. Chr. kulminierte dieser Aneignungs- und Machtbildungs-Prozess in einer monumentalen High-Tech-Architektur und einer größtenteils griechisch anmutenden Konsumkultur, die sich äußerlich kaum mehr vom Leben der Griechen in ihren mondänen Küstenstädten unterschied. Um jedoch eine Entwurzelung aus dem eigenen einheimischen Umfeld zu vermeiden, wurde zugleich die Rückbesinnung auf scheinbar uralte Kulte und Riten immer stärker forciert. Offenbar war ein derartiger religiöser Rückbezug auf eine lokale Authentizität und Identität notwendig, um die neue globalisierte Lebenswelt als Manifest einer neuen Ordnung und Herrschaft im einheimischen Gesellschaftsgefüge überhaupt erst sozial und politisch verträglich zu machen.

2 Summary for public relations work

During the last 30 years the paradigm of the Greeks as civiliser and 'Masters of Colonisation' has been increasingly undermined in its historic validity. As a consequence, concepts of postcolonialism and theories of globalisation are favoured today. With their help the so-called Greek colonisation shall be examined not as a unidirectional concept, but as a complex historical process. For this purpose Monte Iato in the mountainous interior of Western Sicily – and especially the area between the Aphrodite Temple and the Late Archaic House, with its continuous stratigraphy from the late 8th to the mid-5th centuries – offers an ideal point of departure.

Thus, significant contemporaneous findings illustrating the colonial situation on the hilltop can be understood as materialisations of individual stages within a long-term process and can therefore be located as such on a vertical axis of time. In so doing, the effects this colonial process had by this colonial process on the local community on Monte Iato become analysable in their historic succession and conclusiveness, and just as uniformly from an inland perspective of the locals.

This hypothesis or question was pursued by the project 'Between Late-Archaic House and Aphrodite-Temple II' through targeted archaeological fieldwork on Monte Iato, ca. 30 km south of Palermo, using natural scientific methods as well. What was brought to light is a pre-global microcosm that compares favourably to the modern world considering its dynamics and complexity.

After more than 100 years of loose contact with the trans-Mediterranean coastal network, single families on Monte Iato began to pursue deliberate policies of guest friendship and networking with the tyrants and aristocrats of the Greek coastal cities from 550 onwards. Along these connecting lines of guest friendship goods, technologies, and craftsmen arrived on the hill as well. By their power to decide who of the local co-inhabitants was allowed to participate or not, these families consolidated their claim to leadership more and more. Already around 500 this process of appropriation and empowerment culminated in monumental high-tech architecture and a seemingly Greek style of consumer culture that was hardly distinguishable from the life of the Greeks in their mundane coastal cities. To prevent the social dislocation from their local milieu the return to imaginary age-old cults and rituals was nonetheless forced at the same time. Apparently such a religious reference to a local authenticity and identity was needed to make this new globalised lifeworld - as the manifest of a new order and leadership - socially and politically tolerable within the indigenous societal framework.

II. Brief project report

1 Report on research work

For detailed information see: <https://www.uibk.ac.at/projects/monte-iato/working-papers/working-papers/index.html.de>

1.1 Information on the development of the research project

1.1.1 Overall scientific concepts and goals

As recently as about 30 years ago the 'Greek Colonisation' has been equated with a far-reaching 'Hellenization' of the early Iron Age Mediterranean. This scenario has been increasingly undermined in its scientific validity in the course of the last 15 years. In resorting to post-colonial concepts it was possible to clearly emphasise the relevance of the locals, the so-called natives or indigenous, as autonomous agents. However this did lead to a post-colonial narrative occasionally, in which the impact of the Greeks onto the non-Greek settlement communities is almost blanked out. But this is – especially in hindsight of contemporary processes of globalisation – an equally one-sided perspective. If the 'Greek Colonisation' shall consequently be conceived as a reciprocal process, the Greeks have to be brought back as newcomers into the hinterland of the old-established people as well and therefore back onto the field of analysis. But this has to happen in a way that prevents the paradigm of 'Hellenization' from re-entering by the back door!

An extraordinary opportunity is presented by the Monte Iato with its numerous significant find-assemblages. Because first of all, all these assemblages can be understood as particular material effects of distinct figurations of the colonial situation on Monte Iato. And secondly, all these material effects can be located on a vertical time-axis from the 8th to the 5th century thanks to the continuous stratigraphy. In this way it is possible to structure synchronous material effects into materialisations of specific episodes within a historic process of the colonial situation. The colonial setting thereby becomes analysable as long-term process – and consistently from the perspective of the inland cult place surrounding the Aphrodite-Temple. Thanks to the concept of 'coloniality', the Greeks are likewise taken into account again. 'Coloniality' describes the appropriation of the colonial as a strategy of local agency aimed at empowerment. Its flipside is the production of indigeneity, through which belonging and originariness are generated. Only through that feeling the colonial pressure and the erosion of the 'old' order become socially bearable within the local community.

2.1.1 Fundamental change in research orientation

– none –

2.2 Most important results and brief description of their significance

2.2.1 Contribution to the advancement of the field: material assemblages and ‘fingerprints’

In the course of the project it was possible to work out a first basic sketch of the historic process of the interplay between coloniality and locality on Monte Iato around 500 BC using a fine-tuned repertoire of archaeological, archaeometric, and statistical methods to capture material assemblages and ‘fingerprints’ as archaeological indicators of ‘consumptionscapes’ that can be compared to that of other assemblages and sites in a systematic, quantitative manner.

2.2.2 Breaking of new scientific ground: The interplay between coloniality and locality

The interplay between coloniality and locality saw its first boom on Monte Iato during the first half of the 5th century (Fig. 1). In the Late Archaic strata it produced very specific and partly even monumental forms of materialisation, giving a most enlightening picture. Around 500 a monumental building project undertaken between the Aph.-Temple and the LA-House marked the epochal establishment of a new colonial order. On the wall remains of the first phase of the Aph.-Temple (Fig. 2), which served as a cult and meeting house, a new temple with an *adyton* for the cult image was erected. Furthermore, a fixed open-air altar was built in the courtyard in front of the temple (Fig. 3). Via a processional route and a ramp this altar was directly linked with a banquet house that as a separate tract constituted the upper storey of the LA-House. This complex of cult shrine, altar, and banquet house is recognisable as the architectural triad characteristic of the architectural concept of a Greek sanctuary. Five treasuries or clubhouses erected by foreign guests east and west of the Aph.-Temple after 500 attest to the interregional importance of the sanctuary (Fig. 3). Nevertheless, this monumental establishment of a new order is marked by a peculiar architectural fact. As the upper storey of the LA-House, the banquet house is part of a building that on a functional level is comparable with the spatial differentiation of neo-Assyrian, Etruscan, or Macedonian palaces (Fig. 4). It is this coupling with a palace-like structure that makes the sanctuary around the Aph.-Temple a political focal point where coloniality, namely the local appropriation of the colonial, obviously became a central principle of interregional empowerment. This colonial empowerment was dynastically anchored by erecting the LA-House. The perpendicular bisector to the corridor of the LA-House lies precisely on the stone packings that denoted the above-ground marker of an abandonment deposit in the main room of the protohistoric dwelling that once stood precisely where the LA-House was built (Fig. 1, dep. 2). The mythical early times are thus ‘colonised’ by anchoring them topographically and the new ruler is implemented as the *telos* of local history. The production of a local groundedness is thus as important as coloniality when it comes to building power on Monte Iato.

2.2.3 Most important hypotheses/research questions developed: Rituals of indigeneity and temene of belonging as the flipside of coloniality?

Already in the second quarter of the 6th century the cult place under the later built Aph.-Temple was excluded from circulation of the colonial, although the latter had already reached contemporaneous households. The removal of all Greek within the zone of the cult place caused the production of a kind of locality to commence that was meant to create a feeling of continuity and local authenticity. In this manner, the production of locality escalated to the production of indigeneity. For this purpose, not only the colonial was completely excluded to reawaken an alleged pre-colonial era. At the same time, local rites and customs were 'frozen' to traditions, with the aim of making ad-hoc produced indigeneity experienceable, quasi as a precolonial identity and authenticity.

It is the plumed ware that distinctly illustrates this process. Adopted from eastern Sicily in the 7th century, this kind of pottery was produced and used on Monte Iato well into the 6th and 5th centuries although it had already gone out of fashion in eastern Sicily during the 7th century. In those times, consumption of the *piumata* at the hilltop settlement appears to have been restricted mainly to jugs and bowls that were deliberately handmade to appear old-fashioned. The development of the plumed ware on Monte Iato shows how non-local production and fashion were transformed to a local tradition.

That the production of indigeneity is not to be equated with a tendency to local isolationism is demonstrated by the fact that already the cult-place prior to the temple was not only a local sanctuary but a cultic central place of supra-regional scope within an inland-network. As a result, locals as well as extra-locals from the Sicilian interior took part in these rituals and celebrations of indigeneity. Thus, they represent a trans-local or even trans-regional networking. Within it a common pre-colonial groundedness and originariness or rather indigeneity were articulated as an exaggerated form of locality and established in demarcation to the Greek newcomers. From this perspective, indigeneity can be described as a sacralised *temenos*, or a segregated place in which to become 'native', that as such did not exist before the arrival of the Greeks.

Around 525 this western Sicilian central place where one could become 'native' was overbuilt by the first phase of the Aph.-Temple. On the one hand, this building conveys the intensification of the colonial situation in a monumental manner: its structure caused the translocal community of 'natives' that - possibly together with Greek guest friends - celebrated their supposed pre-colonial origin at calendrical feasting events to be divided, namely into a narrow circle of privileged leaders, sitting inside the new colonial building and the rest, who were excluded from this privilege. Empowered and structured by coloniality, this new elite took care to not disturb the celebration and commemoration of a pre-colonial groundedness by using Greek imports. In so doing, indigeneity was raised to the power-legitimising flipside of coloniality.

2.2.4 Developments of new methods: Digging out locality

Ceramic fingerprints and consumptionscapes: In order to facilitate a systematic comparison of all the structured depositions on Archaic Iato on the basis of behavioural archaeology, the focus was first directed to the ceramics and the ceramic fingerprint was developed. This was intended to draw comparisons between the various ceramic assemblages quantifiable on identical parameters and to make them comprehensible at a glance by means of the resulting bar charts.

Overall, thanks to the analysis of selected ceramic assemblages by means of fingerprints, it has been possible with bar charts to quantify and diagnose the tendencies in consumption patterns and contradictory registers of consumption and regimes of values that were thriving both within a very limited area and within one and the same society. Thus, in the case of the ceramic fingerprint for the indoor area of the banquet rooms in the LA House (Fig. 5), one encounters a consumption behaviour that, in the activity field of drinking at least, unquestionably bore Greek influences and was apparently symptomatic of an elite in the Sicilian interior that used such behaviour to shape and delimit itself. Just a few metres away, in the deposit on the outer square (Fig. 1, dep.1; 6), the opposite transpires: a pre-Greek authenticity was ad-hoc created and constituted as a feeling of indigeneity, distinguishing between those who are 'native' and those who are 'others'.

This last point shows that it is impossible to establish an authentic ethnic identity for the local people of Monte Iato, because the production of indigeneity, which at first sight appears to make the origins of such an ethnic identity tangible, is actually nothing less than the effective objectification of an 'intentional history' designed to legitimise the new holders of power in the early 5th century by harking back to a retouched version of the ancestral world.

Organic residue analyses: A key possibility for verification of the premise of the ceramic fingerprint 'form follows function' and the traditional concepts for the use of individual types of vessels is their organic residue analysis at the Organic Chemistry Laboratory of the University of Salento (Lecce). The first sample series of 26 fragments reveals that wine was present in matt-painted jugs, *hydriae* and *ollae*, but beer was present in a few matt-painted column kraters. Through this analysis the former picture of the use of these vessels can significantly be modified.

Bio-archaeological analyses: of appropriately instructive findings play a central role in investigating the powerplay between coloniality and indigeneity. For example: it is a known fact that only 'protohistoric' ceramics from the 7th and early 6th centuries were found in the deposit (1) on the forecourt north of the LA-House, and not the usual imports. Even more significantly, only the residues of traditional meals were detected there, whereas in the LA-House, kitchen waste of colonial specialities was found, such as olives, grapes, eggs, sea fish and sea urchins.

Neutron Activity Analyses: Thanks to the NAA, a first sketch can be made of local pottery production on Archaic Monte Iato, which is astonishing in its complexity. It shows extremely specialised workshops on Monte Iato that reacted instantaneously to the needs of the local population. On the one hand, the interplay between coloniality and locality produced a need for

drinking vessels *à la Grecque*. On the other hand, it also needed alleged age-old traditions to be reactivated in order to attest to local authenticity. For that purpose, Bronze Age pottery from eastern Sicily, as well as Early Iron Age pottery was reproduced in the potters' workshops on Late Archaic Monte Iato.

Microbiology: Thanks to the newly tested application of microbiology it was possible to differentiate layers of the deposit (2) in the main room of the protohistoric dwelling north of the LA-House that could not be differentiated with the naked eye due to their congruent geological texture and homogeneous material culture. This was possible by sampling and analysing the microbial fallouts that, because of diverging taphonomic processes, diverge even within geologically identical layers. This method was further tested in a supplementary project under the leadership of B. Öhlinger.

2.2.5 Relevance for other areas of science

See above 1.2.3; 1.2.4.; 4

3 Effects of the project beyond the scientific field

The debate over who is indigenous or autochthonous, and who is allochthonous – i.e. who should be classified as the first people and who should be ranked as latecomers – is astonishingly virulent. Even in Central Europe such struggles in relation to autochthony, citizenship and exclusion are still observable until today. Such struggles are being fuelled by the apparently high number of immigrants and their supposed failure to integrate. The consequence is that the production of locality is blown up into the construction of indigeneity, which, in itself, turns the locals into the autochthonous people they believe themselves to be. To this end, local customs are revived, consciously archaised and loaded with myths of indigeneity.

Such ritualised customs of indigeneity and *temene* of originariness consequently represent primary material effects that make it possible to trace equally in the archaeological record the display and objectification of indigeneity, autochthony and primacy. While this does not give rise to a new method, it may at least provide us with a new perspective that sheds light on the production of indigeneity as the flipside of globalisation/'colonisation'.

4 Other important aspects

4.1 Organisation

- International Conference: E. Kistler, P. Van Dommelen (Brown University), B. Öhlinger, C. Heitz, The Production of Locality and Empowerment in the archaic Western Mediterranean, 8.-11.05.2017

4.2 Participation in national and international conferences (2014-17) - selection

- Kistler, E. – Öhlinger, B. – Mohr, M., Rituals of indigeneity and empowerment on late Archaic Monte Iato, The production of locality and empowerment in the Archaic western Mediterranean, International Conference, 8th – 11th May 2017, Innsbruck, 10.05.2017.
- Kistler, E., Monte Iato, Jahrestagung und Mitgliederversammlung 2015 des Deutschen Archäologen-Verbandes, 20.06.2015

4.3 Invited lectures (2014-17) - selection

- Kistler, E., Transportierte Architektur: Das spätarchaische Haus als Setzung einer kolonialen Ordnung auf dem Monte Iato (Sizilien)?, DAI Tagung Transported Landscapes and the Mobile Inventory of the New Arrivals, Malaga, 16.10.2017.
- Kistler, E., L'Università di Innsbruck a Monte Iato: scavi e ricerche nell'area della casa tardo-archaica. Museo Salinas, Palermo, 28.09.2016.
- Öhlinger, B., Ritual consumption and local power discourse on the Archaic Monte Iato in Western Sicily. Religious Convergence in the Ancient Mediterranean, Palermo, 23.06.2016.
- Kistler, E., Consumption habits and ceramical fingerprints on the Archaic Monte Iato (6th/5th cent. B.C.). BEFIM-Workshop 'New Perspectives on Early Iron Age Pottery', Kaiseraugst, 07.06.2016.
- Kistler, E., Das spätarchaische Haus am Monte Iato: Koloniale Architektur und Autochthonie-Diskurs in Westsizilien (6./5. Jh. v. Chr.). Akragas Dialogue, Universität Augsburg, Augsburg, 19.04.2016.
- Öhlinger, B., Monte Iato: the Archaic settlement as cultural contact zone. Sicily: Heritage of the world, London, 24.06.2016.
- Kistler, E., Zwischen Kolonialität und Lokalität: Der Monte Iato und Westsizilien um 500 v. Chr. Universität Wien, Wien, 06.05.2015
- Kistler, E., Archaika as Resources: The Production of Locality and Colonial Empowerment on Monte Iato (Western Sicily) around 500 BC. ResourceCultures: Theories, Methods, Perspectives, Universität Tübingen, 16.-19. November 2015.
- Kistler, E.; Mohr, M., The Archaic Monte Iato: Between Coloniality and Locality. Internationale Tagung 'Materielle Kultur und Identität im Spannungsfeld zwischen mediterraner Welt und Mitteleuropa', Römisch-Germanischen Zentralmuseum in Mainz, 23.10.2014.

Figures



Fig. 1: Plan with archaic structures

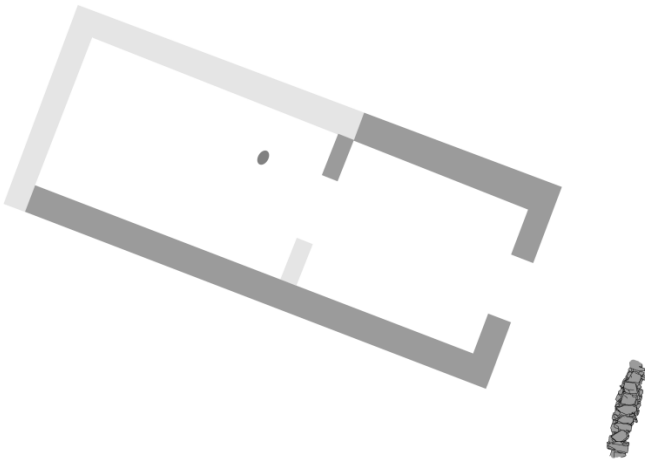


Fig. 2: Aphrodite-Temple 1st Phase

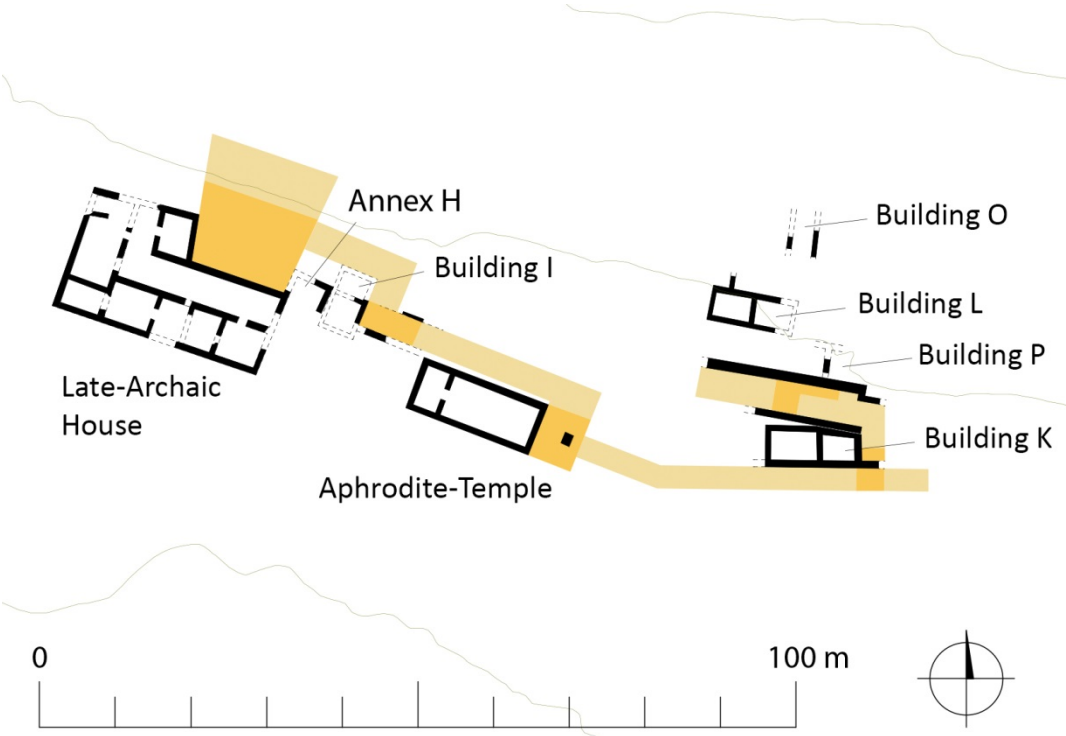


Fig. 3: Central sanctuary of the Aphrodite-Temple 2nd Phase

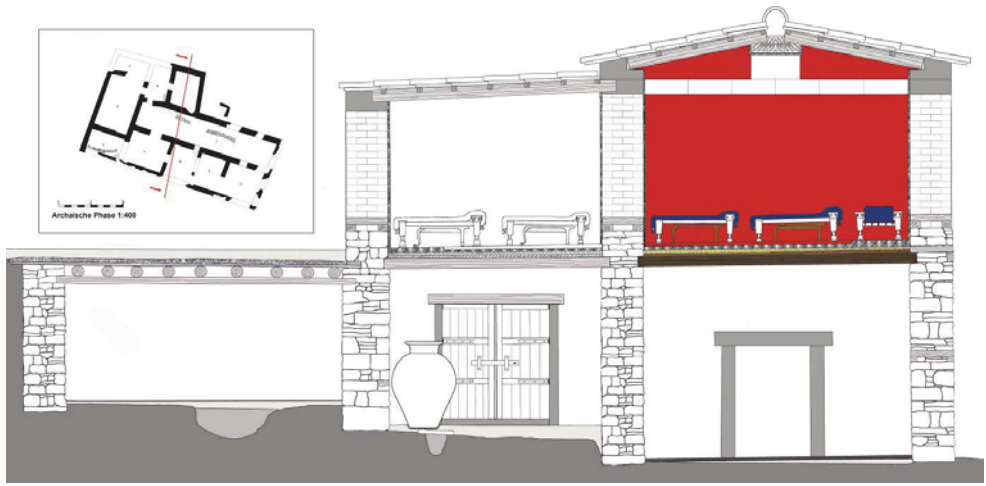


Fig. 4: Reconstruction of the Late-Achaic House

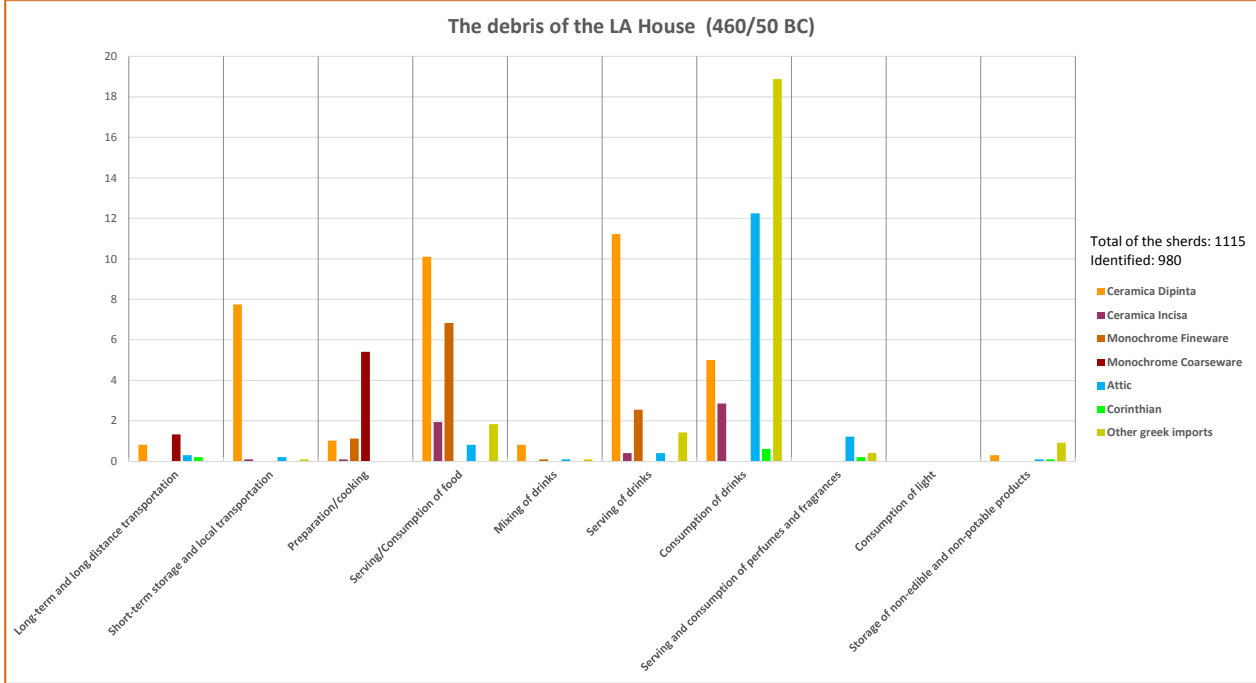


Fig. 5: Ceramic fingerprint of the debris of the LA House

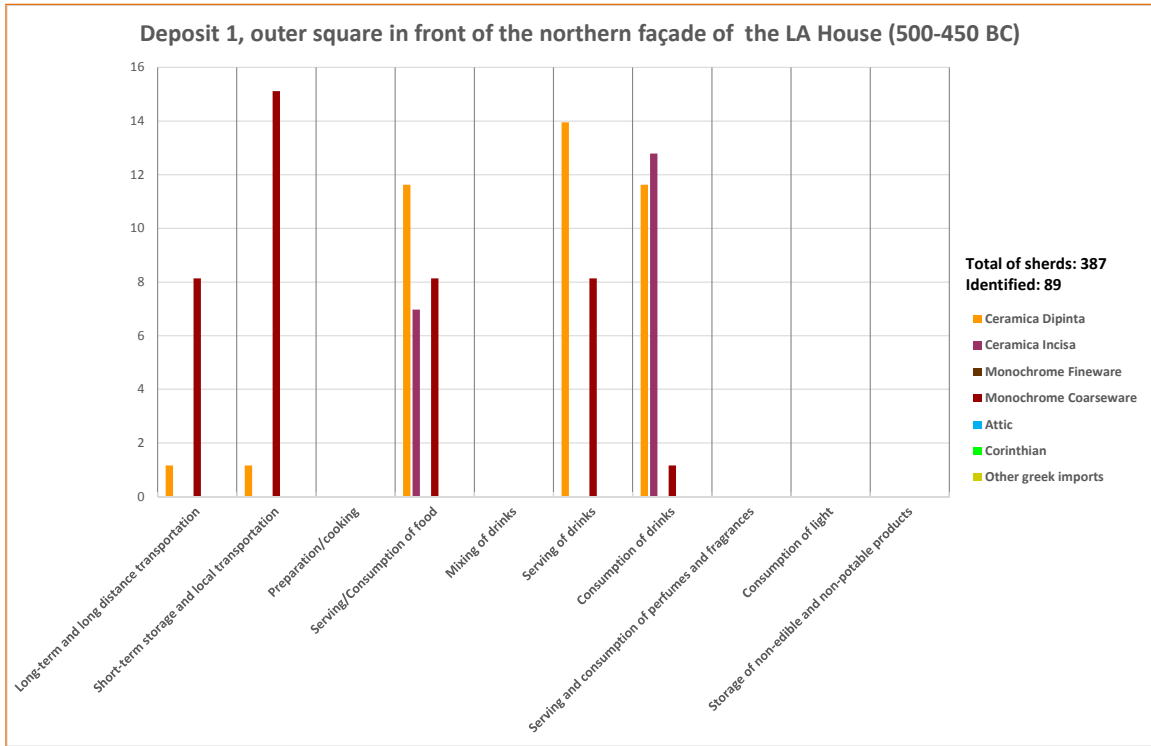


Fig. 6: Ceramic fingerprint of the deposit on the outer square of the Late Archaic House

III. Attachments

1 Scholarly / scientific publications

1.1 Peer-reviewed publications / already published (2014-18)

Siles, José A. – Öhlinger, Birgit – Cajthaml, Tomas – Kistler, Erich – Margesin, Rosa (2018): Characterisation of soil bacterial, archaeal and fungal communities inhabiting archaeological human-impacted layers at Monte Iato settlement (Sicily, Italy), *Scientific Reports* 8:1903, DOI:10.1038/s41598-018-20347-8; <http://rdcu.be/FS9p>, 1–4, Gold OA.

Margesin, Rosa – Siles, José A. – Cajthaml, Tomas – Öhlinger, Birgit – Erich Kistler (2017): Microbiology Meets Archaeology: Soil Microbial Communities Reveal Different Human Activities at Archaic Monte Iato (Sixth Century), *Microbial Ecology* 73.4, 925–938, ISSN: 0891-060X (Print); 1651–2235 (Online), <http://dx.doi.org/10.1007/s00248-016-0904-8>, Gold OA.

Kistler, Erich – Öhlinger, Birgit – Dauth, Thomas – Irovec, Ruth – Wimmer, Benjamin (2017): *Archaika* as a Resource: The Production of Locality and Colonial Empowerment on Monte Iato (Western Sicily) around 500, In: A. K. Scholz/M. Bartelheim/R. Hardenberg/J. Staecker (eds.), RESOURCECULTURES: Sociocultural Dynamics and the Use of Resources – Theories, Methods, , Tübingen: Universität Tübingen Perspektive RessourcenKulturen Band 5), ISBN 978-3-946552-08-6, 11–27, urn:nbn:at:at-ubi:3-2168, Green OA.

Kistler, Erich – Mohr, Martin (2016): The Archaic Monte Iato: Between Coloniality and Locality, 81–98, urn:nbn:at:at-ubi:3-2054, Green OA

Öhlinger, Birgit (2016): Ritual and Religion in Archaic Sicily. Indigenous Material Cultures between Tradition and Innovation, 107–120, urn:nbn:at:at-ubi:3-1755, Green OA

In: Baitinger, Holger: Materielle Kultur und Identität im Spannungsfeld zwischen mediterraner Welt und Mitteleuropa / Material Culture and Identity between the Mediterranean world and Central Europe. Akten der Internationalen Tagung am Römisch-Germanischen Zentralmuseum Mainz, 22.-24. Oktober 2014. Mainz: Verlag des Römisch-Germanischen Zentralmuseums (RGZM – Tagungen, 27), ISBN 978-3-88467-262-4.

Kistler, Erich – Öhlinger, Birgit – Dauth, Thomas – Irovec, Ruth – Wimmer, Benjamin – Slepecki, Gabriela (2015): Zwischen Aphrodite-Tempel und spätarchaischem Haus II. Die Innsbrucker Kampagne 2014 auf dem Monte Iato (Sizilien). In: Jahreshefte des Österreichischen Archäologischen Instituts in Wien 84, ISBN 978-3-902976-76-5, 129–164.

Kistler, Erich – Öhlinger, Birgit – Mölk, Nicole – Steger, Marion (2014): 'Zwischen Aphrodite-Tempel und spätarchaischem Haus'. Die Innsbrucker Kampagnen 2012 und 2013 auf dem Monte Iato (Sizilien). In: Jahreshefte des Österreichischen Archäologischen Instituts in Wien 83, ISBN 978-3-900305-76-5, urn:nbn:at:at-ubi:3-1805, 157–200, Green OA.

Kistler, Erich (2015): Sizilien, 376–384; Materielle Quellen und Archäologie, 99–116; Griechen auf Sizilien, 399–408

In: A.-M. Wittke (eds.), Frühgeschichte der antiken Mittelmeerkulturen. Historisch-archäologisches Handbuch (Der Neue Pauly Supplemente 10) Stuttgart/Weimar: Verlag J.B. Metzler, ISBN 978-3-476-02470-1.

1.2 Non peer-reviewed publications / already published (2014-17)

Kistler, Erich (2017): Lokal divergierende Antworten auf die Kraterisierung West- und Mittelsiziliens (6./5. Jh. v. Chr.) – Perspektiven des Binnenlandes. In: Luca Cappuccini – Christina Leypold – Martin Mohr (eds.), *Fragmenta Mediterranea - Contatti, tradizioni e innovazioni in Grecia, Magna Grecia, Etruria e Roma*, Studi di onore di Christoph Reusser. Firenze: All'Insegna del Giglio, ISBN: 9788878148109, 111–131

Kistler, Erich (2016): The MEDiterranean Sea. Mediterranean Object Histories and Their Counter-Histories. In: M. Dabag – D. Haller – N. Jaspert – A. Lichtenberger (eds.), *New Horizon. Mediterranean Research in the 21st Century*, Mittelmeerstudien 10, Paderborn: Verlag Ferdinand Schöningh ISBN 978-3-7705-5824-7, 237–265, urn:nbn:at:at-ubi:3-2174, Green OA

Öhlinger, Birgit (2016): Ritueller Konsum am Monte Iato. Ein überregionaler Kultplatz im Binnenland des archaischen Siziliens. In: Grabherr, Gerald; Kainrath, Barbara (eds.): Akten des 15. Österreichischen Archäologentages in Innsbruck. 27. Februar-1. März 2014. Innsbruck: innsbruck university press (IUP) (Ikarus - Innsbrucker Klassisch-Archäologische Universitätsschriften, 9), ISBN 978-3-902936-99-8, 265–274, urn:nbn:at:at-ubi:3-1768, Green OA

Kistler, Erich – Öhlinger, Birgit – Mohr, Martin – Hoernes, Matthias (eds.) (2015): Sanctuaries and the Power of Consumption. Networking and the Formation of Elites in the Archaic Western Mediterranean World. Proceedings of the International Conference in Innsbruck, 20th-23rd March 2012. Wiesbaden: Harrassowitz (Philippika, 92), ISBN 978-3-447-10507-1.

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Landenius Enegren, Hedvig (2015): Loom weights in Archaic South Italy and Sicily: Five case studies, *Opuscula* 8, ISBN 9197779873, 123–155

Kistler, Erich (2014): Die Mediterranée im 6. und frühen 5. Jh. v. Chr. – eine Welt in Bewegung. In: *Archaeologischer Anzeiger* 1, ISBN 9783803023582, 181–204.

Kistler, Erich (2014): Die Phönizier sind Händler, die Griechen aber Kolonisatoren – Zwei alte Klischees. Ulfs Kulturkontaktmodell und das archaische Westsizilien. In: Rollinger, Robert; Schnegg, Kordula: *Kulturkontakte in antiken Welten: Vom Denkmodell zum Fallbeispiel. Proceedings des internationalen Kolloquiums aus Anlass des 60. Geburtstages von Christoph Ulf, 26.-30. Jänner 2009, Innsbruck. Leuven: Peeters (Colloquia Antiqua, 10), ISBN 978-90-429-2921-0, 67–108.*

1.3 Planned publications

Author(s)	Erich Kistler – Birgit Öhlinger – Thomas Dauth – Nicole Mölk – Ruth Irovec – Benjamin Wimmer – Gerhard Forstenpointner		
Title	'Zwischen Aphrodite-Tempel und spätarchaischem Haus II' Die Innsbrucker Kampagnen 2015 und 2016 auf dem Monte Iato (Sizilien); ÖJH		
Peer Review	yes X	no	
Status	in press/accepted X	submitted	in preparation

Author(s)	Erich Kistler – Peter Van Dommelen – Christian Heitz – Birgit Öhlinger		
Title	The production of Locality and Empowerment in the Archaic Western Mediterranean		
Peer Review	yes X	no	
Status	in press/accepted	submitted	in preparation X for CUP

Author(s)	Erich Kistler – Martin Mohr – Birgit Öhlinger		
Title	Rituals of indigeneity and colonial empowerment on Archaic Monte Iato. In: <i>The production of Locality and Empowerment in the Archaic Western Mediterranean</i>		
Peer Review	yes X	no	
Status	in press/accepted	submitted	in preparation X for CUP

Author(s)	Erich Kistler – Birgit Öhlinger – Matthias Hoernes		
Title	Das spätarchaische Haus auf dem Monte Iato. Architektur, Keramik und Kleinfunde, <i>Studia Iatrina</i>		
Peer Review	yes	no X	
Status	in press/accepted	submitted	in preparation X

Author(s)	Erich Kistler		
Title	The Late Archaic House at Monte Iato: Colonial Architecture, Ritual Abandonment and Politics of 'Autochthony' in Western Sicily (6th/5th Century BC); <i>Ancient East&West</i>		
Peer Review	yes x	no	
Status	in press/accepted X	submitted	in preparation

Author(s)	Erich Kistler – Martin Mohr – Florinda Notarstefano		
Title	The Consumption of Beer on Archaic Monte Iato (Sicily): Preliminary results and insights gained from gas chromatographical analyses		
Peer Review	yes	no x	
Status	in press/accepted X	submitted	in preparation

Author(s)	Erich Kistler		
Title	The Late Archaic House on Monte Iato – Structuring a new political identity in Western Sicily's Interior (500 BC). In: V. Sossau – K. Riehle – G. Saltini Semerari (eds.), Mistaken Identity. Identitäten als Ressourcen im zentralen Mittelmeerraum. Akten der Internationalen Konferenz Schloss Hohentübingen, 17.–19. November 2016 (Tübingen) , Gold OA		
Peer Review	yes x	no	
Status	in press/accepted X	submitted	in preparation

Author(s)	Birgit Öhlinger		
Title	Tönerne Architekturmodelle als kultische Identitätsstifter im archaischen Sizilien?. In: V. Sossau – K. Riehle – G. Saltini Semerari (eds.), Mistaken Identity. Identitäten als Ressourcen im zentralen Mittelmeerraum. Akten der Internationalen Konferenz Schloss Hohentübingen, 17.–19. November 2016 (Tübingen), Gold OA		
Peer Review	yes x	no	
Status	in press/accepted X	submitted	in preparation

Author(s)	Birgit Öhlinger – Erich Kistler – Benjamin Wimmer – Ruth Irovec – Thomas Dauth		
Title	Monte Iato - Negotiating indigeneity in an archaic contact zone in the interior of Western Sicily. In: P. Higgs (eds.) Sicily. Heritage of the world, Conference at the British Museum		
Peer Review	yes x	no	
Status	in press/accepted X	submitted	in preparation

2 Most important academic awards

Name of award

Forschungspreis 2016 der Stiftung Südtiroler Sparkasse (Erich Kistler)	national
Jubiläumspreis des Böhlau Verlages Wien (Birgit Öhlinger) 2015	national
Preis des Fürstentums Liechtenstein (Birgit Öhlinger) 2015	national

3 Publications for the general public and other publications

national

<p>Self-authored publications on the www</p>	<p>Kistler, Erich – Öhlinger, Birgit – Dauth, Thomas – Ludwig, Stephan – Hoernes, Matthias – Irovec, Ruth – Kössler, Simon – Rainer, Sonja – Trenkwalder, Evi – Wimmer, Benjamin (2017): Monte Iato: Keramik. Grabung: spätarchaisches Haus WQ 450ff., http://resolver.obvsg.at/urn:nbn:at:at-ubi:3-2035.</p> <p>Kistler, Erich – Öhlinger, Birgit – Dauth, Thomas – Irovec, Ruth – Mölk, Nicole – Wimmer, Benjamin, Ergebnisse der Grabungskampagnen am Monte Iato der Universität Innsbruck (2011-2016) in German and Italian. https://www.uibk.ac.at/projects/monte-iato/working-papers/working-papers/index.html</p>
<p>Editorial contributions in the media</p>	<p>Article in DiePresse.com / MI / 21.12.2016 Globalisierungsgewinner in der Antike https://diepresse.com/home/science/5135362/Globalisierungsgewinner-in-der-Antike</p> <p>‘Antiker Kulturkontakt’. Interview with Öhlinger, Birgit by Melanie Bartos, Podcast of the University of Innsbruck. In: Leopold-Franzens-Universität Innsbruck - ipoint vom 11.03.2015. https://www.uibk.ac.at/podcast/zeit/2015/zfw011.html</p> <p>Article in derStandard.at / SO / 14.06.2015 Tiroler Archäologen erforschen Kulturkontakte auf Sizilien https://derstandard.at/2000017137232/Tiroler-Archaeologen-erforschenKulturkontakte-in-Sizilien</p> <p>Article in Tiroler Tageszeitung Online / SO / 07.06.2015 Tiroler Archäologen erforschen Kulturkontakte und Kriege in Sizilien http://www.tt.com/home/10116653-91/tiroler-arch%C3%A4ologen-erforschen-kulturkontakte-und-kriege-in-sizilien.csp</p>
<p>Popular science contributions</p>	<p>Öhlinger, Birgit – Dauth, Thomas – Irovec, Ruth – Wimmer, Benjamin (2016): Zwischen Aphrodite-Tempel und spätarchaischem Haus II. Ergebnisse der vierten Innsbrucker Feldkampagne auf dem Monte Iato vom 1. bis 26.09.2014. In: Baur, Christoph: Ausgraben – Dokumentieren – Präsentieren. Jahresbericht des Instituts für Archäologien 2014. Innsbruck: Eigenverlag - Universität Innsbruck, 14 - 15. https://www.uibk.ac.at/urgeschichte/publikationen/ausgraben_dokumentieren_praesentieren_2014.pdf</p> <p>Öhlinger, Birgit (2015): Heiligtümer und die Macht des KonsumTransformationsprozesse sizilischer Kultplätze im Kontext kultureller Kontakte (6.-8. Jh. v. Chr.). In: Tagungsband Forschungs- und Wissenschaftsenquete des Landes Tirol. Innsbruck: Land Tirol, 73 - 80.</p> <p>Hoernes, Mathias – Kistler, Erich – Reinstadler-Rettenbacher, Katharina (2014): ATRIUM. Perspektive Zentrum für Alte Kulturen 1, 2012-2013. Innsbruck: Eigenverlag - Universität Innsbruck.</p>