

STAND-ALONE PROJECT

FINAL REPORT

Project number

P22642-G19

Project title¹

BETWEEN APHRODITE-TEMPLE AND LATE ARCHAIC HOUSE

ZWISCHEN APHRODITE-TEMPEL UND SPÄTARCHAISCHEM HAUS

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Project website²

<http://www.uibk.ac.at/zentrum-alte-kulturen/fwf-p22642-g19/>



¹ Short title in English and German language

² Projects that started after January 1, 2009 are encouraged to have a website.

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I. Summary for public relations work

1. Zusammenfassung für die Öffentlichkeitsarbeit

Seit dem frühen 1. Jht. v. Chr. war der Kultplatz um den Aphrodite-Tempel auf dem Monte Iato ein zentraler Schauplatz der Formation von Allianzen als auch der Redistribution von Ressourcen und Prestigegüter im gebirgigen West-Sizilien. Über die Jahrhunderte vollzogen sich an diesem indigenen Kultplatz unterschiedliche sich wandelnde Figurationen von griechischen, phönizischen und etrusco-italischen Einflüssen. Diese kolonialen Prozesse kulminierten schließlich um 500 v. Chr. in der Errichtung des spätarchaischen Hauses. Mit seinen beeindruckenden Banketträumen, der Zweigeschossigkeit, dem Ziegeldach und seiner beachtlichen Größe verkörpert es eine High-Tech-Architektur, wie sie sonst nur in den Metropolen und zentralen Heiligtümern dieser Zeit gefunden werden kann. Da das spätarchaische Haus von einer griechischen Bauhütte zwischen zwei Palästen aus dem 3. Jh. v. Chr. errichtet worden war, wurde es lange Zeit als die Residenz eines griechischen Aristokraten inmitten der einheimischen Siedlung auf dem Monte Iato angesprochen. Erst 2011 ist mit der Entdeckung einer monumentalen Rampe, welche das spätarchaische Haus mit dem Altar vor dem etwas älteren Aphrodite-Tempel verband, evident geworden, dass dieses Hauses unmittelbar in den Kult- und Festbetrieb um den Aphrodite-Tempel eingebunden war. Mit seinen Banketträumen im Obergeschoss sowie seinen repräsentativen Wohnräumen und großen Stauräumen im Erdgeschoss diente es offenbar als eine Art vormodernes Kongresshaus: In ihm trafen sich die Eliten von Nah und Fern zu Social Dinners in festkalendrischen Zyklen. Bei diesen ‚Gipfeltreffen‘ wurden nicht nur feinste Spezereien konsumiert, sondern auch Informationen, Expertenwissen, Güter und Ideen ausgetauscht, zugleich aber auch neue Heiratsbündnisse und gastfreundschaftliche Allianzen geschlossen. Mit dieser neuen funktionalen Erschließung war die Erforschung des spätarchaischen Hauses zu einer methodischen Schnittstelle zwischen Architektur- und Heiligtumsforschung geworden, die dem komplexen Spannungsfeld zwischen lokaler Machtbildung, Religion und überregionaler Kolonialpolitik feldarchäologisch gerecht zu werden hatte. Infolgedessen kam es zu einer Art forensischen Archäologie, mit deren Hilfe in und vor den Banketträumen des spätarchaischen Hauses ganz unterschiedliche Konsummuster herausgefiltert werden konnten. So wurde im Innern des Hauses das Koloniale bzw. die kulturellen Errungenschaften aus den griechischen und phönizischen Küstenstädten Westsiziliens dazu genutzt, lokale Machtstrukturen aufzubauen. Draußen auf dem Festplatz ist dagegen der Gebrauch des Kolonialen weitestgehend ausgeblieben. Es wurde darauf sogar ein ritueller Deponierungsakt vollzogen, in dem nur heilige Gerätschaften und zeremonielles Geschirr zum Einsatz kamen, die allesamt der alten prä-kolonialen Lebenswelt zu entstammen scheinen. Auf engstem Raum lassen sich so konträre Konsum- und Identitätsmuster beobachten, welche die janusartigen Kehrseiten lokaler Machtbildung im indigenen Binnenland Westsiziliens archäologisch zu erkennen geben. Auf der einen Seite galt es gegenüber der lokalen Bevölkerung als persönlicher Gefolgschaft durch das rituelle Reenactment der traditionellen Welt der Ahnen und Vorfahren eine ungebrochene Loyalität gegenüber dem eigenen Ort herauszustellen. Auf der anderen Seite musste eine kulturelle Angleichung an die kolonialen Kontaktpartner insoweit erfolgen, wie nötig war, um trotz indigener Abstammung als ein gleichwertiger Bündnispartner akzeptiert zu werden.

2. Summary for public relations work

Since the early 1st millennium BC the cult site at the Aphrodite Temple on Monte Iato was a central arena for the formation of alliances as well as for the redistribution of resources and prestigious goods in the mountainous Western Sicily. Over the centuries this indigenous cult place was subjected to altering figurations of Greek, Phoenician and Etrusco-Italic influences. These colonial processes culminated around 500 BC in the erection of the Late Archaic House. With its impressive banquet rooms, two-story construction, tiled roof and generous dimensions, this house embodies a kind of high-tech architecture which was otherwise only found in the *metropoleis* and central sanctuaries of that era. A Greek workshop built the Late Archaic house in between two palaces dating from the third century B.C. After its discovery the house was often addressed as residence of a Greek aristocrat, which was located amidst the indigenous settlement of Monte Iato. Only in 2011 the discovery of a ramp connecting the house with the slightly older temple of Aphrodite proved that the Late Archaic house was actually embedded in cult and feasting activities. Its banquet halls on the second level as well as the representative living and large storage space on the ground floor indicate functions comparable to a pre-modern congress hall. Here the elites from far and wide met for social dinners following certain festival calendars. These 'summits' were not only used to consume delicacies but also to exchange information, expertise, commodities and ideas. At the same time they posed an opportunity to arrange marriage alliances as well as partnerships based on hospitality. The discovery of this functional aspect made the study of the Late Archaic house a methodological intersection between the researches of architecture and sanctuaries. To satisfy the complex conflicting priorities of local establishment of power, religion and trans-regional colonial policy with field-archaeological methods became a major task. This resulted in some form of forensic archaeology which aimed at filtering out different consumption patterns within and outside the Late Archaic house. On the inside of the Late Archaic house colonial and cultural acquisitions from the Greek and Phoenician coastal cities were used to establish local power structures. In contrast to this, on the outside on the festival ground immediately in front of the banquet rooms no colonial objects have been used. On the festival ground a ritual deposition has been uncovered in which only sacred equipment and ceremonial tableware were used as indicators of an old pre-colonial world. In this confined space contrary concepts of identity and consumption can be observed which archaeologically manifest the Janus-faced character of local empowerment in Western Sicily. On the one hand, adherence to the traditional world of the ancestors through ritual re-enactment was supposed to demonstrate an unabated loyalty to the own site towards the local population which, at the same time, functioned as personal fealty. On the other hand, a cultural alignment with colonial partners was necessary in order to be accepted as equal ally.

II. Brief project report

1. Report on research work

1.1 *Information on the development of the research project*

1.1.1 Overall scientific concepts and goals

Within the paradigm of globalisation research, 'Greek colonisation' is increasingly understood as a historical meta-process of the 8th to 6th century B.C., which was driven by 'entrepreneurs' of Phoenician, Greek and Italo-Etruscan origin in the Western Mediterranean region. At the local level, this process provoked different responses along the Mediterranean coast. Starting from the mid-6th century, this pre-global process also left lasting marks at Monte Iato, located in the hinterland of Western Sicily, and resulted in completely new mechanisms in the relationship between religion and power. In the completed project, it was precisely this causal relationship between colonial contact and local empowerment at Monte Iato which has been investigated within three archaeological areas: **Area I & goal:** The sacral-topographic integration of the Late Archaic House. **Area II & goal:** The exterior level north of the Late Archaic House as a ceremonial square. **Area III & goal:** Consumptionscapes inside the banquet rooms of the Late Archaic House. (Fig. 1-2)

1.2 *Most important results and brief description of their significance*

1.2.1 Contribution to the advancement of the field:

Architecture and function of the Late Archaic House within the context of the Aphrodite-Temple: The Late Archaic House, which was built around 500, is conspicuously aligned with the sacral axis of the so-called Aphrodite-Temple, erected around 550 (Fig. 3). The house had an L-shaped ground plan, measuring 17.1m by 27.3m (Fig. 1). A narrow corridor more than 20m long connected the adjacent rooms to the south, west and north. As indicated by the layout in the ground floor, the second floor also consisted of a long corridor which provided access to the three rooms located behind it. Fragments of klinai pedestals and Greek banqueting ware, which were found in the destruction layer of the upper floor, indicate that the upper storey was used for banqueting. These rooms could be entered directly from the exterior level, which was 2.4m higher than the floor level of the corridor in the ground floor. As can be seen from the finds of bones and scattered fragments of mainly local tableware, this exterior level was used as a ceremonial square. It was directly linked to the altar area in front of the eastern façade of the Aphrodite-Temple by a roughly 20m long monumental ramp. Despite this obvious integration of the banquet rooms in the upper storey into the cultic and ceremonial functions of cult place around the Aphrodite-Temple, the rooms of the ground floor are still assigned to the area for representative dwelling.

1.2.2 Breaking of new scientific ground

'Etruscan' Banquet-Houses in Archaic Sicily: Surprisingly enough, the closest architectural parallels to the upper-level banqueting tract at Iato are found in the *regia* in Gabii (600-550) and in tombs of the so-called three-cell type in the necropolis of the Etruscan city Caere (around the third quarter of the 6th c.). The parallels are not limited to the identical floor plan typology, which is defined by the corridor-like room for access to the three rooms behind it. It is mainly the utilisation of all rooms – including the corridor-like transverse room – as *klinai* rooms, which makes the three-cell tombs in Caere most closely related to the banqueting house at Monte Iato. In the case of the three-cell

tombs of Type D in Caere, it is primarily the u-shaped thickened band of the *klinai*, which indicate a use of the corridor-like transverse room for symposiums. Fragments of such a band or podium for dining couches (*klinē*) together with remains of the red-coloured floor have also been found in the destruction layers of the transverse room on the upper floor in Iato.

As the autopsy of various indigenous and Greek sacred places in Sicily has shown, these kinds of banqueting houses are found in the immediate vicinity of temples, as is also seen in other Archaic settlements in Sicily (Agrigent, Entella, Gela, Himera, Megara Hyblaia, Morgantina, Palike, Sabucina and Selinunt, as well as Caere, Delphi and Perachora). However, the Late Archaic House at Monte Iato is the only case where there is also an architectural linkage of such a banqueting tract with a richly equipped residential dwelling in the ground floor. As such, the two-story house represents a truly special solution, which can neither be explained by a hybrid Greco-indigenous construction typology nor by a specific local cultic practice.

1.2.3 Most important research questions developed

“Where the cultural influence by the Greeks is the greatest, one finds the strongest re-enactments of the assumed indigenous authenticity”. The completed project has shed light on an apparent paradox that had remained unexplainable under previous models of interpretation. At least in the late-Archaic House, in whose banqueting halls came together elites from near and far, those present consumed the finest delicacies and made use of rare ceramics from Athens while lying on couches and drinking from Greek bowls. At the same time, however, use was made of ‘ancient’ ceramics that appear to originate from the ritual world of their ancestors and forebears. In the very location where the colonial world was more in evidence than anywhere else on Iato, the world of ancestors and forebears from a pre-colonial era was simultaneously being re-materialised.

The clinging on indigenous Archaic rites alongside the display of colonial power within the late-Archaic House clearly represents a cultural strategy of social distinction: it distinguishes the new colonial elite within from the ‘old’ authorities outside on the festival ground in front of the banqueting halls on the upper floor. Firstly, imported ceramics, found in their hundreds in the banqueting halls, are practically non-existent in this space; secondly, an seemingly pre-colonial deposit was discovered on the festival ground that could not have been laid down before about 500 BC but which contained, in place of the usual imports, only ‘proto-historic’ ceramics from the 7th and early 6th centuries BC. What is more significantly only the residues of traditional meals could be detected, whereas within the late-Archaic House, kitchen waste was found from colonial specialities, or at least from those sourced elsewhere, such as olives, grapes, eggs, sea fish and sea urchins (U. Thanheiser and G. Forstenpointner & G. Weissengruber in Kistler/Öhlinger 2014). In contrast to the colonial world that shaped the interior of the banquet halls, the identity habitus of the festival ground was equipped on the basis of traditional authority and locality. Against this locally-authoritative consumptionscape, associated with the absence of the colonial as a force of de-empowerment, are balanced the archaising rites and ceramics found within the banqueting halls. By re-enacting the religious dominance of the Ancients, these rites and ceramics are clearly intended to create and secure a direct relationship of succession between the ‘new’ seekers of power from among the local comrades and warrior communities in the colonial interior of the building and the ‘old’ clans on the festival ground outside.

1.2.4 Development of new methods

Ceramic fingerprints of consumptionscapes: Feasts were public events and served practical political purposes. They were organised via certain culinary and table-specific registers of consumption that were determined in each case by locally dominant social structures and power relations. This led to certain local and period-specific consumption-scapes with a sustained impact on the feasting culture of each local group, leaving archaeological fingerprints on the resulting ceramic finds that now provide evidence of consumption patterns. This is also true for the two different sets of ceramic finds, on the one hand the colonial import and on the other the local ware. Their analysis promises deeper insights into the convergences and also divergences of feasting policies practised at each of those cult sites. One focal area, in particular, is the consumption of alcohol and associated forms of a ritualised feasting culture. These are forms that enable us to define consumption as a socio-cultural process of identity formation, both with regard to the material practices of that culture and also in archaeological terms.

What is required now is a statistical analysis of the two sets of latinic finds and a systematic comparison of the two. In doing so, however, we will only focus on fragments that could actually be identified in terms of vessel shape and genre. By confining ourselves to such identifiable fragments we are methodologically bearing in mind that archaeological finds never fully illustrate the sum total of everything that was once in existence. It follows that neither the quantity nor the weight of fragments can ever reflect the historical magnitude of the contemporary dimensions. At most, we can calculate percentages that allow the analysis of ceramic finds based on fixed parameters and thus to filter out converging and diverging tendencies in the use of ceramics. These tendencies can provide us with information on food preparation and consumption patterns at cultic feasts. To ensure that such comparative statistics of a consumption-scape are as unbiased as possible, it is important, when looking at Greek imports, not to draw automatic conclusions from their functions within Greek society to their use in the indigenous interior.

1.2.5 Relevance for other areas of science

The results of the project brings to the foreground a social archaeology that deals with the dynamics of intra-societal conflict between empowerment and de-empowerment in the social field of religion – ergo, in colonial contact zones, between indigenous ‘coloniality’ and (imagined) ‘locality’. If debated, a social archaeology such as this could lead to a paradigm shift, and not only in the field of Classical Archaeology.

4. Other important aspects

4.1 Organisation

- International Conference: E. Kistler and B. Öhlinger, Sanctuaries and the power of consumption - Networking and the formation of elites in the archaic western mediterranean world, University Innsbruck, 20.-22.03.2012. (<http://www.uibk.ac.at/archaeologien/congress2012/>)

- Workshop: Zwischen Aphrodite-Tempel und spätarchaischem Haus. Erste Ergebnisse der Untersuchungen am Monte Iato in Westsizilien, University Innsbruck, 22.05.2013 (http://www.uibk.ac.at/zentrum-alkulturen/fwf-p22642-g19/workshop_monte-iato_22.mai.pdf)

4.2 Participation in national and international conferences

- Monte Iato and the World of Archaic Western Sicily: New Evidences and Perspectives. University Zürich, 25.-26.10.2013: E. Kistler; B. Öhlinger, M. Hoernes, E. Trenkwalder, S. Rainer, S. Ludwig, V. Schumacher, H. Baitinger, H. Enegren, U. Thanheiser, G. Forstenpointner und G. Weissengruber.
- Öhlinger, B.: Archaische Kultplätze von lokaler bis überregionaler Reichweite im Binnenland Siziliens aus religionssoziologischer Sicht. 14. Österreichischer Archäologentag, Graz, 19.04.2012 - 21.04.2012
- Öhlinger, B.: "Heiligtümer und die Macht des Konsums. Der Wandel sizilischer Kultplätze im Kontext fremdkultureller Kontakte und Begegnungen (6.-8. Jh. v. Chr.)". Forschungs- und Wissenschaftsenquete des Landes Tirol: Forschungsland Tirol, Innsbruck, 26.03.2012
- International Conference: Sanctuaries and the power of consumption - Networking and the formation of elites in the archaic western mediterranean world, Innsbruck, 22.03.2012: E. Kistler with M. Mohr, B. Öhlinger
- Kistler, E.: Entre le Temple d'Aphrodite et la maison de banquet sur Monte Iato archaïque (Sicile). Lieux de culte et de pouvoir dans une zone de contact colonial. Le Banquet et ses Contexte – Espaces Funeraires, Lieux Sacres, Lieux du Politique – (Fin de l'Age de Bronze - Epoque Augusteenne), Dijon, 05.05.2011
- Kistler, E.: Das Banketthaus als Ort des Konsums in der archaischen Mittelmeerwelt. Konsum in den Gesellschaften des Klassischen Altertums, München, 24.11.2011
- Öhlinger, B.: Innerfamiliärer Ahnenkult oder regionale indigene Heiligtümer im Binnenland Siziliens (12.-6. Jh. v. Chr.)? Wohnen im Altertum - Interdisziplinäre Forschungen zu Aspekten von Lebens-, Wirtschafts-, Repräsentations- und Kultbereichen im antiken Haus, Hamburg, 31.03.2011

4.3 Invited lectures

- Kistler, E.: Zwischen Aphrodite-Tempel und spätarchaischem Haus. Neue archäologische Ergebnisse zu Konsum, Religion und Machtbildung auf dem Monte Iato in Westsizilien um 500 v. Chr. Winckelmann-Feier, Institut für klassische Archäologie der Universität Erlangen, 13.12.2013
- Kistler, E.: Zwischen Aphrodite-Tempel und spätarchaischem Haus – Untersuchungen zu einem interregionalen Heiligtum auf dem Monte Iato in Westsizilien. Archäologisches Institut Göttingen, 09.12.2013
- Kistler, E.: Das spätarchaische Haus auf dem Monte Iato und Transmediterraneität im westsizilischen Binnenland. Universität Hamburg, Hamburg, 31.10.2012

- Kistler, E.: The Mediterranean around 500 BC – a world on the move in the 6th and early 5th centuries BC. Vrije Universiteit Amsterdam, Amsterdam, 28.11.2012
- Kistler, E.: Die Mittelmeerwelt um 500 v. Chr. – eine Welt in Bewegung. Ruhr-Universität Bochum, Bochum, 11.01.2011

Figures

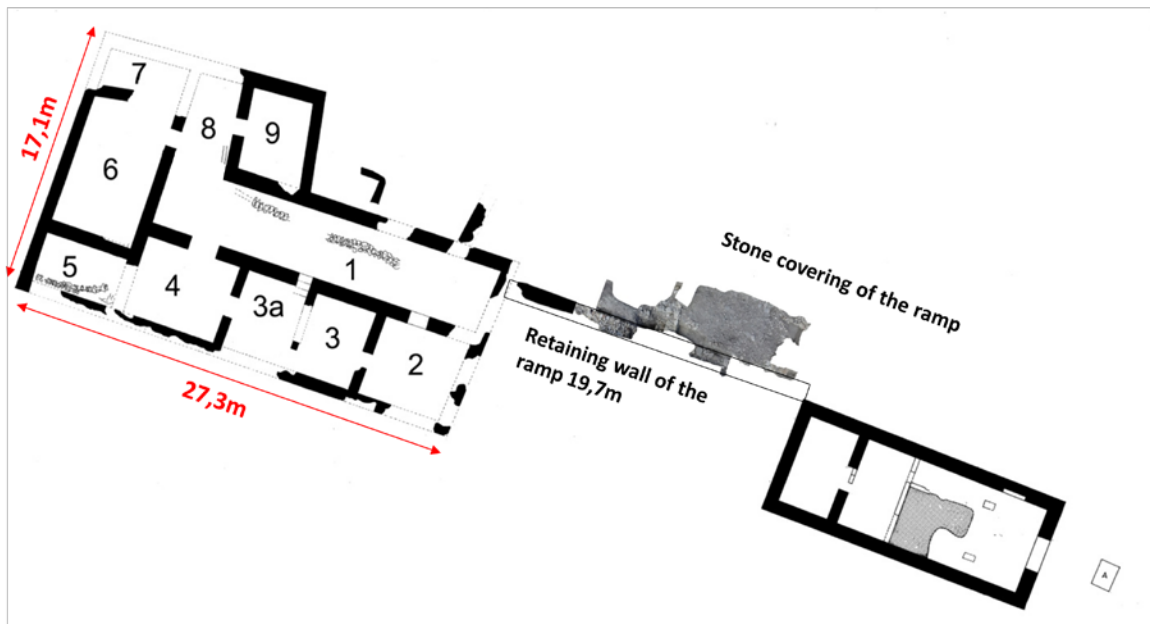


Fig. 1: Area I: The sacral-topographic integration of the Late Archaic house



Fig. 2: Area I-III at the end of the 3rd field campaign (October 2013)

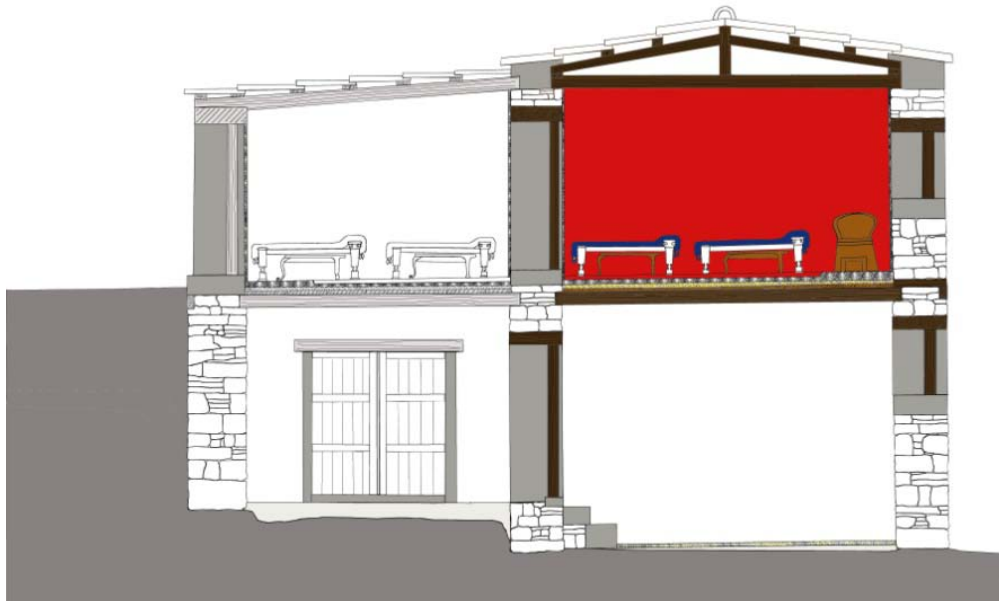


Fig. 3: Reconstruction drawing: cross section of the two storey banqueting tract of the Late Archaic House

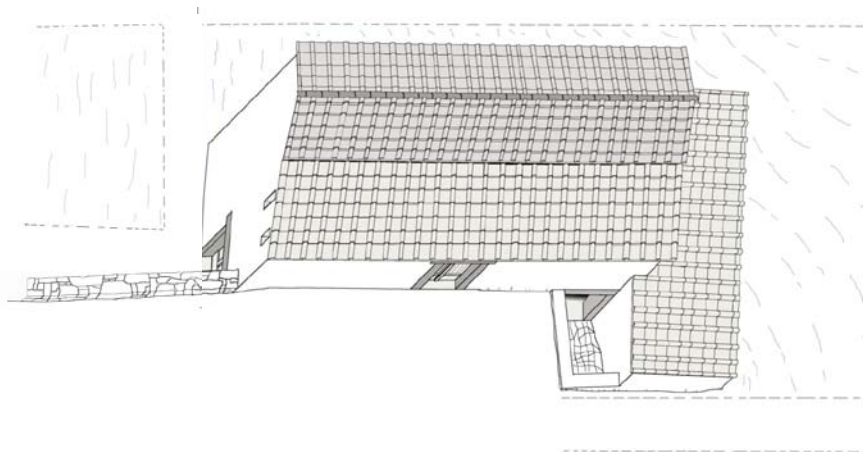


Fig. 4: Isometric reconstruction of the Late Archaic House from north to south

III. Attachments

1. Scholarly / scientific publications

1.1 Peer-reviewed publications / already published

- Kistler, Erich (2012): Glocal responses from Archaic Sicily. In: Ancient West & East 11, S. 219 - 232. (DOI: 10.2143/AWE.11.0.2175885)
- Kistler, Erich (2011): Wohnen in Compounds: Haus-Gesellschaften und soziale Gruppenbildung im frühen West- und Mittelsizilien (12.-6. Jh. v. Chr.). In: Gleba, Margarita; Horsnæs, Helle W.: Communicating Identity in Italic Iron Age Communities. Oxford: Oxbow, S. 130 - 154. (ISBN: 9781842179918)

1.2 Non peer-reviewed publications / already published

- Öhlinger, Birgit (2012): Archaische Kultplätze von lokaler bis überregionaler Reichweite im Binnenland Siziliens aus religionssoziologischer Sicht (8.-6. Jh. v. Chr.), Forum Archaeologiae 63/VI/2012 (<http://farch.net>) <<http://homepage.univie.ac.at/elisabeth.trinkl/forum/forum0612/forum63oehling.pdf>>
- Kistler, Erich; Öhlinger, Birgit; Steger, Marion (2012): Zwischen Aphrodite-Tempel und spätarchaischem Haus. In: Naso, Alessandro; Hye, Simon: ATRIUM. Aktuelle Forschungen des Zentrums für Alte Kulturen 2011. Innsbruck: Eigenverlag - Universität Innsbruck, S. 17.
- Kistler, Erich; Öhlinger, Birgit (2011): Zwischen Aphrodite-Tempel und spätarchaischem Haus. Archäologische Untersuchungen zu Religion und Machtbildung auf dem Monte Iato im archaischen Westsizilien. In: Zentrum für Alte Kulturen: Jahresbericht 2010. Aktuelle Forschungen. Innsbruck: Leopold-Franzens-Universität Innsbruck, S. 27.

1.3 Planned publications

Author(s)	Erich Kistler; Birgit Öhlinger (eds.)
Title	Das spätarchaische Haus am Monte Iato. Architektur, Keramik und Kleinfunde, Studia Ietinia 10, Rahden 2014 (most of the contributions are completed)

Author(s)	Erich, Kistler; Birgit Öhlinger; Martin Mohr (eds.)
Title	Sanctuaries and the power of consumption - Networking and the formation of elites in the archaic western mediterranean world, International Conference Innsbruck (20.03.2012 - 23.03.2012), Wiesbaden 2014 (most of the contributions are completed)

Author(s)	Erich, Kistler; Birgit Öhlinger; Marion Steger
Title	„Zwischen Aphrodite-Tempel und spätarchaischem Haus.“ Die Innsbrucker Kampagne 2011 auf dem Monte Iato (Sizilien), in: Jahreshfte des Österreichischen Archäologischen Institutes

Author(s)	Erich, Kistler
Title	Between Aphrodite-Temple and Late Archaic House on Monte Iato - News about the Nexus of Consumption, Religion and Power in Late Archaic western Sicily. In: Journal of Mediterranean Archaeology (in preparation)

4. Publications for the general public and other publications national:

1. Self-authored publications on the World Wide Web

- Kistler, Erich; Öhlinger Birgit, Results of the excavations 2011-2013 (<http://www.uibk.ac.at/zentrum-alkulturen/fwf-p22642-g19/publications/>)

2. Editorial contributions in the media

- ORF Radio Ö1: FR / 20.9.2013 / 19:05 Uhr; Dimensionen - die Welt der Wissenschaft; Redaktion: Franz Tomandl; Das antike Iaitas in Sizilien; Gestalter: Christina und Martin Höfferer
- Beitrag auf WELLE 1 / Campusradio, 13.03.2012 / Zwischen Aphrodite-Tempel und spätarchaischem Haus

3. Popular science contributions

- Öhlinger, Birgit: "Heiligtümer und die Macht des Konsums. Der Wandel sizilischer Kultplätze im Kontext fremdkultureller Kontakte und Begegnungen (6.-8. Jh. v. Chr.)". Forschungs- und Wissenschaftsenquete des Landes Tirol (forthcoming)
- Öhlinger, Birgit: Kulturkontakt. Binnenländische Kultbauten im archaischen Sizilien, in: Zukunft Forschung (Universitätszeitschrift), Innsbruck 2012, 32-33 <<http://www.uibk.ac.at/forschung/magazin/8/0112.pdf>>
- Kistler, Erich: Zwischen Aphrodite-Tempel und spätarchaischem Haus. Neue archäologische Ergebnisse zu Konsum, Religion und Machtbildung auf dem Monte Iato (West Sizilien). Archäologische Gesellschaft Innsbruck, 10.12.2013