

and Identity between the Mediterranean World and Central Europe. RGZM-Tagungen, volume 27. Publisher of the Römisch-Germanisches Zentralmuseum, Mayence 2016. 292 pages, 214 figures, 3 tables.

The present volume derives from a conference held at the Römisch-Germanisches Zentralmuseum in Mayence in October 2014. The meeting was the final event of the research project ›Metallfunde als Zeugnis für die Interaktion zwischen Griechen und Indigenen auf Sizilien zwischen dem 8. und 5. Jahrhundert v. Chr.‹, led by Holger Baitinger and funded by the German Research Foundation (DFG). The overall theme of the volume reflects the growing attention paid in the last two decades to issues of identity and connectivity in the ancient Mediterranean (cf. for example D. Demetriou, *Negotiating Identity in the Ancient Mediterranean. The Archaic and Classical Greek Multiethnic Emporia* [Cambridge 2012]; E. S. Gruen [ed.], *Cultural Identity in the Ancient Mediterranean* [Los Angeles 2011]; P. Van Dommelen / A. B. Knapp [eds.], *Material Connections in the Ancient Mediterranean. Mobility, Materiality and Identity* [Abingdon 2010]). The central question is the identification of past identities through material remains, in particular in contexts of dynamic interactions within colonial contexts.

The book is composed of nineteen contributions, which address the topic of identity through both theoretical-methodological reflections and specific case studies. Most of the papers are in English, some in German and Italian. The main geographic focus is on ancient Sicily, but other geographic areas such as Greece and the Alps are also analysed in individual chapters.

After a brief preface by the editor, the volume starts with a paper by the renowned ancient historian Hans-Joachim Gehrke, former president of the German Archaeological Institute, on the key concepts of materiality and identity. Gehrke highlights some of the pitfalls of traditional interpretations, criticising the use of material culture elements as diagnostic indicators of past ethnicities, warning about the risks of linking genetic studies with group identities, and nuancing those approaches that emphasise the ›agency‹ of things. His own case study deals with ancient Greek identities in times of the eighth to sixth centuries B.C., using Max Weber's concept of the ideal type as an analytical tool.

The following contribution by Baitinger and Tamar Hodos provides some methodological considerations about material culture and identity, using Archaic Sicily as an example to illustrate the limitations and possibilities of an archaeological approach. Their claim that archaeologists need some

Holger Baitinger (editor), **Materielle Kultur und Identität im Spannungsfeld zwischen mediterraner Welt und Mitteleuropa.** *Material Culture*

additional sources, most prominently literary, in order to identify ›identity markers‹ in the material record is in accordance with the conclusions proposed by other authors such as Jonathan M. Hall (*Ethnic identity in Greek antiquity* [Cambridge 1997]) as well as Ton Derks and Nico Roymans (in: id. [eds.], *Ethnic Constructs in Antiquity. The Role of Power and Tradition* [Amsterdam 2009] 1–10).

The next paper by Baitinger constitutes a summary of the main results of the research project on Sicilian metal objects that led to the conference above mentioned and the publication of the present volume. In his analysis of the finds from Selinunte and other contemporary sites, Baitinger distinguishes numerous foreign objects that highlight the complexities of interactions in the seventh and sixth centuries B.C. He concludes that these objects do not serve as ›identity markers‹, but sees them rather in the context of economic resource management. This economic perspective is slightly different from the proposal by Stéphane Verger, who also pays attention to the symbolic and mythical meaning constructed around these long distance exchanges (cf. St. Verger / L. Pernet [eds.], *Une Odyssée gauloise. Parures de femmes à l'origine des premiers échanges entre la Grèce et la Gaule* [Arles 2013]).

In keeping with finds from Sicilian sites, the contribution by Chiara Tarditi analyses the metal objects from the sanctuary of Bitalemi (Gela). The dedication of bronze objects fragments was an important votive practice, and the characteristics of the pieces at Bitalemi indicate a connection with the same commercial routes as Selinunte. Another important Sicilian site, Himera, is discussed in the paper by Stefano Vassallo, who focuses on the role of imports in the development of cultural identity. The relationships between the indigenous Sicilians and the Greeks is explored by means of the artefacts imported into the colony. Erich Kistler and Martin Mohr explore the dialectical dynamic between coloniality and locality based on the Sicilian site of Monte Iato. They introduce the concept of reciprocal coloniality and locality as theoretical framework, and distinguish different ›consumptionscapes‹ in their analysis of the archaeological evidence. For her part, Francesca Spatafora discusses intercultural relationships in western Sicily based on indigenous hilltop settlements, showing the Greek influence in the adoption of new building types. Birgit Öhlinger highlights that the sixth century B.C. was the period in which the cultural contacts with Greeks and Phoenicians started leaving profound traces in indigenous Sicilian communities. Her main focus lies on the transformations in cult and ritual practice, which created a ›new world‹ and a different form of cult sites.

The next two papers deal with the mortuary realm. Nadin Burkhardt discusses the burial practices in southern Sicily, in particular in the area of the Greek colonies of Gela and Acragas. She explores the interrelations between Greek and indigenous practices, showing the selective adoption of certain Greek customs in native contexts, but also the persistence of indigenous elements. Kerstin P. Hofmann, in her paper, compares the rock-cut chamber tomb necropoleis of the eastern Sicilian sites of Morgantina and Monte Casasia. She defines burial sites as scenes of action, and pays particular attention to the spatial components of funerary practices.

Moving on to Greece, Raimon Graells analyses the destruction of votive offerings in the sanctuary of Olympia, taking the cuirasses as a study category and demonstrating the existence of a number of repeated patterns. Continuing with Greek sanctuaries, and linking them with the main topic of the volume, Hélène Aurigny presents the Sicilian and Italic votive objects documented at the panhellenic sanctuary of Delphi. ›Foreign‹ or ›exotic‹ finds exemplify the role played by occidental donors and visitors, thus offering interesting clues about connectivity and identity construction in the ancient Mediterranean. Another important Greek site, the Kalabaktepe settlement in Miletus, is discussed by Helga Donder. She focuses on the metal finds, which she interprets as the remains of household equipment and parts of costume.

The next thematic block moves geographically to non-Mediterranean Europe. Svend Hansen offers an overview on fragments in Bronze Age hoards, outlining the major tendencies of metal deposition and the changes experienced over time. An important innovation occurring around 1700/1600 B.C. was the fragmentation of the objects, which increased the metaphorical connections between individual elements of the hoard. The next contribution by Viktoria Fischer analyses the metal abundance in Swiss lakeshore settlements. These sites have yielded a very rich collection of bronze finds from the eleventh to ninth centuries B.C. Her study of more than seventeen thousand objects sheds light on the socially codified practices symbolised by the deposition of bronzes. In the following paper, Christoph Huth discusses the metal objects in Urnfield period hilltop settlements in Central Europe. Despite the high number of finds, the lack of large-scale fieldwork on the hilltop sites themselves makes an interpretation difficult. In any case, the significant quantity of metal finds is an indication of the role of these settlements in the Bronze Age exchange and production of bronze objects.

Claudio Giardino addresses the evidence of foreign contacts in Late Bronze and Early Iron

Age Sicilian and southern Italian hoards. His study on the one side shows the connections with the Aegean and the Balkans (particularly visible in the hoards from Apulia) and on the other the networks with Western Europe (most notable in Sicilian hoards). Although the article is very illuminating, it might have been better placed together with the papers on Sicily.

The following contribution by Markus Egg returns to Central Europe discussing the Iron Age hoard finds in the central Alpine region, with a particular focus on the Etsch and Inn valleys. His paper draws attention to the differences between deposit finds and grave goods in the area. Finally, the closing paper by Andreas M. Murgan and Fleur Kemmers deals with temples, hoards, and monetary or premonetary practices from mainland Italy and Sicily, with interpretations oscillating between profane money and ritual dedication.

The volume as a whole is indicative of the growing attention paid to questions of materiality and social identity within German-speaking archaeology (see for example W. Pohl / M. Mehofer [eds.], *Archaeology of Identity. Archäologie der Identität* [Vienna 2010]; P. W. Stockhammer / H. P. Hahn [eds.], *Lost in Things. Fragen an die Welt des Materiellen* [Münster 2015]). It includes a wide range of contributions mainly focused on metal objects from the Bronze and Early Iron Ages, including theoretical reflections and offering both a synthesis of data and the reevaluation of material

collections. The comparative approach is particularly welcome, as the volume overcomes several traditional scholarship divides: pre- and protohistorical versus classical archaeology, Mediterranean versus temperate Europe, and so on. As a reviewer, however, I found it rather surprising that postcolonial theory (J. Lydon / U. Rizvi [eds.], *Handbook of Postcolonial Archaeology* [New York 2010]; P. Van Dommelen, *World Arch.* 43, 2011, 1–6) and the concept of hybridization (P. W. Stockhammer [ed.], *Conceptualizing Cultural Hybridization. A Transdisciplinary Approach* [Berlin and Heidelberg 2012]) were nearly absent from most papers in the book, despite their importance in recent discussions about intercultural encounters in the ancient Mediterranean and beyond. Geographically, it would have been beneficial to include at least one paper dealing with southern France, given the important connections between this region and Sicily during the Early Iron Age and the significance of bronze hoards in southern Gaul (J. L. Guilaine et al., *Launac et le Launacien. Dépôts de bronzes protohistoriques du sud de la Gaule* [Montpellier 2017]). In any case, and despite these minor critical remarks, the volume is an important contribution to the study of connectivity networks and identity transformation in the Archaic Mediterranean. As such, its reading is highly recommended to any scholar interested in the topic.

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Manuel Fernández-Götz