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Excavations at Metaponto, 1978
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Front cover:
Pelike from the Saldone cemetery, tentatively attributed to the Amykos Painter.
University of Texas
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Introduction

It has been five years since we began to excavate outside the walls of ancient Metaponto, and we have had experience with a variety of sites in the 

*chora* or territory-Incoronata, Saldone, Lago del Lupo, and Pizzica, the first and the focus of our major activity. I must admit, in all candor, that when I began to dig at Pizzica in 1974, I really had no idea what to expect. I vaguely hoped to find another rural sanctuary like the artistically important one at nearby San Biagio, which the Superintendency of Basilicata had discovered a few years earlier.

What has begun to emerge is a great deal more interesting than an isolated discovery. It is a large amount of varied evidence for a way of life in the countryside, which up until now has been practically unknown.

Social and economic historians have maintained that Greek farmers did not live on the land, that they commuted daily from their homes in the city or village to their fields. The reason most often cited for this pattern was not the need for defense but for water. The countryside, it has been argued, did not have enough springs to support a large population. This point should be kept in mind. Others have maintained that only the lowest classes lived in the fields. This may have been the case with some cities, but as we can now show, it was not true of at least one Greek colonial city, which depended heavily on agriculture for its livelihood—Metaponto.  

*Continued page 3*
Fig. 1  Map of Southern Italy and Sicily.
Rural life is largely unknown—not because the human imprint on the classical landscape had not been noticed. There have been a few important exceptions to the general indifference of most classical archaeologists: (1) the aerial survey of Attica by Bradford and of Southern Italy by Schmidl and Chevallier; (2) the surface surveys of Attica and Delos by Young and Kent; (3) the excavation of Attic farmhouses by Jones; and (4) the extensive work on the _chora_ of Chersonesos in the Crimea which Pečinka has summarized for us—to mention some of the more important.

They indicate that rural settlement or “homesteads” was an important phenomenon of the Greek world from the sixth century B.C. onward. But until Professor Dinu Adamesteau organized the exploration of the _chora_ of Metaponto more than a dozen years ago, there had been no systematic study of a territory. And for good reason! It is a tremendously difficult undertaking, requiring a high degree of cooperation between host authorities and a large team of collaborators. No single institution or agency could hope to undertake it alone.

The approach to the _chora_ of Metaponto has been comprehensive. Aerial photographic studies and surface surveys have made possible an even more accurate plan of the territory and its ancient land divisions—an almost unique survival of Greek “centuriation”—together with the pattern of some 400 farm settlements in the _chora_. This has been the basis for the excavation of sites chosen to reveal the maximum information about the nature of life in the _chora_ and its development in time (fig. 2).

Thanks to the generous support of private donors, primarily in the state of Texas, the University of Texas Metaponto project is the principal investigation of Greek rural life now underway.

Our Italian colleagues in the Superintendency, contemporaneously, are thoroughly exploring the city of Metaponto. Together we hope to produce a comprehensive study of a Greek city and its territory, _Polis_ and _chora_ worked together. At Metaponto we have a unique opportunity to see the whole picture for the first time.

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1978 has been an important year for the project in several respects.

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Fig. 2 Area of Metaponto.
The Exhibition

An exhibition of artifacts illustrating Greek and Roman rural life, from our excavations, and those of the Superintendency, and a series with fourteen international lectures on the same theme, was funded by the National Endowment for the Humanities, Public Programs Division and held in Austin in the fall of 1977. It was not only a scholarly, but a popular success. So much so that the exhibition was enthusiastically requested by a number of museums in the United States and Canada. With the kind permission of the Italian authorities and an extension by NEH, its stay in the Western hemisphere was extended to include the following schedule:

Feb. 19–May 7, 1978—the Museum of Fine Arts, Houston
Sept. 21–Nov. 5, 1978—The Art Museum of South Texas, Corpus Christi
March 9–July 31, 1979—The Provincial Museum, Edmonton, Alberta

The response to the exhibit in Houston and Corpus Christi (fig. 3) was exceptional. The Metaponto exhibit contributed to the record quarter of million attendance in the three-month period of its stay there. In Houston the exhibit was a featured part of the Annual Meeting of the Classical Association of the Middle West and South. In Corpus Christi its stay was extended to coincide with the Annual Meeting of the Texas Archaeological Society. And continuing the tradition, in Vancouver the exhibit will be an integral part of the program of the Annual Meeting of the Archaeological Institute of America. It is hoped that, after its return to Europe, the exhibit will be realized in Rumania.

Institute of Classical Archaeology

In the face of severe budget cutbacks for research the University authorities this year created an Institute of Classical Archaeology to promote the excavation, related research, programs and publications. With the University's firm fiscal commitment from September 1, 1978 for five years (renewable) it is, at last, possible to organize the project with a view to long-range results.

The existence of the Institute further assures foundations, agencies and private donors not only of the project's institutional backing, but of its continuity.

A vote of confidence of this sort, together with the encouragement of private donors, and, of course, the results (some of which are described below) are the fruit and the satisfaction of five years' hard work.

Joseph Coleman Carter
Director, Institute of Classical Archaeology

Fig. 3 Ancient Crossroads: from exhibit at the Art Museum of South Texas, Corpus Christi.
Report on the 1978 Campaign

The most important result of this year's work is that the individual results of isolated excavations have coalesced into a unified picture. Each excavation has contributed one or more aspects to the whole. At Incoronata we have learned about the earliest pre-colonial Greek settlers and about rural worship in the colonial period which began with the founding of Metaponto in 650 B.C. by Greeks from the northern Peloponnese. For our knowledge of the basic unit of the territory, the farmhouse, we have relied on the excavation of colleagues, one of whom has generously invited us to study and publish his results. The farmhouse at Lago del Lupo, discovered by Alexandru Simion Stefan in 1968, is the best-preserved yet found and its carefully documented excavation allows us a rare insight into the little known world of Greek domestic life on the farm. At Pizzica we have found a very satisfactory answer to the question, where did Greek farmers living in the countryside get their water. The Spring House-reservoir-sanctuary is a rare example of what must have been a common feature of the classical Greek countryside. Finally, we got a first-hand glimpse of the farmers themselves in the salvage excavation of a fifth-century B.C. rural burying ground at Saldone. The method of burial and the grave goods show clearly that the inhabitants of the chora were not slaves, but shared the material culture of the city.

This year's report follows a new format. It is a collaborative effort, with students and faculty reporting on the areas of their immediate responsibility during the excavation.

Incoronata—Tom Hale

The University of Texas team returned for a second and final season of excavation at the site known as Incoronata on the western site of the valley of the Basento (see Map, fig. 2). The overall objective of the 1978 season was to locate the small sixth century B.C. sanctuary, whose presence was indicated by the discovery, last year, of numerous architectural elements (roof tiles, decorative antefixes, molded mudbricks) as well as the impressive and sometimes lovely figurines (fig. 4).

The southeastern spur of the plateau, unexplored before our work in 1977, also revealed considerable evidence of an eighth century B.C. settlement. Professors Adamsteamy and Orlandini working elsewhere on the site since 1970 have postulated the existence of a Greek trading post, on the basis of the large numbers of Greek amphorae found there. In fact, the entire hilltop appears to have been honey-combed with pits containing Greek geometric and imported proto-Corinthian ware, and indigenous geometric pottery, in various combinations. Only a few meager traces of buildings had been found, prior to the 1978 season.
"The Pits"

Work began in the area immediately adjacent to one of last year's major discoveries, the ceramic deposit, known as Pit B (fig. 5). Just to the east, and immediately below the plow zone, lay a clearly defined oval area, measuring approximately five by three meters—almost the size and shape of Pit B. The fill was dark brown soil in sharp contrast to the surrounding virgin clay, and many fragments of pottery were embedded in its upper surface. All indications were that it would be like Pit B, but the reality of Pit D (as it was designated) proved quite different. Unlike Pit B it did not contain large quantities of intact Greek and colonial Greek geometric pottery of the eighth and seventh century B.C. It was filled with what could be justly described as "garbage." The refuse consisted of several poor vessels and numerous tiny shreds of the indigenous Oenotrian pottery; some bone, enigmatic pieces of iron and bronze, a few terracotta loom-weights, and some fragments of mudbrick. The outstanding discovery was a fine, well-preserved iron spear point.

A systematic excavation of similar dark stained areas occupied the remainder of the season. The work force consisted of Tom Hale, site supervisor, and UT undergraduates Gordon Pate and Jane Henrici, volunteers Brian Aitken (Harvard graduate student) and Geraldine Pease and a three-man crew of Italian workmen, led by Alfredo Portarulo. Nearly two dozen pits were systematically studied in the two-month period.

Each had its individual aspects, but the pits can be grouped broadly in three categories.

Several pits contained principally material related to religious activity (see above, fig. 4), which can be dated to the mid-sixth century B.C. Analysis of animal bones from a number of pits by H. G. Wooldridge shows that only those with votives contain pig bones in appreciable quantity. This may be an indication of the divinity worshipped at Incoronata, since the pig was preferred in sacrifices to Demeter.

Pit B is the only example on the southeastern spur of a pit containing predominantly Greek pottery. In the majority of cases like Pit D, mostly indigenous ceramic material has come to light.

The interpretation of the evidence of the pits is crucial for our understanding of the interrelation of Greek and indigenous peoples, and of the nature of the early Greek contacts with Italy. Did the Greeks establish a trading post at Incoronata, driving out or exploiting the natives? Or was Incoronata a native village doing business with the Greeks? (the presence of Greek pottery does not prove that there were Greeks, too) or did Greeks and natives live together in harmony? Further study of the material from Incoronata will hopefully shed light on these important questions.
The Earliest Greek (?) House on the South Coast of Italy

Midway through the season, during the excavation of what was thought to be another pit or possibly just an undulation in the ancient ground surface, the unexpected happened. A trench cut through a dark stained area exposed a wall foundation. As work continued in the area, remains of three other walls came to light. Although only one intact corner of the structure was preserved, careful excavation has revealed most of the foundation (fig. 6). Constructed of field stones and locally cut conglomerate rock, the wall foundations (two courses observed in places) formed the basis for a rectangular one-story structure containing one or possibly two rooms. The structure's dimensions are approximately 5.3 meters by 2.5 meters. The long axis is oriented NE to SW. No doorway could be perceived, as a good portion of the structural remains have been lost to erosion, plowing (plow marks were noticed cutting through the structure), and possibly robbing of stones for other building purposes.

In its original state the farmhouse probably would have had walls of mudbrick (specimens of that material were found), a thatched roof, and a sunken floor. No roof tiles were found (roof tiles appear at Metaponto in the sixth century B.C.), and over time most of the mudbrick had melted.

Inside and outside of the structure, relatively few artifacts were recovered. The reason for the farmhouse's cleanliness could be linked to waste disposal in the pits.

Who used the structure? for what purpose? and when? Analysis of the ceramic material has yet to be completed, but preliminary work indicates a date in the late eighth or early seventh century B.C. A rare typically indigenous vessel, an askos (fig. 7), was uncovered in association with the west wall of the farmhouse. According to Professor Dinu Adamesteam, this askos, which is the finest example yet known, is one of the very few found in coastal Basilicata. The location of its shattered remains indicated it was broken against a wall on the outside of the building, and perhaps covered immediately by the disintegrated mudbrick wall.

The discovery of domestic animal bones (pig, cow, etc.), a broken bronze fibula pin, remnants of everyday household wares, and loomweights inside the structure support the theory that it is a house.

The plan and construction technique is unlike that of oval iron age huts of Southern Italy, and similar in shape and proportions to late geometric buildings in Greece (granted, the evidence in both cases is limited). The pottery is clearly indigenous. Could the house be an example of the beneficial influence of the advanced civilization on the less developed?

Fig. 6 Incorona. Rectangular structure indicating Greek (?) habitation on the site around 700 B.C.

Fig. 7 a-b Incorona. Askos found in fragments next to wall of rectangular structure.
Fattoria Stefan—Michael Guarino

An extensive structure of the early Hellenistic period, known as Fattoria Stefan, is the best preserved Greek farmhouse, known at present, in the territory of the ancient city of Metaponto (see Lago del Lupo, on plan, fig. 2).

Excavated in the summer of 1969 by Simion Stefan of Rumania, the farmhouse site revealed, in plan, a highly organized complex of spaces arranged around what appears to have been a central court (fig. 8).

The fieldstone and tile foundations had not been drastically disturbed over the centuries. They provided the footing for what was in all probability a mud brick structure of two stories. (fig. 9)

The wall foundations vary in width between 45 and 60 centimeters, which conforms to the recommendations of the Greek writer Xenophon and the Roman, Vitruvius.

The rectilinear plan of the Fattoria Stefan, with its rooms of markedly varied sizes, resembles the roughly contemporary farmhouses of the Chersonesos in Crimea. These structures, unlike urban dwellings in the Greek world, appear to have been carefully organized as independent units of productive activity. In these houses press rooms, storage rooms, and kitchens are known both from their overall forms, and from finds associated with each space. In the Chersonesos farmhouses stone, oil and wine press bases were found in situ. Doorsills preserved in the wall foundations seemed to indicate a steady flow of traffic around the presses, keyed to the different steps in the production of oil or wine. Grapes or oil could be brought through entrances on one side of the press without disturbing the process of filling and removing storage jars from another side, through a conveniently placed exit.

Storage rooms, filled with quantities of amphorae, seem ill suited to any other purpose. Their lower, narrow form made them useful for stacking the storage jars, but was too confining for any productive activity.

These same forms are echoed in the plan of the Fattoria Stefan which includes a clearly defined kitchen with a well-preserved hearth, spaces with significant quantities of storage ware, and tile foundations with dimensions closely resembling the dimensions of press bases found in the Chersonesos houses.

Fattoria Stefan is located on the rim of one of the linear depressions or channels which are thought to represent a system of land division in the territory of Metaponto.

Viewed in this broader context, the Fattoria Stefan may be thought of as a unit for the refining and storage of foodstuffs, carefully integrated into a highly developed territorial system of agriculture.
Pizzica

The existence of a sanctuary at Pizzica was postulated after the initial campaign of 1974. (fig. 10) That hypothesis has been confirmed with every year’s work on this site, but only in the last two years with the help of an amazing device—the wellpoint—has it been possible to recognize just what kind of sanctuary is, in fact, on the site. (fig. 11) See page 10

It is a sanctuary around a spring, and as such it has practical uses as well. Water was the sine qua non of life in rural areas. Until last year only one all weather spring was known in the chora of Metaponto. The 1977 excavation season at Pizzica doubled the number, and it is likely that there are others. The spring as water source and sanctuary must have been a common feature of the Greek countryside at least in the agricultural colonies of the west. A poem of Leonidas of Taras gives us a glimpse of one which must have been very similar to ours at Pizzica.

The main outlines of the development of the sanctuary area are clear: (1) The first evidence of man at the spring dates to about 600 B.C., when simple basins and channels were cut in the earth and lined with stones to guide and collect the water. They were filled with votive cups and statuettes of the “Daedalic” type. (2) At the end of the sixth century B.C. an impressive field stone building measuring 7 x 14 m rose on a field-stone terrace many times its size, just to the west of the earliest spring. The area was periodically flooded by the river, and completely covered over in the fifth century. Buildings of fifth or fourth century date rose above the field-stone structure, separated from it by a layer of sterile clay. Then, (3) in the fourth century, about 350 B.C., a spring house and a covered reservoir, measuring approximately 11 x 14 meters, with a sunken pavement, was built to the east of the two previous phases. This unusual building (see the reconstruction, fig. 12) is not a commonly known type, but it has parallels elsewhere in the Greek world (the reservoir-well complex, “Minoe,” on Delos, for example).

The whole area was abandoned towards the end of the fourth century B.C. It revived briefly at the beginning of the third century when (4) a farmhouse rose on the site. It was built over the west side of the sanctuary area, which was partially buried by this time. Its inhabitants were unaware, apparently, of its religious connections, but they found the source of water. It is very probably they who sunk a well directly over the spring of 600 B.C. (see fig. 15). The farmhouse was hurriedly abandoned (an unburied inhabitant was found in one corner) in the first half of the third century B.C. The farmhouse may have been destroyed by Lucanian invaders.

There is a hiatus in the life of the chora until the revival of Metaponto and South Italy under Roman rule. In the late second, and early first centuries B.C. down to the second century A.D., Pizzica and her spring are again a center of activity, this time industrial. (5) The Roman tile factory is, perhaps, the best preserved example of this type of structure ever found.

The spring at Pizzica had been a focus of rural life, with interruptions for some 800 years. It is still producing, in exactly the same spot. The well is once again in use.
1978 Soundings at Pizzica—Jack Englert

The Sixth-Century B.C.

Fieldstone Structure

Work at the level of the sixth-century structure and its accompanying pavement has expanded with every season since its discovery in 1975. This year soundings to both the north and west revealed more of the pavement. Numerous archaic potsherds and votive statuette fragments were associated with it. Of particular interest is the growing evidence for iron working in the area (three terracotta bellows nozzles and abundant iron blowers). The season ended with the full extent of the sixth-century level still not determined, and further work especially to the north remains to be done.

The Spring House-Reservoir,
Fourth Century B.C.

The west wall of the reservoir is formed of large squared blocks of pudding stone. It was pierced by a door and a stairway led down to the pavement of the basin. In 1978 a section of wall perpendicular to the “pudding” stone wall was found to the south. Careful excavation also revealed the traces of the eastern parallel wall in the form of a “negative” of the foundation. In this area the stones of the wall had been removed probably by Romans for use in the nearby tile factory. Fortunately a darker soil filled the holes left by the “robbed” stones, leaving evidence for their precise dimensions.
Pavement of the Reservoir

In 1977 a stone pavement was found to the east and well below the level of the "pudding" stone wall; this season the pavement was fully uncovered. (fig. 13) The bulk of our small finds were concentrated in this area. Many sherds of red-figure ware (some with designs of high quality) and votive statuette fragments were found associated with this pavement. A worked block with an unusual mason's mark of archaic date was also discovered in this context. It had probably been reused in the fourth-century construction.

The most intriguing find associated with this pavement was a layer of plant material dating to the fourth century B.C. A layer of clay trapped and preserved it in an anaerobic environment. It consists primarily of matted plant fiber, as well as numerous small branches and pieces of grape vine.

The most remarkable discovery of all, however, was made when the samples of the clay were passed through the water separation device (made out of a fifty-gallon oil barrel and powered by water recycled from excavation through the wellpoint pump—fig. 14). What floated when the clay sank was a mass of seeds, which had been miraculously perfectly preserved. A preliminary analysis of the material was carried out by Lorenzo Costantini in Rome. It revealed the presence of abundant quantities of grape seeds and barley. Among the well plants were blackberries and water plants that grow up when a populated area is suddenly abandoned. The botanical material appears to reflect the period of the decline and destruction of the rural reservoir.
The Farmhouse

At the start of the season questions still persisted about the date of the Greek farmhouse, therefore soundings were carefully made within the various rooms of the structure. This work enabled us to determine that the farm did in fact date to the late fourth or early third century B.C. There was also no evidence for earlier structures below the farmhouse except for traces of the pavement associated with the sixth-century sanctuary.

The Well

The final, important discovery of the 1978 season was an excellently preserved well. (fig. 15) Reused blocks may have formed a retaining wall around a specially designed and beautifully made terracotta wellhead. A stepping stone just inside the well was worn down by many years of use. Once the well was cleared of soil and debris it filled with clear, cool drinkable water. The Italian workmen believe that this was the well of San Nicola (Saint Nicholas), the patron saint of the area who is said to have a buried treasure nearby. Finds in the well were very few in number. Saint Nicholas was giving us, apparently, an insight into rural life, and a lesson in humility.

The Roman Material

Although this season’s work concentrated on the Greek levels, a significant amount of Roman material appeared in the upper levels of the excavation. The most notable find of Roman date was an intact iron ploughshare, an object which is rarely found preserved and is of great importance to the study of Roman agriculture. Noteworthy also is a bronze coin of the emperor Caligula as well as numerous fragments of Arretine ware including a fine erotic fragment and Megarian-type bowl sherds with relief decoration. These last document the third and second centuries B.C.—a period otherwise unknown in the chora of Metaponto.

We began the 1978 season hoping to complete our work at Pizzica, but each effort to explain this difficult and complex site produced new questions. Its extent exceeded all our expectations. In the words of our foreman Giuseppe di Taranto we will finish this site “when we reach the coastline.” San Nicola clearly has further secrets.
The “Finds”—Ingrid Edlund

The finds from Incoronata and Pizzica were processed in the pottery shed by Ginger Hale and Nancy Jirek, both experienced members of the UT excavation team, assisted by Jane Henrici and Robin Austin. The pottery and small finds noted in preliminary interpretations of levels by the site supervisor in the field were here given individual and careful attention. Local coarse ware, spindle whorls, and loomweights attest the domestic nature of structures at both Pizzica and Incoronata, and finds such as the iron ploughshare at Pizzica, shed light on the character of rural life on the site in Roman times. Although the sequence of sanctuary structures at Pizzica has now been determined, a major problem is the nature of the cult and its relation to the nearby farmhouse. A thorough study of the votive figurines from the area will help to resolve these puzzles.

Votive Figurines

The votive figurines and pottery range from the sixth to the fourth centuries B.C., and the many different types show that the cult changed in character during this time. The earliest figurines are the archaic standing female figure of the “Daedalic” type or seated female votives, whereas the later votive plaques display an interesting array of pairs of male and female figures, surrounded by clusters of grapes and holding large amphorae or other vessels. If then, the cult in the fourth century B.C. has distinctive Bacchic overtones, it should be noted that the pattern of these votive terracottas fits in with the other rural sanctuaries around Metaponto. It is, however, puzzling that some of the late fourth-century votive terracottas were found within the context of the “farmhouse.” We should perhaps interpret the whole setting at Pizzica in the early Hellenistic period as one which combined the area of the sacred spring and well with the farmhouse. Votive figurines occur also in a farmhouse setting of similar date at Fattoria Stefan (see above, figs. 8–9). While there is no question of the function of this farmhouse which contains large amounts of utilitarian pottery, storage jars, and other domestic utensils, there are also votive terracotta fragments of types similar to those at Pizzica. Did these farmhouses have their own private cults?

Red-Figure Pottery

The votive terracottas and coarse pottery strongly suggest local workshops, which probably supplied both Pizzica and other neighboring farmsites. Red-figure pottery found at Pizzica perhaps originated in the kilns of Metaponto or another artistic center. A winged Eros in flight (fig. 16) and a nude male are motifs common to South Italy and produced in large numbers. There are tantalizing fragments; one shows the hindquarters of a fox (or a dog?) with a bushy tail, another, a crudely modeled hand. How were such vases used within the sanctuary-farmhouse area? Were the vessels connected with the cult, or perhaps prized pieces, brought as votives to the sanctuary by visitors from the surrounding countryside? These are just a few of the problems of interpretation the site and its finds raise.

After the initial cataloguing, the finds were documented in drawings, made by Robin Bonner, and photographs taken by Vera Massaro. Jane Henrici made study drawings of the votive figurine fragments, which will greatly facilitate the analysis of this very important material. Work with the material from the various sites continues in the laboratory and classroom in preparation for the final publication.
Saldone—Joe Carter

Incoronata, Fattoria Stefan, and Pizzica show us how the inhabitants of the countryside lived and worked, worshipped and obtained their water, but who were they? The question of who made up the agricultural workforce in the Greek and Roman worlds is one which is very much discussed by historians. Were they slaves? or independent farmers?

The last evidence for the Greek period comes from the chora of Metaponto. Houses, like Fattoria Stefan, indicate that they were not likely slaves but the most direct evidence about them comes from their burials.

It has not always been easy to distinguish a farmer’s grave from a city dweller’s, since the urban necropolis was almost always located outside the ancient city. Rural burials have, as a result, not often been recognized as such. In 1976, we had an unusual opportunity. We were invited by the Superintendency to carry out a salvage excavation in the chora some eight kilometers from the city walls of Metaponto. What emerged after three weeks’ work was a complete or nearly complete rural family burying ground—the first, to my knowledge ever to have been recognized as such. A modern parallel would be the cemeteries on plantations in the South of the United States and in Latin America. The plan (fig. 17) published here for the first time shows a clustering of adult and children’s graves, around a central one which contained the skeleton of a young athlete and unusually fine grave goods.
including a hydria by the Pisticci Painter (described in the report on the 1976 season).

This year, the material was completely restored and studied (fig. 18). The fragmentary material was reassembled in the laboratory and includes an Attic red-figure lekythos of about 460 B.C. (fig. 19) and a pelike, tentatively attributed to the Pisticci Painter’s more innovative colleague, the Amykos Painter (see front cover). These two were the first red-figure artists to work in Southern Italy, and are considered the founders of the long tradition of Italiote vase painting.

A comparison of the methods of burial and the grave goods from the Saldone necropolis demonstrates, beyond doubt, that the farmers who buried here were culturally the same people who lived in the city of Metaponto. They did have their local peculiarities. For example (1) the body always faces north at Saldone, and south in the city; (2) the grave goods are almost always placed at the feet in adult burials, here, but at the head in the city; (3) the grave goods are poorer at Saldone, but the level of taste is high, and children’s graves are proportionally much more numerous, in the country, and much more richly appointed with goods, than children’s graves in the city. The special place that children occupied in rural society, reflected in this burying ground, is both understandable and touching.
Acknowledgement

We wish to acknowledge the constant support and encouragement of the Superintendent of Antiquities, Elena Lattanzi, and of the former Superintendent Dinu Adamesteau (fig. 20). It was largely thanks to them that the excavation and the exhibition have been possible. Their presence in Austin in the fall of 1977 both enlivened and enlightened the lecture program and graduate seminars. We are grateful also to others in the Superintendency, and in particular to Antonio Indice, Amaluce Marino, Aldo La Capra, Pippo Basile, and Antonio Paolucelli.

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Back Cover:

Incoronata: habitation of the indigenous population and the earliest Greeks.