Archaeological Reports 57 (2010–2011) 109–118 doi:10.1017/S0570608411000160

KYME IN OPICIA: A NEW PERSPECTIVE

GIOVANNA GRECO AND FRANCESCA MERMATI
Università degli Studi di Napoli 'Federico II'
giogreco@unina.it; dictis@tin.it

NEW EXCAVATIONS

By Giovanna Greco

It is only since 1994 that archaeological research at Kyme (Roman Cumae; modern Cuma) in Campania has seen a resumption, based on a comprehensive strategic plan: it includes the exploration of areas of the ancient city, such as the Forum, that were already known but still under cultivation, along with areas that were unknown but clearly significant for the comprehension of the planning and shape of the ancient city (see the annual reports by S. De Caro [1996] 587–90; [1997] 425; [1999] 824–28; [2002] 657–65; [2003] 599–603). The debate involving the two oldest Greek realities on the Tyrrhenian coast, Pithekoussai (on the island of Ischia) and Kyme, and focused on the chronology of the birth and on the real nature of these two Euboean settlements, was long based on their very different material records. Pithekoussai, thanks to the meticulous archaeological investigations conducted by the late Giorgio Buchner, has yielded an exceptionally articulate dossier of material (Buchner and Ridgway [1993]). At Kyme, discussion was originally derived from the analysis of historical sources combined with the partial and incomplete evidence derived from the exploration associated with the names of Stevens and Gabrici (Valenza Mele [1989]). Subsequent rescue work yielded sporadic and incoherent documentation that was nevertheless indicative of a more substantial reality (Pelosi [1993]). The 'Progetto Kyme', a systematic programme of research conducted by three Neapolitan institutions (see Appendix), was initiated in 1994: Università degli Studi di Napoli 'Federico II' (Gasparri [1998]; [1999]; Gasparri and Greco [2007]; [2009]); Istituto Universitario Orientale (d'Agostino and Fratta [1995]; [2000]; d'Agostino and D'Andrea [2002]; d'Agostino *et al.* [2005]; Cuozzo *et al.* [2006]); and Centre Jean Bérard (in addition to the contributions in volumes cited elsewhere in these pages, Brun and Munzi [2007]; [2009]; Brun *et al.* [2000]; [2006]; [2009]; Bats *et al.* [2009]). The 'Progetto' is still in progress, both in the Roman Forum and in the area overlooking the sea and around the city walls; to date, it has yielded very interesting results that contribute much to the clarification of the stages in the life of the Euboean colony and of the changes in the form of the city.

The date of the appearance of a Greek settlement on Ischia is based on the earliest Euboean pottery found on the island; this is generally assigned to a horizon between MGII and LGI (Ridgway [1992] 87). The imported Euboean material known from Greek Kyme was limited until a few years ago to sporadic elements that could be assigned to LGII, which accordingly made it possible to establish a *decalage* of around 50 years between the two sites (d'Agostino and Soteriou [1998] 363–68; Mele [2009] 107–08); the debate among specialists was focused on the nature and function of the two settlements. Today, the material reality revealed by recent exploration provides a profoundly changed framework, which affords a new perspective regarding the chronology of the birth of Kyme, the form assumed by the first settlement, and the relationship between the incomers and the indigenous population. The dossier of early material has grown considerably, and it is very significant. In a stratigraphic context related to an imposing *emplekton* constructed between the late sixth and the early fifth centuries BC, investigation of the walls of Kyme (d'Agostino [1999]) has yielded several fragments of chevron skyphoi – the type-fossil for these problems – assigned by d'Agostino to MGII and related to the examples at Pithekoussai; the debate is still open, and the workshop of provenance is not clear. What needs to be stressed is that this material in all probability comes from the first Greek tombs; it thus bears witness to a permanent Greek presence on the mainland, with only a slight chronological difference in respect of the evidence on the island. But it is mainly from LGI and II, with the predominance of pottery from Corinth (Aetos 666 kotylai and Thapsos cups with and without panel), that the material documentation of Pithekoussai and Kyme becomes identical. The excavations conducted by the team from the University of Naples in buildings overlooking the square of the Forum have greatly enriched the body of the material evidence by yielding a systematic framework for a picture that is completely different from that previously established.

The residual material yielded by the research conducted in the plain, at the foot of the acropolis and overlooking the coast, includes many examples of Greek Geometric pottery that can be assigned to the LGI phase: skyphoi and Thapsos cups with and without panel containing a broken and hatched meander. In addition to imported products, there are numerous objects produced locally in the typical so-called Phlegraean clay. The most immediate comparison, for both the formal and the decorative repertoire, is with the material from Pithekoussai; indeed, one has a strong impression that these early vases may actually have been brought to Kyme from Pithekousai. Though residual, this material is fully relevant to the discussion of the foundation date of Cumae (Mele [2003]). In fact, it reopens the debate: the gap between Pithekoussai and Kyme is now much smaller, and fits the information provided by the new excavations at Zancle – which, according to the ancient written sources, was founded by Cumaean pirates (Mele [2003]; Bacci [2009] 135).

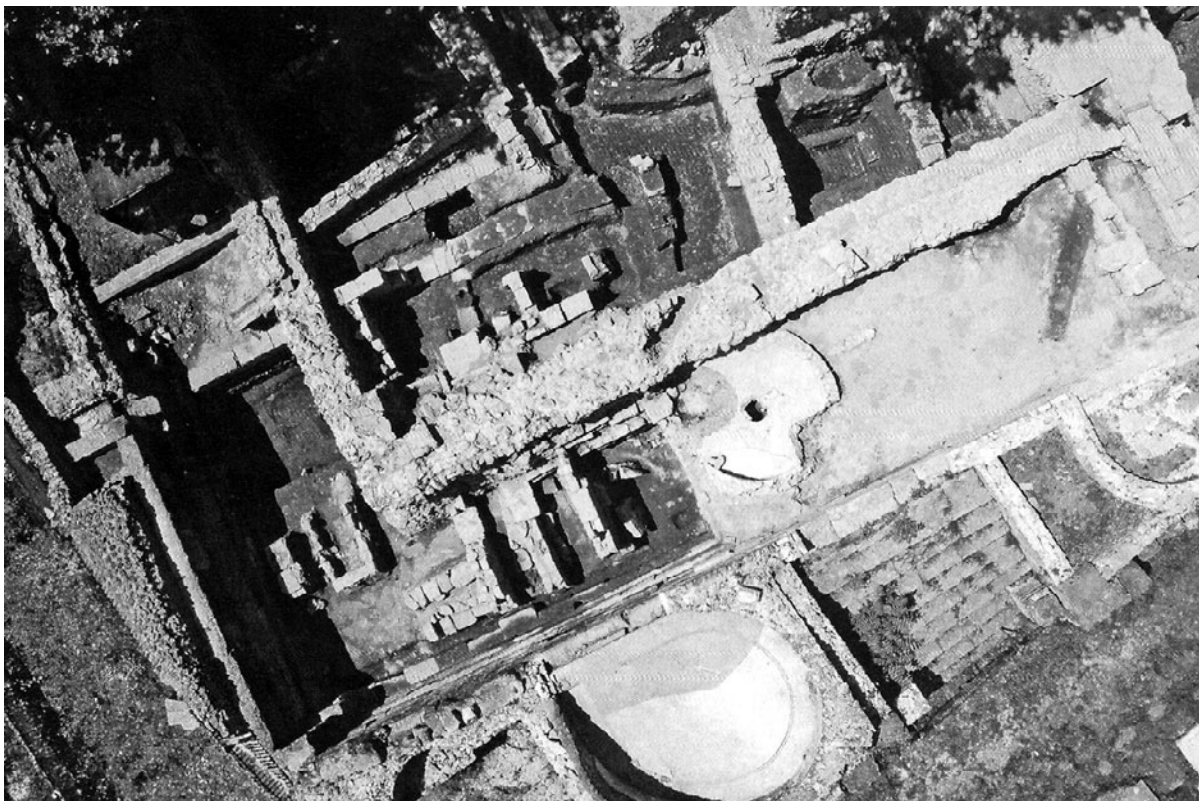
The type-fossil of this chronological phase at Kyme is the Thapsos cup which, together with the Aetos 666 kotyle, is a LGII product; the most relevant point resides in the sheer quantity and diffusion of these types. There are also shapes not represented in the grave-groups reconstructed by Gabrici and hitherto seemingly absent from Kyme, among them kraters, lekanai, cups and kyathoi. A

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

high prevalence of open forms over closed ones is evident; fragments of aryballoi, well attested in the graves, are very rare. The chronological gap that allowed us to propose a two-stage model of occupation of the Cumaean gulf – first on the island with a purely commercial character and later on the mainland with a settled colony – is contradicted by the new archaeological evidence: we can now substitute a much more fluid situation in which the indigenous communities probably played a significant role; and it is clear that the Euboeans had established relations of friendship and exchange with them at an early stage. In addition, the characterisation of Pithekoussai as an *emporion* is now widely questioned; an extensive occupation of the island is now well documented; its agricultural, craft and trade activities (Mele [2003]), along with the problem of the indigenous population at the time of the Greeks' arrival, must all be reassessed in the light of the new discoveries.

A substantial indigenous presence is well attested at Pithekoussai, both in the cemetery and in the settlement. The situation seems more complex at Kyme: there, we have a tradition that tells of indigenous communities enslaved (Mele [2009] 107–09), while the old hypothesis of a native village destroyed and discarded down the slope of the acropolis can no longer be sustained – it has been shown that the layers identified there that contained proto-historic material were not related to habitation levels, but were rather the product of an artificial filling that changed the profile of the terrace at the time of the construction of the Temple of Jupiter (Johannowsky [1961]; Jannelli [1999] 81). The new evidence documents instead a considerable extension of the native cemetery, allowing us to propose a different model of settlement: it appears to be relatively widespread, consisting in all probability of many groups who occupied, in a scattered and widespread form, both the terraces of the Monte di Cuma and the nearest areas of the plains below as far as the coast. In addition, the chronological gap between the last burials of the indigenous settlement and the earliest evidence of the Greek presence is shrinking, while the recent discovery of prehellenic burials shows clearly that the indigenous settlement was still in existence until the middle of the eighth century. But it is the presence of significant amounts of impasto, together with locally made pottery of Greek type but inspired by impasto forms, that suggests – at least in the early days of the colony – a form of integration and coexistence not unlike that documented at Pithekoussai (Ridgway [2000]).

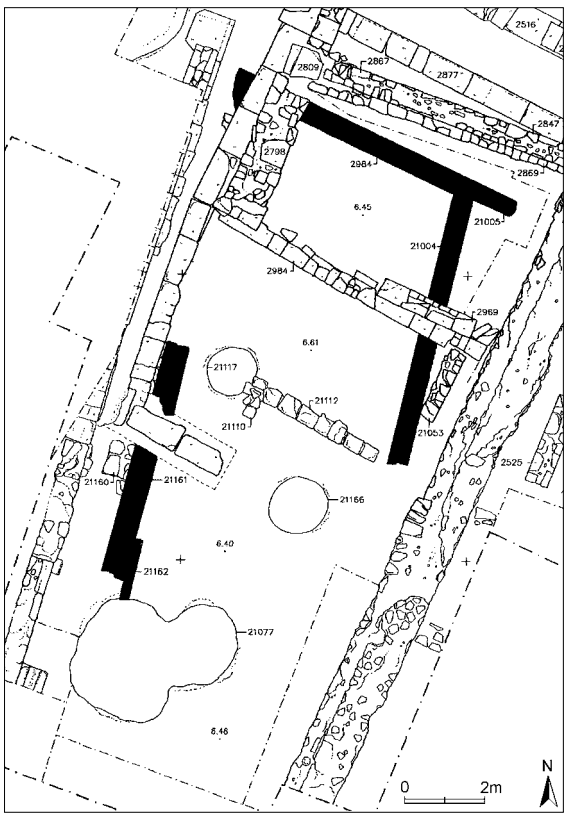
The bibliography maintained for a long time that the flat area at the foot of the acropolis hill had been occupied and urbanized only at the stage of the Samnite city, receiving a more complex monumental form in Imperial times (Johannowsky [1961]). Today, however, the material record has brought about a radical revision of our knowledge: despite the destruction of the layers and the complex and dense stratigraphic overlap that has occurred in the area, significant traces of extensive occupation have survived, and their status as evidence for settlement from the earliest phase has been abundantly confirmed. The excavation of 2001–2002 already uncovered a number of pavement levels, traces of hearths and of functional ditches that served to delimit habitation structures, thus confirming the hypothesis of an early organization of the settlement (Gasparri and Greco [2007] 33–37).



1. Temple with Portico: the area of Archaic evidence.

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

But it was the excavation campaign of 2006 (conducted by A. Tomeo, who was also responsible for the documentation and study of the residual material) that yielded the most dramatic evidence and enabled the excavators to reveal a structure of the earliest period (**Figs. 1, 2**). The house consists of a rectangular room (**Fig. 3**) extending over roughly 29m^2 with no internal structure and an open space. Its walls are constructed on a dry-stone base that stands directly on the natural level, without a foundation trench; the walls are built with a double row of tufa blocks with regular double-facing view, filled with earth and small chips of tufa (**Fig. 4**); on this level we find smaller blocks, on which must have been based an unbaked earthen wall, probably in pisé; here were collected several fragments with traces of trellis backing; on the front was a fine plaster, very thin and of good quality (**Fig. 5**). The floor level is made of a mixture with *pozzolana* soil, very compact and perfectly smooth. A hearth has been identified in a circle of small stones with carbonized residue and ash; no fragments of tiles were recovered, which may mean that the building had a thatched roof. Of a second room on the east side there remains only a fragment of wall. Related to this room, at the same level and with the same structural characteristics, is a floor located on the northeast side; it is cut by two pits for the storage of food containers and, on the northwest side, by a posthole that suggests the possibility of a roof. It is very likely that this floor represents an outside space that completes the plan of the house unit (**Fig. 6**).



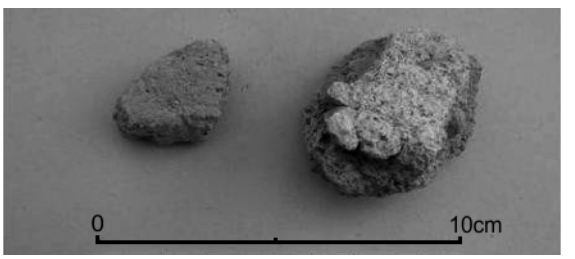
2. Temple with Portico: structures of the eighth century BC.



3. Rectangular room of the Archaic period.



4. Tufa walls.



5. Fragments of plaster.

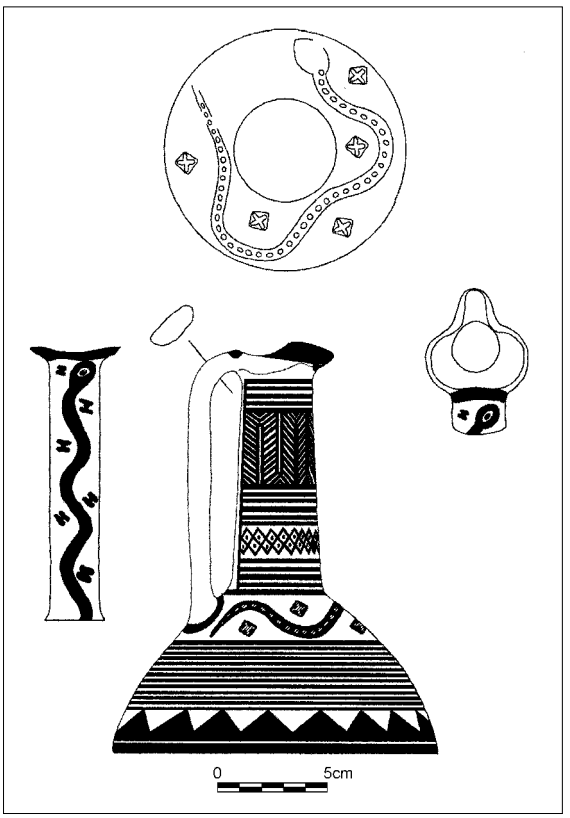


6. The storage floor.

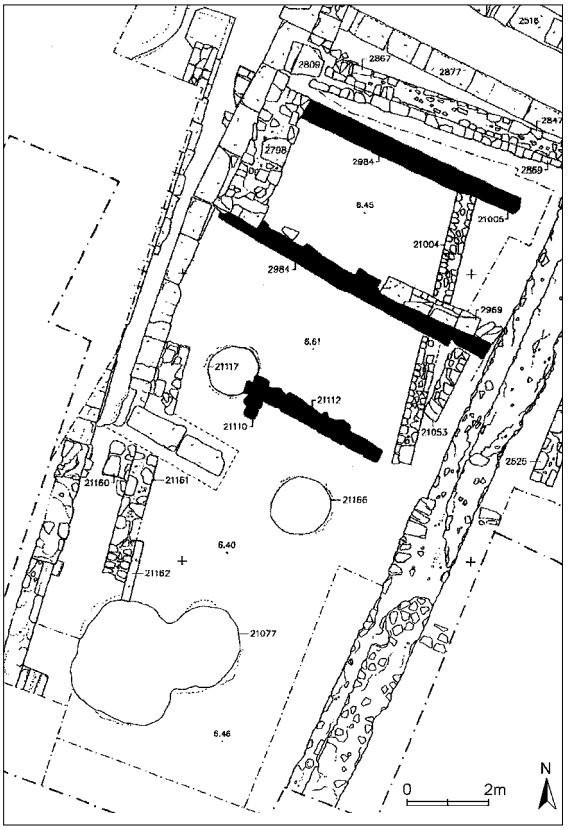
https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

The material recovered on the floor of the rectangular room and the outside space can be assigned to a chronological horizon between the last quarter of the eighth and the beginning of the seventh century; it consists exclusively of imported and locally produced Corinthian LGII and Early Protocorinthian pottery. The oldest material consists of fragments of Thapsos cups with and without panel, along with a significant amount of imported and locally produced Early Protocorinthian pottery. Among the material found in the house is a squat lekythos, typical of the Protocorinthian repertoire, but locally made and decorated with the snake motif typical of Kyme and Pithekoussai (**Fig. 7**). There are also numerous lekanai, cups decorated with *sigma* and plates with broad brim (Greco and Mermati [2005] 585, 592, no. 3, fig. 5) derived from the Phoenician red slip type; and there is a fragment of an Attic SOS amphora, which can be dated to the end of the eighth century. This latter class is widely attested in the recent excavation of the fill of the Cumaean fortifications (Cuozzo *et al.* [2006] 106–07); an additional Pithekoussan production has been postulated (Di Sandro [1986] 21). Associated with these items is a good deal of impasto pottery that seems to reproduce the formal repertory of the prehellenic phase, including the carinated bowl and the ovoid jar – which are however wheel-made, and thus attributable to an LGII production that finds close parallels in the Pithekoussan repertoire.

The housing complex may be assigned in its original form to the final decades of the eighth century; it provides the first structural evidence of organized habitation in the plain at the foot of the acropolis. The house remained in use during the seventh century; the material that defines this cultural horizon consists of Middle Protocorinthian and Late Protocorinthian pottery, of which both imported and locally produced forms are abundantly represented. The pottery with linear or *sigma* decoration is present in many open forms: kotylai, skyphoi, kylikes, lekanai, cups. The pottery with painted decoration is attested by open and closed forms; among them is a globular oinochoe of the Ischia-Cuma-Tarquinia group, which has been assigned to local production (Greco and Mermati [2007] 326–27, no. 4, fig. 11). The coarsewares consist of carinated bowls and jars of different shapes, with significant traces of burning.



7. Squat lekythos with snake.



8. Temple with Portico: structures of the seventh to sixth century BC.

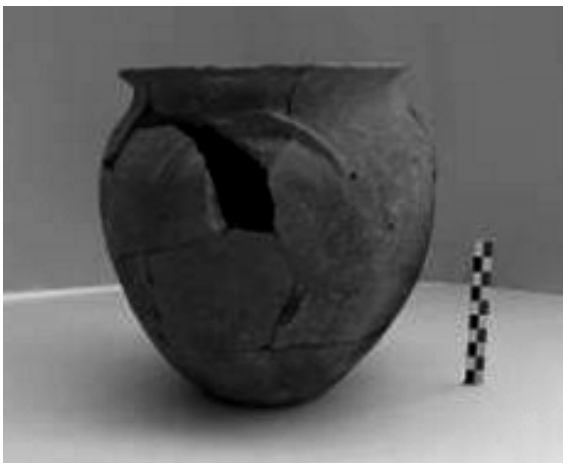
The plan of this house undergoes a major transformation and is partially obliterated by the installation, on a higher level, of a new space. The material found in the restructuring levels can be assigned without exception to the range that spans the final decades of the seventh and the first half of the sixth century. The new room (**Fig. 8**) uses the perimeter wall of the older house only on the north side. The building technique is different: the walls are made of rectangular squared-off blocks of yellow tufa, noticeably larger than those previously used, and placed in a flat, regular way. Along the wall that defines the south side of the new room is a bench made of tufa blocks; this feature is sited next to a hearth and was not present in the earlier house. Two jars, with obvious traces of external burning, were found *in situ* on the floor: of globular-ovoid shape with cord-decorated tongue handles (**Fig. 9**), they

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

can be dated between the final decades of the seventh and the first decades of the sixth century. There is an abundant presence of pottery in the Geometric tradition; its characteristic decoration of horizontal bands and wavy lines is well attested on cups. A good deal of coarse pottery completes the documentation relevant to the use of these new living arrangements; it is worth noting the presence of an undecorated askos in purified clay that faithfully reproduces a native model (**Fig. 10**). All this material is coherent, and serves to define a chronological horizon between the end of the seventh and the first half of the sixth century. This second phase of the house is not isolated: it should be read in conjunction with what had already been found in 2001–2002 behind the western perimeter wall of the Temple with Portico, and with the traces of floors found in the area and during the investigation of the pronaos of the Capitolium (Petacco and Rescigno [2007] 86–89).

Recent research has thus yielded the first evidence for a Greek settlement that was organized in the plain at the foot of the acropolis already during the second half of the eighth century BC, and was used continuously and intensively at least until the final decades of the sixth. Material, construction techniques, type of plan, quality of pottery and ceramic forms and decoration are all comparable with their counterparts at Pithekoussai, where the Punta Chiarito house had two construction phases (Gialanella [1994]; [1996]; De Caro and Gialanella [1998]); in addition, structure IV at Mazzola (Klein [1972]), roughly contemporary with the house identified at Kyme, had an oval shape in its first phase and assumed a rectangular shape around 700 (Manzi [2005]). But it is the quality of the ceramic material used in domestic situations, as well as the associated presence of impasto pottery, that suggests more than a close affinity between the two communities: in the house units of Punta Chiarito there is a high level of pottery in use that includes fine imported ware as well as local imitations and impasto.

It is not easy to define the form that the colonial city took already during the eighth century, nor do we know if the settlement was organized in terms of agglomerations (as in many other early colonial situations). In the flat area, the first group of houses is superimposed on the prehellenic cemetery. Recent soundings conducted at the city walls suggest that the city space was defined from the first moment. Gabrici makes a brief mention of a group of early houses on the acropolis ('tracce delle abitazioni del secolo ottavo', Gabrici [1913] 766); and there too, some Late Geometric material (Adinolfi [1988] 125) is likely to relate to an organized nucleus in the early stages of settlement. It is too early to draw conclusions, but the documentation we now have suggests that, in the spatial planning carried out by the early settlers, the flat area at the foot of the acropolis had a somewhat complex and extensive residential character. We should very probably think in terms of a significant area of settlement, in the form of rather widely scattered groups both on the Monte di Cuma and in the plain area.



9. Globular-ovoid jar with cord-decorated tongue handles.



10. Askos in purified clay reproducing a native model.

This area underwent a radical and profound transformation in the sixth century. In an overall and organic strategy designed to reorganize the form of the city and its urban planning, the early settlement was uprooted and moved elsewhere to make room for a new arrangement of an exclusively public and sacred character. The floors of the habitation area were covered by several layers of filling, to create a raised base for the new buildings. The earlier structures do not display the characteristic signs of a violent destruction, nor is there any evidence of a fire that would have justified a sudden and abrupt exodus. The abandonment of the houses is consistent; it is registered both on stratigraphic and chronological evidence in what almost looks like a single moment, in which the reorganization of the whole area was effected in terms of a well-defined and unified political programme. The resulting thick layer of accumulation and filling provides the foundation for new structures characterized by entirely different construction techniques, orientation and organization. The transformation of the use of space seems radical, and the new structures have a uniformly monumental character with public and cult functions.

This project of urban definition starts a few years before the appearance on the Cumaean political scene of Aristodemus, to whom we owe the definition and completion of the urban revision of the city, signalled effectively by the ring of fortifications and the construction of two massive public works: the sewer and the great ditch.

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

NEW IMPLICATIONS

By Francesca Mermati

The resumption of studies relating to Kyme included a major revision of the early pottery that was produced locally between roughly the middle of the eighth century and the first half of the sixth. These objects had long been known, being derived for the most part from the excavations carried out at the beginning of the last century by Stevens and Gabrici: but their study had never been addressed in a systematic way, nor had this material ever been systematically analysed in its entirety. The work of Gabrici is in fact still the only valid point of reference for anyone who wishes to approach the study of the first phase of the cemeteries at Cuma. He was responsible for the reorganization of Stevens' notebooks and he attempted to recover as many as possible of the associations in the grave-groups included in the publication he compiled for the Accademia dei Lincei (Gabrici [1913]). There, however, most of the individual objects are merely mentioned or only briefly described in the accounts of the grave-groups. In addition, the 1913 volume omits a large number of items recovered during the casual excavations undertaken at more or less the same time: these found their way to the storerooms of the National Museum in Naples in a somewhat haphazard way, and in the process often lost all indication of their provenance.

In addition to the Cumaean material acquired in the past, the fragments from the new excavations conducted under the auspices of the 'Progetto Kyme' have also been examined. Most of them came from later layers, which created innumerable chronological problems in addition to those already posed by the items from the burials. The monumental work on the Pithekoussai cemetery (Buchner and Ridgway [1993]) made it possible to place vase shapes and their decorative motifs in a precise chronological framework, thus allowing the construction of a well articulated typology. The comparison with the Pithekoussan material also made it possible to distinguish the items imported from Greece from those made locally; the latter were mostly inspired by the former, and often reproduced their shapes and decorative motifs very precisely. Finally, the analysis was extended to Pithekoussan-Cumaean materials found outside the Phlegrean area, in order to achieve not only a distribution map of these objects, but also an understanding of the mechanisms involved in their diffusion.

In all, around 1,000 pieces were examined, mostly intact or with a profile that could be reconstructed. Some fragments were also included, however, because their formal or decorative characteristics could be useful in the definition of the typology. These were divided into 22 main forms (oinochoe, olpe, jug, dipper, lekythos, ring vase, conical vase, aryballos, pomegranate vase, olla, hydria, amphora, krater, skyphos, kotyle, kantharos, kyathos, one-handled cup, feeder, lekane, plate, pyxis), divided into types, subtypes, varieties and variants. With the exception of the ring vase and the pomegranate vase, hitherto known only at Kyme, all these forms are attested at both Pithekoussai and Kyme. Some forms and types previously attested only in the San Montano cemetery at Pithekoussai have now emerged as fragments from the recent excavations at Kyme. This has made it possible to trace a reasonably organic framework of production, which turns out to be substantially uniform in terms of typology at both sites.

Thanks to this screening, it has become possible to demonstrate that Kyme managed a dynamic and complex craft from the earliest stages of occupation so far documented; its production facilities have not yet been detected, which could lead us to suppose that the first objects were imported from the nearby island settlement (Greco and Mermati [2006] 180). This lack of data on craft installations at Kyme should not, however, cause us to overlook the fact that recent compositional analyses of items from both locations show that they can be distinguished (Jones and Buxeda i Garrigós [2004] 89–92). While it is therefore possible to speak of Pithekoussan-Cumaean pottery in terms of forms and models, and of the single coherent cultural context that produced it, we nevertheless feel bound to defend the idea that ateliers were located at both sites. In a period like the one we are dealing with here, a modest workshop would have no difficulty in meeting the needs of its community; this should not be underestimated, and there is thus no need to assume that objects were being sent from the island to the mainland. It is much more logical to think in terms of the existence of two production sites, each using the same basic technology and the same methods of production.

From the presumed establishment of the workshops, the technical and qualitative level of ceramic production is outstanding. Already in the early decades of the settlement, the proportion of locally made (as distinct from imported) pottery is remarkably high. The clay used in the manufacture of ceramic products was of good quality; it is defined as 'Phlegrean' for its typical characteristics. The ceramic body is generally pale orange, sometimes verging on pink, compact in texture and micaceous with golden reflections and small black volcanic inclusions. The clay is usually well purified, and vessel walls are thin even in the larger items such as amphorae and kraters. The surface of the vessels, when not altered by the action of the funeral pyre, varies from rough, porous and opaque to the extremely smooth and glossy appearance of the best-made and best-preserved pieces; in many cases, this is coated with a thick or thin slip, lighter in appearance and sometimes straw coloured: this is clearly used not only for water-proofing purposes, but also to imitate the appearance of Corinthian vases, which are in fact the most frequent among the imports. It is no accident that the pots with the thickest and most carefully applied slip are precise renderings of Corinthian models, particularly oinochoai and aryballoi. It remains true, however, that many vessels lack this coating: after firing, their surface is somewhat lighter in colour than the ceramic body and porous. Because of this permeability, the paint (generally somewhat diluted) used for the decorative motifs was absorbed into the clay and acquired a matt and faded appearance ranging from brown to orange. Paint that is very thick can take on a black and shiny colour after firing, so that the outlines of the decorative motifs appear sharp and well defined. The latter are generally monochrome, but some details made with the same solution used for the slip can be added to the brown glaze: this is the case for transverse lines on the bodies of fish, spots on animals, pointed rosettes and scales on pomegranate vases. The occasional details realized in purple represent another borrowing from Corinthian practice.

Pithekoussan-Cumaean products combine formal and stylistic influences from various sources. For obvious reasons, they appear at the outset to have been focused

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

mainly on Euboean models, which were clearly part of the cultural background of the settlers; but it was not long before new suggestions were welcomed from Corinth, through the vases that reached the Phlegrean coast in increasing numbers. The influence of Attic pottery is also visible in the Pithekoussan-Cumaean production: but this may be 'second-hand', exerted not through the movement of objects directly from the place of manufacture, but rather through an intermediate series of Euboean vases that had been inspired by Attic examples. The characteristics of Pithekoussan-Cumaean production are thus very heterogeneous, as is only to be expected of meeting places that combine influences from different areas and rework them in the creation of original products.

The range of shapes is not particularly extensive. In general, it begins by following that of Corinthian pottery, together with most of its decorative motifs. This is the source of cups of the Aetos 666 and Thapsos types (the latter with or without panel), as well as of the many oinochoai with horizontal lines on the belly and various ornaments (usually characterized by the hour-glass motif) on the neck. These are the characteristic features of this production; especially in the first quarter of the seventh century (Middle Protocorinthian), they were widespread in the Campanian hinterland, also reaching more distant areas such as southern Etruria and beyond. The aryballos is also widely attested throughout its formal evolution, from the globular shape to the progressively more ovoid and conical versions. This shape usually reproduces that of the imported examples; interesting decorative variations are also possible, such as a main pattern that extends from the shoulder to the point of maximum expansion of the belly, a detail that also characterizes the oinochoai of the Ischia-Cuma-Tarquinia group (Greco and Mermati [2007] with previous bibliography); it seems to represent local reworking of a Corinthian model. The squat lekythoi should be connected to the same repertoire; we can easily follow their formal development, which, like that of the aryballoi, has occasional variations derived from the interpretation and imagination of the Phlegrean potters. Corinthian shapes also characterize the appearance of the kraters, and generally of the skyphoi and kotylai, cylindrical pyxides with variously shaped lids, kantharoi and kyathoi, along with rarer forms such as the pomegranate vase and the ring flask, which attest a mastery and excellent knowledge of the Corinthian formal repertoire. In fact, although the two latter forms are not yet documented by imported objects, the local versions are among the most carefully made among those examined: they are authentic local versions of Corinthian models.

Other shapes must be related to different productions. The plates with broad brim, footed cups and tripods, and a series of carinated cups, all seem to come from the Phoenician range. In particular, the plate with characteristic red slip, imported to both Pithekoussai and Kyme, is soon absorbed into the local repertoire and is indeed one of the most frequently imitated foreign items (Docter and Niemeyer [1994] 111; new discussion in Coldstream [2006] 49–50). It was in fact not only made by local workshops, faithfully inspired by the originals – many examples, found in fragments in the levels investigated in the new excavations at Kyme, and therefore unlikely to be connected with funerary contexts, are in fact made of red-slipped Phlegrean clay – but was also often reinterpreted in Greek terms. In particular, the outside bears the same motifs that we find on other shapes: dog-teeth, snakes and fish. And according to a wholly local custom, the brim has a double perforation to allow the object to be suspended – so that, contrary to the logic of use, the inside of the bowl is less visible; the paint there is solid (although it is sometimes replaced by simple linear patterns).

In addition, a Rhodian-Cretan origin should be assigned to the series of aryballoi belonging to the ceramic class defined by its typical decorative motifs as the *Kreis- und Wellenband Stil.* This type of unguent bottle is attested in both known versions, plain and decorated with hooks and concentric circles. The same origin should also be assigned to two types of lekythos: with ovoid body and long neck; and with curved body (the so-called 'hunting horn' shape).

The simultaneous attention to the formal and decorative elements that characterize the objects under review also allows us to isolate and define coherent groups of vases, attributable to the same workshop or in some cases to the same craftsman. The definition of sets attributable to a single place of manufacture, and therefore to a source located at Cuma or on Ischia, enables us to follow the distribution of vases in the area. Some of them, in fact, readily identifiable both chronologically and stylistically following the definition of their production, have been found in areas far from the Phlegrean coast. The shapes mainly exported are those relating to the symposium, especially the oinochoe accompanied by the drinking cup (skyphos or kotyle), and less commonly the krater.

The presence of Pithekoussan-Cumaean objects is obviously denser near the places of production: in the Campanian plain around Capua, in the Sarno valley (where, given the absence of settlement sites, the evidence is exclusively funerary) and in the southernmost coastal area around Pontecagnano. It was probably the need to effect exchanges for agricultural produce from the indigenous areas that brought vases in this direction; it is obvious, however, that complex centres like Capua and especially Pontecagnano, with outlets not only to the interior of Campania by river but also to the sea, will have responded to different and varied stimuli. The distribution then continues northwards along the metal route, following the coastline first to Caere and thence further on to Tarquinia; there, although Phlegrean objects become less common, their presence is nevertheless documented by a local production that was clearly inspired by them and that soon assumed its own characteristics (Greco and Mermati [2007] 323–24). To find Pithekoussan-Cumaean vases we have to go further away, along the main commercial shipping routes. From the coast of Campania, these radiate outwards across the Mediterranean to Carthage and the coasts of Sardinia and southern Spain. These are clearly routes travelled by Phoenician ships, which had frequented Pithekoussai since the middle of the eighth century.

We can thus see that even in the sphere of craftsmanship the sheer vitality of Kyme cannot be doubted. It presents itself as a partner not only for the nearby indigenous groups, but also for the more complex and articulated communities such as those represented by the Phoenician nuclei round the Mediterranean. The dissemination of its ceramic production over a wide area, not only around the city itself but also along routes to more distant areas, is a clear indication of the cultural dynamic that characterizes the oldest colonies in general and Kyme in particular.

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

BIBLIOGRAPHY

Abbreviations

Atti CSMG *Atti del Convegno di Studi sulla Magna Grecia, Taranto* (Taranto)

Atti Cuma *Atti XLVIII CSMG 2008* (2009)

Adinolfi, R. (1988) *Cuma* (Pozzuoli)

Bacci, G.M. (2009) 'Zankle–Messene in età arcaica', in R. Panvini and L. Sole (eds), *La Sicilia in età arcaica: dalle apoikiai al 480 a.C. Contributi dalle recenti indagini archeologiche* (Palermo) 135–38

Bats, M., Brun, J.-P. and Munzi, P. (2009) 'Ai margini della colonia greca di Kyme', in *Atti Cuma*, 523–52

Brun, J.-P., Duday, A., Munzi, P. and Torino, M. (2009) 'Le recenti indagini del Centre Jean Bérard nella necropoli preellenica', in *Atti Cuma*, 353–82

Brun, J.-P. and Munzi, P. (2006) 'Cumes', *MEFRA* 118, 342–49

— (2007) 'Cumes', *MEFRA* 119, 287–99

— (2009) 'La necropoli monumentale di età romana a nord della città di Cuma', in *Atti Cuma*, 635–717

Brun, J.-P., Munzi, P., Stefaniuk, L., Morhange, C., Pessel, M. and Revel, A. (2000) 'Alla ricerca del porto di Cuma. Relazione preliminare sugli scavi del Centre Jean Bérard', *AION(archeol)* n.s 7, 131–55

Buchner, G. and Ridgway, D. (1993) *Pithekoussai* I. *La necropoli: tombe 1–723 scavate dal 1952 al 1962* (*MonAL* serie monografica 4) (Rome)

Coldstream, J.N. (2006) 'Other peoples' pots. Ceramic borrowing between the early Greeks and Levantines, in various Mediterranean contexts', in E. Herring, I. Lemos, F. Lo Schiavo, L. Vagnetti, R. Whitehouse and J. Wilkins (eds), *Across Frontiers. Etruscans, Greeks, Phoenicians & Cypriots: Studies in Honour of David Ridgway and Francesca Romana Serra Ridgway* (London) 49–55

Cuozzo, M., d'Agostino, B. and Del Verme, L. (2006) *Cuma. Le fortificazioni,* 2: *I materiali dai terrapieni arcaici* (Naples)

d'Agostino, B. (1999) 'Pitecusa e Cuma tra Greci e indigeni', in *La Colonisation Grecque en Méditerranée Occidentale* (Collection de l'École française de Rome 251) (Rome) 51–62

d'Agostino, B. and D'Andrea, A. (eds) (2002) *Cuma. Nuove forme di intervento per lo studio del sito antico* (Naples)

d'Agostino, B. and Fratta, F. (1995) 'Gli scavi dell'I.U.O. a Cuma negli anni 1994–95', *AION(archeol)* n.s. 2, 201–09

— (2000) 'Cuma: il Progetto Kyme. Gli scavi dell'Istituto Universitario Orientale di Napoli (1994–1996). Le fortificazioni settentrionali', in C. Gialanella (ed.), *Nova Antiqua Phlegraea. Nuovi tesori archeologici dai Campi Flegrei* (Naples) 92–93

d'Agostino, B., Fratta, F. and Malpede, V. (2005) *Cuma. Le fortificazioni,* 1*: Lo scavo 1994–2002* (Naples)

d'Agostino, B. and Soteriou, A. (1998) 'Campania in the framework of the earliest Greek colonization in the west', in M. Bats and B. d'Agostino (eds), *Euboica. L'Eubea e la presenza euboica in Calcidica e in Occidente* (Naples) 355–68

De Caro, S. (1996) 'Attività della Soprintendenza Archeologica di Napoli e Caserta nel 1995', in *Atti XXXV CSMG 1995*, 569–99

— (1997) 'Attività della Soprintendenza Archeologica di Napoli e Caserta nel 1996', in *Atti XXXVI CSMG 1996*, 403–33

— (1999) 'L'attività della Soprintendenza Archeologica di Napoli e Caserta nel 1997', in *Atti XXXVII CSMG 1997*, 793–843

— (2002) 'L'attività archeologica della Soprintendenza di Napoli e Caserta nel 2001', in *Atti XLI CSMG 2001*, 635–75

— (2003) 'L'attività archeologica a Napoli e Caserta nel 2002', in *Atti XLII CSMG 2002*, 569–621

De Caro, S. and Gialanella, C. (1998) 'Novità pitecusane. L'insediamento di Punta Chiarito a Forio d'Ischia', in M. Bats and B. d'Agostino (eds), *Euboica. L'Eubea e la presenza euboica in Calcidica e in Occidente* (Naples) 337–53

Di Sandro, N. (1986) *Le anfore arcaiche dallo Scarico Gosetti, Pithecusa* (Naples)

Docter, R.F. and Niemeyer, H.G. (1994) 'Pithekoussai: the Carthaginian connection. On the archaeological evidence of Euboeo-Phoenician partnership in the 8th and 7th centuries BC', in *AION(archeol)* n.s. 1, 101–15

Gabrici, E. (1913) *Cuma* (*MonAL* 22) (Rome)

Gasparri, C. (1998) 'Gli scavi dell'Università degli Studi di Napoli Federico II nel Foro di Cuma', *Università degli Studi di Napoli, Notiziario* 3 (n.s. 18/19), 77–88

— (1999) 'Nuove indagini nel Foro di Cuma', in S. Quilici Gigli (ed.), *La forma della città e del territorio. Esperienze metodologiche e risultati a confronto* (Atti dell'Incontro di Studio, S. Maria Capua Vetere, 27–28 novembre 1998) (Rome) 131–37

Gasparri, C. and Greco, G. (eds) (2007) *Cuma: Il Foro. Scavi dell'Università di Napoli 'Federico II', 2000–2001 (Atti della Giornata di Studi, Napoli, 22 giugno 2002)* (Studi cumani 1; in collaboration with the Soprintendenza per i Beni Archeologici delle Province di Napoli e Caserta) (Pozzuoli) (see Appendix; *Quaderno* no. **5**)

— (eds) (2009) *Cuma. Indagini archeologiche e nuove scoperte (Atti della Giornata di Studi, Napoli, 12 dicembre 2007)* (Studi cumani 2; in collaboration with the Soprintendenza Speciale per i Beni Archeologici di Napoli e Pompeii) (Pozzuoli) (see Appendix; *Quaderno* no. **7**)

Gialanella, C. (1994) 'Pithecusa: gli insediamenti di Punta Chiarito. Relazione preliminare', *AION(archeol)* n.s. 1, 169–204

— (1996) 'Pithecusae: le nuove evidenze da Punta Chiarito', in S. De Caro and M. Borriello (eds), *La Magna Grecia nelle collezioni del Museo Archeologico di Napoli* (exhibition catalogue) (Naples) 259–74

Greco, G. and Mermati, F. (2005) 'Cuma in Opicia: per una revisione delle evidenze in età arcaica', in A. Mele, M.L. Napolitano and A. Visconti (eds), *Eoli ed Eolide tra madrepatria e colonie* (Naples) 581–98

— (2006) 'Pithecusa, Cuma e la valle del Sarno. Intorno ad un corredo funerario dalla necropoli di San Marzano sul Sarno', in E. Herring, I. Lemos, F. Lo Schiavo, L. Vagnetti, R. Whitehouse and J. Wilkins (eds), *Across Frontiers. Etruscans, Greeks, Phoenicians & Cypriots: Studies in Honour of David Ridgway and Francesca Romana Serra Ridgway* (London) 179–214

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

— (2007) 'Le ceramiche arcaiche di Cuma: problemi di lettura e di analisi', in Gasparri and Greco 2007, 311–36
Jannelli, J. (1999) 'La frequentazione dell'acropoli di Cuma in età pre-protostorica: i dati dello scavo Buchner', *AION(archeol)* n.s. 6, 73–90
Johannowsky, W. (1961) *s.v.* 'Cuma', in *Enciclopedia dell'Arte Antica* II (Rome) 970–73
Jones, R. and Buxeda i Garrigós, J. (2004) 'The identity of early Greek pottery in Italy and Spain: an archaeometric perspective', in K. Lomas (ed.), *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton* (Leiden and Boston) 83–114
Klein, J.J. (1972) 'A Greek metal-working quarter: eighth-century excavations on Ischia', *Expedition* 14 (Winter), 34–39
Manzi, N. (2005) *Tra* oikos *ed* ergasterion*: l'insediamento tardogeometrico-arcaico di Mazzola a Ischia.* Ph.D. Diss, Università degli Studi di Napoli 'Federico II'
Mele, A. (2003) 'Le anomalie di Pithecusa. Documentazioni archeologiche e tradizioni letterarie', *Incidenza dell'Antico* 1, 13–39
— (2009) 'Cuma in Opicia tra Greci e Romani', in *Atti Cuma*, 75–167
Pelosi, A. (1993) 'Premessa per la ripresa dell'indagine nel settore nord-orientale di Cuma', *AION(archeol)* 15, 59–76
Petacco, L. and Rescigno, C. (2007) 'I saggi sul *Capitolium* e il settore occidentale della piazza forense', in Gasparri and Greco 2007, 77–117
Ridgway, D. (1992) *The first Western Greeks* (Cambridge) (originally published as *L'alba della Magna Grecia*, Milan 1984)
— (2000) 'Riflessioni sull'orizzonte "precoloniale" (IX–VIII sec. a.C.)', in *Atti XXXIX CSMG 1999*, 91–109
Valenza Mele, N. (1989) *s.v.* 'Cuma', in G. Nenci and G. Vallet (eds), *Bibliografia topografica della colonizzazione greca in Italia* VII (Pisa and Rome) 7–42

APPENDIX

Quaderni del Centro Studi Magna Grecia 1–9 (2002–2010)

By David Ridgway, *Institute of Classical Studies, London* (david.ridgway@sas.ac.uk)

(**1**) Greco, G. (ed.) (2003) *Elea-Velia. Le nuove ricerche (Atti del Convegno di Studi, Napoli, 14 dicembre 2001)* (in collaboration with the Soprintendenza per i Beni Archeologici delle province di Salerno, Avellino, Benevento) (Pozzuoli). Pp. 319, illus. €80. 8874780044

(**2**) Cicala, L. (2002) *L'edilizia domestica tardo arcaica di Elea* (Pozzuoli). Pp. 351, illus. €70. 8874780036

(**3**) Grisolia, R. and Rispoli, G.M. (eds) (2005) *Il personaggio e la maschera (Atti del Convegno Internazionale di Studi, Napoli – Santa Maria Capua Vetere – Ercolano, 19–21 giugno 2003)* (Pozzuoli). Pp. 215, illus. €48. 8874780079

(**4**) Capaldi, C. (2005) *Severo more doricorum. Espressioni del linguaggio figurativo augusteo in fregi dorici della Campania* (Pozzuoli). Pp. 199, illus. €48. 8874780095

(**5**) Gasparri, C. and Greco, G. (eds) (2007) *Cuma: Il Foro. Scavi dell'Università di Napoli 'Federico II', 2000–2001 (Atti della Giornata di Studi, Napoli, 22 giugno 2002)* (Studi cumani 1; in collaboration with the Soprintendenza per i Beni Archeologici delle Province di Napoli e Caserta) (Pozzuoli). Pp. 374, illus. €85. 9788874780105

(**6**) Greco, G. and Ferrara, B. (eds) (2008) *Doni agli dei. Il sistema dei doni votivi nei santuari (Atti del Seminario di Studi, Napoli, 21 aprile 2006)* (Pozzuoli). Pp. 342, illus. €60. 9788874780112

(**7**) Gasparri, C. and Greco, G. (eds) (2009) *Cuma. Indagini archeologiche e nuove scoperte (Atti della Giornata di Studi, Napoli, 12 dicembre 2007)* (Studi cumani 2; in collaboration with the Soprintendenza Speciale per i Beni Archeologici di Napoli e Pompeii) (Pozzuoli). Pp. 351, illus. €70. 9788874780129

(**8**) Ferrara, B. (2009) *I pozzi votivi nel santuario di Hera alla foce del Sele* (Silaris 1) (Pozzuoli). Pp. 295, illus. €45. 9788874780136

(**9**) Mastrocinque, G. (2010) *Taranto. Il paesaggio urbano di età romana tra persistenza e innovazione* (Pozzuoli). Pp. 286, illus. €60. 9788874780167

The appearance of the important news from Kyme relayed above by Giovanna Greco and Francesca Mermati makes it appropriate to present a briefly annotated checklist of a distinguished monograph series produced in the University of Naples and edited by Professor Greco since its inception. The nine volumes that have appeared to date (all in the Joint Library of the Hellenic and Roman Societies) are published in Pozzuoli by Naus Editoria (www.naus.it) for the Università degli Studi di Napoli 'Federico II': within the University, numbers **1**, **2** and **4**–**9** emanate from the Dipartimento di Discipline Storiche 'E. Lepore', Centro Interdipartimentale di Studi per la Magna Grecia (with external collaborations as indicated in the list above); number **3** appeared under the auspices of the Polo delle Scienze Umane e Sociali, Dipartimento di Filologia Classica 'Francesco Arnaldi', and the Centro Interdipartimentale di Studi per la Magna Grecia in collaboration with the Seconda Università degli Studi di Napoli, Facoltà di Lettere e Filosofia.

Outside academe, an Italian *quaderno* (like a French *cahier*) is an 'exercise book', a definition that is entirely appropriate for a series devoted to the presentation of the first fruits of work in progress: excavation reports, conference proceedings, thesis-derived monographs and the like. The first two volumes in the series arose out of the Institute's long-standing and distinguished participation in research at Velia, the magnificent site of Phocaean Elea in southern Campania. No. **2**, which in fact appeared before no. **1**, is derived from L. Cicala's doctoral thesis on the Late Archaic domestic buildings on the acropolis there. They amount to what is still one of the most outstanding complexes of its kind anywhere in Magna Graecia, and this well-illustrated and user-friendly account of them is accordingly of very much more than local interest. No. **1** contains the proceedings of what I understand was a memorably ground-breaking conference that brought together members of the teams (from the University of Naples, the Salerno Superintendency and the University of Vienna) involved in the research occasioned by the creation of the Parco Archeologico di Elea-Velia. The results presented and discussed here go far beyond archaeology, and include treatments of 'Eleati a Delo' and 'Medici e medicina ad Elea-Velia', both by L. Vecchio.

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press

Discovery and discussion have continued apace: see particularly *Velia: Atti XLV CSMG 2005* (Taranto 2006); and, more generally, L. Antonelli, *Traffici focei di età arcaica: dalla scoperta dell'Occidente alla battaglia del mare Sardonio* (Hesperìa 23) (Rome 2008), reviewed by the present writer at *JHS* 130 (2010) 261–62.

No. **3** contains the proceedings of a major multi-disciplinary international conference designed to examine and evaluate the evidence for Graeco-Roman dramatic performances. The themes treated range widely over the literary and archaeological evidence, from 'L'impossible *prosopon* delle Erinni' (F. Frontisi-Ducroux) to 'Maschere monumentali in marmo su edifici romani' (C. Gasparri), and from 'La hetera en la Comedia ática' (I. Rodríguez Alfageme) to 'Maschere a Cuma' (S. Adamo Muscettola); the passages cited from more than 60 ancient authors are listed in the appropriate index. Published in the same year as no. **3**, no. **4** is based on part of its author's doctoral thesis (for the title see Vitr. *De arch.* 1.2.5); this aimed to identify and assess the Campanian diffusion of Augustan images. In this deceptively slim volume, C. Capaldi is particularly concerned with the evidence from Capua and Nola: she attributes the fragmentary sculptural material in both centres to major public (as distinct from funerary) monuments of the Augustan period. This carries conviction; and not the least of the virtues of Capaldi's work is the presentation of the effective and carefully compiled *editio princeps* of the *disiecta membra* in question (51 fragments from Capua; 18 from Nola).

With nos. **5** and **7**, which inaugurate a significant subseries, we return to Kyme, the oldest and most northerly Greek foundation on the Italian mainland, the successor (or contemporary? – see above) of Pithekoussai and the founder of Neapolis (Naples) itself. Until comparatively recently, it was strange but true that in spite of its well-attested historical vicissitudes and literary associations (with the Sibyl and her cave: Verg. *Aen.* 6.1–155), the actual site of Kyme was the least well-known of the western Greek foundations. In 1994, however, as mentioned above, a major 'Progetto Kyme' was initiated at the request of the Naples Superintendency: as a result, the University is responsible for the excavation of the central public area around the Forum; the Istituto Universitario Orientale is investigating the fortifications and the town plan; and the Centre Jean Bérard is concerned with the ancient port. *Quaderni* nos. **5** and **7**, both cast in the eminently practical form of the proceedings of one-day meetings (held respectively in 2002 and 2007), accordingly report the considerable progress made in recent years in and around the Forum with a wealth of illustrations and related specialist studies. Among the latter is an important account by P. Criscuolo of the material from the prehellenic cemetery that found its way long ago to the Museo Civico at Baranello (prov. Campobasso) (**5**, 263–309). This item is derived from the author's doctoral thesis (2004); regrettably, her promised monographic treatment of all the published and unpublished material in Italian museums from the prehellenic cemetery (including that excavated by E. Stevens) has not yet appeared; see meanwhile V. Nizzo, 'I materiali cumani del Museo Nazionale Preistorico Etnografico "Luigi Pigorini"', *Bullettino di Paletnologia Italiana* 97 (2008) 165–276. For the rest, suffice it to say that there is much in *Quaderni* nos. **5** and **7** that underpins the findings of Giovanna Greco and Francesca Mermati in the previous pages. On the wider front of the 'Progetto Kyme' as a whole, and matters arising further afield, see too the more than 1,000 pages of the Taranto 2008 Convegno (*Atti Cuma*); English readers can take pride in the fact that the first paper in this volume was contributed by Professor I.S. Lemos (Oxford) on 'Lefkandi in Euboea: ricerche recenti' (9–35).

Quaderno no. **6** publishes the proceedings of another well attended one-day seminar in Naples, devoted this time to the vast theme of the votive gifts to the gods that were made in their sanctuaries. Campanian contexts are naturally well represented (Kyme, Elea, Poseidonia, Teano); so too are others, among them Croton and Temesa in Calabria and Gela in Sicily. The papers are introduced by thoughtful overviews from J. de La Genière, L. Cerchiai and G. Greco; the latter explains in her introduction that the need for the meeting emerged from discussions among her doctoral students. No. **8** is devoted to a related subject: the contents, preserved in the storerooms of the National Museum at Paestum, of the two *bothroi* in the Heraion at Poseidonia/Paestum, excavated long ago by the *indimenticabili* Umberto Zanotti Bianco and Paola Zancani Montuoro. This major work makes full use of the excavators' journals, and constitutes in effect a long overdue and exceptionally welcome *editio princeps*, with analysis and extensive illustration; it is of lasting value.

The most recent volume in the series, **9**, is derived from G. Mastrocinque's doctoral thesis on the urban landscape of Taranto between the deduction of the Gracchan colony of Neptunia in 123–122 BC and the end of the fourth century AD. Following introductory chapters on the relevant history of study, political and institutional history and successive town plans, the archaeological, epigraphic, literary and archival evidence pertaining to Neptunia and Tarentum is collected and reviewed under the headings of viability, space (public, residential, funerary) and areas given over to the production of pottery, tiles and dyes; each section is accompanied by a meticulous catalogue of contexts. There is much here that is new, unfamiliar and exemplary: the decks have been cleared, and a solid framework constructed, for the reception by specialists of the new evidence that will undoubtedly be forthcoming – not least, let us hope, from urban rescue projects. Meanwhile, the rest of us have convenient access to a great deal of well-organized and well-illustrated evidence that enables us to reflect on the differences between Greek and Roman cities.

More good things are known to be in the pipeline, not only in this series but also in those produced elsewhere in Naples by the Istituto Universitario Orientale and the Centre Jean Bérard. Meanwhile, here are the first nine 'exercise books' in a series that is attractively produced, reasonably priced – and above all useful. The warmest thanks and congratulations of the international scholarly community are due to all concerned in its production. Long may their good work continue, in spite of the serious funding and other problems that currently affect both the universities and the regional archaeological superintendencies all over Italy.

https://doi.org/10.1017/S0570608411000160 Published online by Cambridge University Press