

Before They Were *Campani*: An Indigenous Enclave in 5th Century Greek Neapolis

Studies of fifth-century central Campania, specifically the area just north of the Bay of Naples, follow the traditional perspective of a century marked by a period of crisis and a general Samnite invasion into the coastal plains and southern Italy. These studies usually divide the century into two periods: the period of ‘Oligarchic/Aristocratic Crisis’ and the period of ‘Samnite Invasion/Occupation’ (Cerchiai 1995, 2005; Frederiksen 1984; Valenza Mele 1981, 1990). The division between these two periods is marked by the so-called fifth century gap, a hiatus in the archaeological record, followed by the emergence of new and different burial and settlement practices. In the literary record, this division is placed after 438 BCE, in which year Diodorus informs us that the *Campani* came into existence as a response to social pressures and Samnite incursions and, in the following decades, would go on to seize power in Capua, Cumae, and Naples (XII.31.1). Closer examination of pottery chronologies, factoring in local usage patterns, and recent, close analysis of indigenous settlements in North Western Lucania have shown that any such gap might be closed and have called into question the invasion and demographic shift scenario (Horsnaes 2002; Yntema 1996).

Following this questioning of the fifth century crisis, this paper intends to deconstruct the distinction between these two periods in Campanian history, in order to demonstrate that they are misleading and artificial constructions. It will be the aim of this paper to show, largely through an examination of the burial rituals and grave goods, that there was greater continuity throughout the supposed period of crisis, and less demographic movement than traditionally thought. It will argue that the population segment that would become the *Campani* was already present in central Campania prior to any uprising or invasion.

This paper will use the funerary assemblages from the Castel Capuano necropolis at Neapolis (modern Naples), dating from the early fifth to mid-fourth centuries BCE, to show continuity in ritual and burial practice (Borriello et al. 1985). A parallel will be drawn with the more recently studied Gaudo necropolis from Poseidonia, which has been interpreted as belonging to an indigenous enclave cohabiting in or near the Greek city (Cipriani 1996; 2000). It is the contention of this paper that there was not as dramatic a demographic change in the later fifth century as the literary sources present. The similarity to the Gaudo necropolis in funerary assemblage, and especially the inclusion of kraters within the tombs at the Castel Capuano necropolis, suggests that the *Campani* were already co-habiting with or near the Greeks in Neapolis prior to the reported turmoil in the literary sources.

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