Netzwerk Interferenzonomastik
The Genesis of the *Network for Intercultural Onomastics* and Some Trier-Based Projects on Historical Anthroponomy in Zones of Cultural Contact*

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Abstract

In a previous enquiry into the family of the Late Roman poet Ausonius, several elements of Celtic onomastics 'hidden' behind Roman or Greek façades have been identified. Many of these either translate themes popular in Gaulish (e.g., *Artos–Ursus*) or are homophonous with indigenous names (e.g., *Dubius*). Rather than glossing over a 'barbarian' extraction (as one may at first hand expect), the choice of such intercultural names seems to have been motivated by a desire to maintain but modify the inherited onomastic thesaurus. Besides, the same naming practice may result from the wish to indicate a two-fold cultural or social affiliation. The unforeseen extent of such phenomena have encouraged further interdisciplinary research on intercultural naming patterns within the Graeco-Roman world and instigated the foundation of the *Network for Intercultural Onomastics* (*Netzwerk Interferenzonomastik*).

A. The 'Pilot Study' on the Family of Ausonius

I. Biographical Notes on Decimius Magnus Ausonius (ca. 311–ca. 394 AD)

Our starting point has been the fourth-century poet, professor, and politician of Bordeaux Decimius Magnus Ausonius. He was the son of a medical practitioner from Bazas and of a noble but impoverished woman from Dax (for his pedigree, see table 1). Following the profession of his uncle Aemilius Magnus Arborius, he became a professor of rhetoric in his home city. In 368, he was summoned to the imperial court of Trier to tutor the youthful emperor Gratian. When his pupil became the master of the Roman West in 375, Ausonius had already advanced to the imperial quaestorship, but this top position at court was soon to be followed by the praetorian prefecture (*ppo*), which was a sort of vice-emperorship invested with the highest juridical and financial competencies. In these capacities, he promoted several relatives and friends to prominent posts: most notably, the advancement of his son Decimius Hilarianus Hesperius (*ppo* 376-79) and of his elderly father Iulius Ausonius (*ppo* 376-77) prepared the ground for the clan's long-lasting prominence. Towards the end of his consulship (379), Ausonius retired to Aquitaine. There he died in 394, while still standing in the highest esteem of his contemporaries.[1]

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1 Cf. R.P.H. GREEN, *The Works of Ausonius*, Oxford: Oxford University Press, 1991; H. SIVAN, *Ausonius of Bordeaux. Genesis of a Gallic Aristocracy*, London: Routledge, 1993; A. COŞKUN: *Die* gens Ausoniana *an der Macht. Untersuchungen zu Decimius Magnus Ausonius und seiner Familie*,

II. Intercultural Names within the Ausonian Family: Some Examples[2]

After Altay Coşkun had submitted his doctoral dissertation on Ausonius in 1999, Jürgen Zeidler called the attention to the peculiar names of Ausonius' kin. First eye-catchers were the names *Arborius* and *Dryadia*, attested for five men and three women respectively in the Ausonian pedigree. *Arborius* sounds Latin, *Dryadia* Greek, and both carry the onomastic motif of the 'tree'. This could be understood as one out of many other hints at the family's descent from druids – or at least at their wish to indicate such a distinguished background. Interestingly, we found that neither had *Arborius* an onomastic tradition in Rome nor *Dryadia* in the Hellenic world. Both names had apparently been created in Roman Gaul, which is corroborated by the productivity of the 'tree' motif in Gaulish anthroponomy.[3]

Once our attention had been aroused, we set out to analyse the names of the Ausonian family more systematically. While Altay Coşkun could contribute the conventional skills of an Ancient Historian with a specialization on the Later Roman Empire, Jürgen Zeidler, though mainly trained as an Egyptologist, disposed over sufficient expertise on Indo-European and especially Celtic languages. He is equally interested in the tradition and transmission of Celtic culture, including works on Celtic religion, script, names, and languages.[4]

At first we concerned ourselves with other name pairs, such as *Ausonius* and *Hesperius* (implying the theme of the 'Westerner'), *Contemtus* and *Catafronius* (the 'Contempter' rather than the 'Contempted'), or *Veneria* and *Idalia* (the latter refers to a famous cult of Venus-Aphrodite on mount Ida). Although these pairs apparently translate a Roman motif into Greek, the distribution of the evidence combined with an etymological analysis hints at a regional – either Celtic or Aquitanian (which is related to Old Basque) – origin for all of them.

Another peculiar name is that of Ausonius' uncle *Callippio*. It comes very close to the widespread Greek name *Kallippos*, denoting someone 'who has a beautiful horse'. But the derivation in *-ion-*, though likewise possible in Greek, is unparalled in this case. Our enquiry firstly made us familiar with the use of the 'horse' motif pervasive in Celtic

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Oxford: Unit for Prosopographical Research (now Prosopographical Research Centre), 2002, with pedigree in appendix (here repeated in table 1).

2 All examples of this section are dealt with in more detail in our 'pilote study' *'Cover Names' and Nomenclature in Late Roman Gaul. The Evidence of the Bordelaise Poet Ausonius*, ed. by the Unit for Prosopographical Research (now Prosopographical Research Centre), Oxford 2003: http://www. linacre.ox.ac.uk/Files/Pros/*CNN*.pdf. It will be quoted as *CNN*.

3 Cf. the use of *dervo-*, *dru-*, also *bilio-*, *vidu-* in Celtic personal names.

4 Cf., e.g., *A Celtic Script in the Eastern La Tène Culture?*, «Études Celtiques» 35 (2003), pp. 69–132; *On the Etymology of Grannus*, «Zeitschrift für celtische Philologie» 53 (2002), pp. 77–88; *Eigenständige keltische Ursprungsmythen? Ein analytisches Modell*, in: E. POPPE (ed.), *Keltologie heute. Themen und Fragestellungen*, Münster: Nodus, 2004, pp. 13–30.

onomastics. In this regard, the popularity of *Mărkos* among the Gauls is outstanding: it is only seemingly identical with the Roman *praenomen Mārcus*, but means '(who has a) horse' in Gaulish and is frequently used as *cognomen* or *nomen unicum*. The synonymous basis *epo-* occurs, e.g., in the name *Calepius*.[5] We concluded that both, Gaulish *Calepius* and Greek *Kallippos*, induced the formation of *Callippio*.

Suspicious of further 'hidden' regional traces, we also reviewed more common names. E.g., *Avitianus* is undoubtedly Latin, and Iiro Kajanto classifies it as a name of family relation, for it recalls *avitus* ('grandfather').[6] But personal names as *Avitianus*, *Avitus*, and *Avianius* may equally well be derived from the Celtic basis *avo-* ('desire') also present in *Avorix* and *Avitamos*. Our assumption found further support in the numerous attestations of names such as *Cupitus* and *Desideratus* in Celtic speaking areas. Their great popularity is best explained by the blending of Celtic and Latin roots.

Throughout the Empire, the names that Roman emperors or empresses had once borne are particularly frequent, most prominently the *nomina gentilia* of the Iulii, Claudii, Flavii, Aelii, or Aurelii. They are commonly accepted as an indication of Roman franchise, if not of the manumission of imperial slaves. In the Ausonian sample, however, we could detect extraction from third-century Gallic emperors in the cases of *Pomponius Maximus* and *Pomponia Urbica* thanks to additional prosopographical information: apparently, members of the highest aristocracy had married into the socially ascending *gens Ausoniana*.

But other names attested for members of the same family as well as throughout Gaul had been borne by such insignificant rulers that their popularity is better explained differently. For example, *Magnus* translates the theme of 'greatness', which underlies several Gaulish personal names (e.g., *Maro-boduos*).[7] In contrast, *Valerius* is an assonance to Gaulish *valo-* ('ruler') attested in *Atevalos* or *Katuvalos*. Hence, the fashion of *Valerius* among the Gauls is due to the same bifold principle which underlies the above-mentioned *Veneria*: since the root *veni-* (meaning 'family' or 'clan') is basic to personal names such as *Venia* or *Veniclutius*, the assonance to the Roman goddess rendered *Veneria* an even more attractive choice.

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5   It is probably related to *epo-callion*, which is synonymous with *callio-marcos* in Celtic and means 'coltsfoot', i.e. 'pas d'âne' in French, 'Huflattich' in German, and *equi ungula* in Latin. The medical writer MARCELLUS of Bordeaux recommends this herb as a remedy against cough, cf. *De medicinis* 16.101 (*CML* vol. V[1], p. 292, l. 17): *herba, quae Gallice calliomarcus, Latine equi ungula vocatur.* Cf. W. MEID and P. ANREITER, Heilpflanzen und Heilsprüche. Zeugnisse gallischer Sprache bei Marcellus von Bordeaux, linguistische und pharmakologische Aspekte, Wien: Praesens, 2005.

6   I. KAJANTO, *The Latin Cognomina*, Helsinki: Commentationes humanarum litterarum 36.2, 1965, pp. 303f.

7   Likewise, an assonance to Gaulish *mago*-names has to be considered, cf. *CNN* (above, n. 2), p. 39.

As far as we know, Ausonius is the only ancient writer who explicitly mentions the corresponding onomastic principle: commemorating his former colleague Attius *Patēra*, he explains that the *cognomen* was only seemingly Latin (*patĕra* – with short *e* – means 'flat bowl'), but in Gaulish it denoted *mystes* (i.e. 'one initiated into a cult'). Hence it was quite suitable within a dynasty of priests of Apollo Belenus. The same Attius Patera incidentally was the son of *Phoebicius* and the father of *Delphidius*. It appears that the devotion to the god was recorded onomastically for three subsequent generations, as Apollo was also worshipped in the manifestations of the sun-god *Phoibos* and of the oracle god from Delphi.[8]

III. Evaluation

In the end, we were surprised by the extent to which the choice of Latin (or Latinized) and of Greek (or Greekish) names appears to have been influenced by autochthonic traditions. The entire sample comprised 43 individual persons with 86 names altogether or 51 different personal names respectively. Relevant for the figures subsequently mentioned are the individual records of names. An Italian would have regarded up to 66% of the names as Roman, another 19% as Greek, and 15% as indigenous, mainly Celtic. But despite an approximate 85% of Graeco-Roman names, 56% of the Roman (or Romanized) and up to 100% of the Greek (or Greekish) names could still appear as originating from Celtic or Aquitanian traditions to a Gaul. If one further excludes all the names that had been borne by third-century emperors or their wives, up to 86% of the remaining Roman names might have had regional roots.[9]

Of course, our sample is not representative for the whole of the Roman Empire, since all of the name bearers lived, at least for some years, in fourth-century Aquitaine and

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8   AUSONIUS, *Commemoratio professorum Burdigalensium* 4.7-12; 5; 10.21-30, with our comments in *CNN* (above, n. 2), pp. 4f. (with n. 8) and 7 (with n. 14). Further examples that reveal Ausonius' deliberate use of intercultural names are discussed by J. ZEIDLER, *Two Examples of Intercultural Names in Fourth-Century Gaul*, «NIO-GaRo» 2003.1 (http://www.nio-online.net/pubhome.htm).

9   Analysis of personal names (PNs) according to individual records, cf. *CNN* (above, n. 2), p. 53, table A:

Lan-guage	First Sight	Untyp-ical Form-ation	'Cover Names' (CNs): Influence of			Imperial Names:			CNs (excl. INs)
			Latin	Greek	Celtic/ Regional	Total	Kinship ?	CNs	
Latin	57=66%	6	—	—	32	29	up to 18	8	24=86%
Greek	16=19%	7	2	—	16	–	–	–	16=100%
Celtic/ Regional	13=15%	—	—	—	—	–	–	–	—
Total of PNs:	86 = 100%		Total of CNs (incl. INs):		48 of 73 = 66%		Total of CNs (excl. INs):		40 of 44 = 91%

belonged to the middle or upper classes. But actually these restrictions render the material even more valuable, both for drawing conclusions confined to the area and period concerned, and for developing well-founded hypotheses, which may well go beyond these limits. We give three examples:

1) Would one not expect late antique Gallo-Romans to be far more alienated from the Celtic heritage, in particular if their ancestors had already been Roman magistrates or devoted teachers of Latin? The strong impact of Gaulish traditions in Aquitanian onomastics even five centuries after Caesar's conquest is at any rate surprising and certainly calls for further investigation.

2) The closely woven net of prosopographical information recommends more cautious and nuanced approaches to imperial names borne by provincials than the interpretation of imperial manumission or franchise seems to allow. In addition to these standard explanations, the possibilities firstly of a factual or alleged relation with rulers and secondly of the assimilation of indigenous names deserve to be taken into account as well.

3) A concrete question of ancient historians has always been the high frequency of Greek names in Roman Gaul. Depending on the regional and chronological limitations of the sample, the figures range between 5 and 20%. Some scholars think that they correspond to a high rate of immigration from the Greek East, while others are convinced that most bearers of Greek names were slaves or freedmen. A third explanation has been the impact of the Phocean colony Massalia (modern Marseilles) in Mediterranean Gaul. However, the massive Celtic impact hidden behind Greek façades strongly supports the assumption that most of these names were borne by indigenous, predominantly highly educated Gauls who simply varied pre-existing onomastic motifs.[10]

B. Further Studies on 'Cover Names' (*Decknamen*) and Intercultural Onomastics

I. The Notion of 'Cover Name' (*Deckname*)

Johann Baptist Keune and Johann Leo Weisgerber, the pioneers of Gallo-Roman anthroponomy, coined the notion of *Deckname*, i.e. *cover name*, for names that transport onomastic traditions into a second language or onomastic system. One important category is represented by the name *Ursus*: it translates the motif of the *bear* which is present in Gaulish *Artos* and *Matunus*. A second type is defined by homophony: e.g., *Dubius* or *Dubitanus* sound Latin, but the quality of being 'doubtful' has never attracted Italian parents to name their children accordingly. The dissemination of these names in Celtic-speaking areas rather reveals that the root *dubu-* lies quiet under the Roman surface. The

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10 Cf. also A. COŞKUN 2003 (below, n. 13), p. 8.

theme of 'darkness' or 'underworld' is also present in Gaulish *Dumnorix* or Galatian *Domnekleios*.[11]

However, we wondered whether *Deckname* was the appropriate term, for it purports the intention to deceit. In contrast, the analysis of the Ausonian sample suggested a playful desire to vary popular or inherited onomastic motifs. In other examples, especially of recently enfranchised Roman citizens, the translation or adaptation of a name seem to result from the wish to express a cultural or even socio-political inclusion, sometimes in a twofold way. We therefore suggested to speak of *Interferenzname* or 'intercultural name', which should comprise *Übersetzungsnamen* ('names of translation'), *Assonanznamen* ('names of phonetic assonance'), but also purely foreign names, such as most of the imperial names, and of course all possible derivatives and hybrid forms. Notwithstanding, the notion of *cover* may not be entirely inept, if only from the point of view of an ignorant contemporary or of a modern scholar who has to *uncover* hidden roots.

The first to pursue aspects of intercultural onomastics on a broader scale was Fritz Lochner-von-Hüttenbach. In his analysis of the personal names from Roman Noricum (which is mainly identical with today's Austria), he was the first to give statistical data. He identifies 78 seemingly Latin names, i.e. 12% of the "lateinisch-mittelländische Schicht", as *Decknamen* of Celtic origin.[12] In comparison to these dimensions, the *gens Ausoniana* stands out even more remarkably.

In recent years, a group of French and Belgian ancient historians around Monique Dondin-Payre and Marie-Thérèse Raepsaet-Charlier have paid considerable attention to hidden indigenous traditions. They suggest an impact of Celtic on Latin personal names during the first three centuries AD nearly as strong as we do for the fourth-century Bordelaise clan. They likewise acknowledge the significance of such phenomena for understanding the acculturation processes in the Roman provinces and reject the term *Deckname*. In sum, their collection of papers marks an admirable advance in the areas of epigraphy and anthroponomastics, but does not make full profit of its potential. Although many examples of *noms d'apparence latine*, *noms de traduction*, *noms d'assonance* and hybrid forms (mainly mixing Latin roots with Gaulish suffixes) are assembled, a systematic approach and a consistent application of terminology are missing. And as to the

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11 J.B. KEUNE, *Gallorömische Kultur in Lothringen und den benachbarten Gebieten*, «Jahrbuch der Gesellschaft für Lothringische Geschichte» 9 (1897), pp. 184–201; (J.) L. WEISGERBER, *Die Namen der Ubier*, Köln: Westdeutscher Verlag, 1968, esp. pp. 129–31; IDEM: *Rhenania Germano-Celtica. Gesammelte Abhandlungen*, ed. by J. Knobloch/ R. Schützeichel, Bonn: Röhrscheid, 1969. Cf. also COŞKUN/ ZEIDLER 2005 (below, n. 16), pp. 30f. For *Artos*, cf. also *DLG²* (below, n. 15), pp. 55f. – For names on *matu-* 'bear' (e.g. *Matugenos*), even if some of them may derive from a homonymous basis ('good, favourable, complete'), cf. *DLG²* p. 221; also A.Th. HOLDER, *Altceltischer Sprachschatz*, 3 vols., Leipzig: Teubner, 1896-1913, vol. II, pp. 460–83.

12 F. LOCHNER-VON-HÜTTENBACH, *Zu Decknamen keltischer Herkunft im Ostalpenraum*, in Ch. ZINKO (ed.), *Akten der 13. österreichischen Linguistentagung*, Graz: Leykam, 1988, 151–60.

field of socio-historical questions, the book offers a lot on the connection of names and citizenship though, but rather little on the cultural meaning of the evidence, let alone the attempt at a general overview.[13]

Any introduction to the study of intercultural onomastics is incomplete, as long as the works of the renowned project *Nomen et Gens* run by Dieter Geuenich, Wolfgang Haubrichs, Jörg Jarnut, and others are not given due attention. The same is true for the enormous amount of recent linguistic literature, such as assembled in *Namenforschung: ein internationales Handbuch zur Onomastik*, edited by Ernst Eichler and others (1995/96); the papers of *ICOS XIX* (Aberdeen 1996), published by Wilhelm Nicolaisen (1998); the manual *Namenarten und ihre Erforschung* directed by Andrea and Silvio Brendler (2004); or the collection of papers *Namen in sprachlichen Kontaktgebieten* gathered by Friedhelm Debus (2004). For Graeco-Roman onomastics, the works of Iiro Kajanto and Heikki Solin have to be mentioned in the first place.[14]

We have consulted most of the above-mentioned works with great profit, but we have to confess that the sheer amount of all publications relevant to anthroponomastics in contact zones precludes an individual from studying them as diligently and systematically as they deserve. At this point, the question arises whether such practical barriers should deter us onomastic amateurs (as we perceive ourselves, for we have to spend most of our energy on other battlefields) from a deeper involvement with personal names. On the other hand, only few linguists and historians appear to be able to command the complete bibliographies pertinent to the names they treat. However broad the specializations of an academic are, in certain areas s/he touches s/he will greatly profit by the skilful guidance of a scholar with expertise in different areas. It therefore seems to us that the complexity of our subject implies an outstanding potential for interdisciplinary co-operation.

II. The *Netzwerk Interferenzonomastik / Network for Intercultural Onomastics (NIO)*

When we communicated our first results to colleagues – prosopographers and onomasticians alike – we were assured that analogous mechanisms worked and still work nearly all over the world according to a variety of patterns. We found particular support among the Treveran branch of *Patronymica Romanica*, that is Dieter Kremer, Norbert Weinhold and Lidia Kouznetsova, but also ancient and medieval historians as Heinz Heinen and

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13 M. DONDIN-PAYRE/ M.-TH. RAEPSAET-CHARLIER, *Noms, identités culturelles et romanisation sous le Haut-Empire*, Brussels: Le Livre Timperman, 2001. Cf. the review by A. COŞKUN, «NIO-GaRo» 2003.2 (above, n. 8) (9 pp.).

14 E.g., H. SOLIN, *Die griechischen Personennamen in Rom*, 3 vols., Berlin ¹1982, ²2003 (= *CIL auctuarium*); IDEM/ O. SALOMIES, *Repertorium nominum gentilium et cognominum Latinorum*, ed. nova, Hildesheim 1994; IDEM, *Anthroponymie und Epigraphik. Einheimische und fremde Bevölkerung*, «Hyperboreus» 1.2, 1994/95, pp. 93–117. For I. Kajanto, s. above, n. 6.

Lukas Clemens showed an interest in our work. The scholars of Indo-European and Celtic languages, Jürgen Untermann, Xavier Delamarre,[15] and Patrizia de Bernardo Stempel may be added. When we were confirmed that a systematic approach and a coherent terminology were missing, we suggested to set up the agenda of exploring intercultural anthroponomy with one focus on morphology and another on motivational aspects. Such a combination was not only due to the complexity of the subject itself, but was also to intrigue linguists and historians alike.

For the first time, we put forward our ideas on the annual session of the *Society for Onomastics and Kinship Studies* in the *Deutsches Historisches Institut* in Paris in 2001. In 2003, the inaugural meeting of the *Netzwerk Interferenzonomastik* was eventually convened by Ina Döttinger in the Oxford *Classics Centre*. While she studied the Greek and Roman names from Elis in the Peloponnese, her colleague Richard Hitchman specialized in the personal names from Crete dating to the two first millenia BC. Both were supervised by the philologist Anna Morpurgo Davies, who helpfully assisted us in our attempt at designing a classification grid for intercultural names. Other participants were Katharine Keats Rohan, medievalist at Oxford, Emilio Crespo, professor of Greek philology at Madrid, Elaine Matthews from the *Lexicon of Greek Personal Names*, and Lidia Kouznetsova from Trier. Our second session, which took place in Trier in February 2005, was preceded by a workshop designed to address a broader audience, before progress in the various areas of our research was reported.

The guidelines of our network, an essay on the notion of *Deckname* and a general survey on scholarship in the field of intercultural anthropononomastics have been published partly on our website (http://www.nio-online.net) and partly in the *Rivista Italiana di Onomastica*.[16]

III. Current Research on *Interferenzonomastik* at the University of Trier

Under the supervision of Dieter Kremer, Lidia Kouznetsova is preparing her doctoral thesis on the Latin personal names of Northern Spain during the Middle Ages. She describes her undertaking in more detail in a separate paper.[17]

Jürgen Zeidler is currently applying for funding from the *Deutsche Forschungsgemeinschaft* for the digitalization of Alfred Theophil Holder's *Alt-celtischer Sprachschatz* (cf. n. 11), still the most important tool for everyone dealing with Celtic onomastics and

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15 Cf. X. DELAMARRE, *Dictionnaire de la langue gauloise*, Paris [1]2001, [2]2003 (= *DLG²*), esp. pp. 348–50 on *Decknamen*.

16 *Acculturation des noms de personne et continuités régionales 'cachées': l'exemple des Decknamen dans l'anthroponymie gallo-romaine et la genèse du* Netzwerk Interferenzonomastik, «Rivista Italiana di Onomastica» 11 (2005), fasc. 1, pp. 29–54.

17 See her article in *ICOS XXII*. A provisional publication is soon available as «NIO-IbRo» 2005.1 (above, n. 8).

languages. At the same time, he is preparing an application for the project *The Romanization of Personal Names and the Continuity of Hidden Pre-Roman Traditions in the Iberian Peninsula and Gaul during the 4th to 7th centuries*.

Altay Coşkun has dedicated some time to the study of the medieval Life of the martyr Ausonius of Angoulême. As many other medieval hagiographies, it contains a great deal of pious fiction. But it seems that the sample of personal names included, especially those which are marked by the typically Gallo-Roman colour, may be indicative of at least partially older traditions.[18]

His main concern, however, is the project *The Foreign Friends of Rome*, which forms part of the Trier-based *Sonderforschungsbereich 'Strangers and Poor People. Changing Patterns of Inclusion and Exclusion from Classical Antiquity to the Present Day'*. His focus is on the impact of *amicitia* between Roman aristocrats with cities, dynasts, and kings of the Mediterranean world. He intends to learn more about the effect that these relationships had on the development of the Roman provinces, the associated territories of the so-called 'client kings', but also on the Roman society itself.

Personal names are certainly of secondary importance in this context, but sometimes they convey noteworthy information, such as on the spread of Roman citizenship, on the networks of patronage, and to some extent on the attitudes of provincials towards the centre of power as well as towards their compatriots or local traditions.[19] In the future, he would therefore like to take a closer look at the famous inscription of the *Turma Salluitana*, a squadron of Hispanic knights who were collectively enfranchised on the battlefield of Ascoli Piceni as early as 89 BC.[20] He has just edited Jürgen Zeidler's case study on the Hispanic friends of Pompey and Caesar; in various instances, Iberian descent could be distinguished from Italian extraction thanks to onomastic indications.[21] His actual concern is the study of personal names in ancient Galatia, which is located in the centre of modern Turkey. He looks at the interdependence between names, the ethnicity of their bearers, and their cultural or political affiliations.[22]

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18 *Passio sancti Ausonii Engolismensis episcopi*: cod. bibl. univ. Lugdunensis Batavorum n° 108 fol. 87-93, ed. in «Analecta Bollandiana» 5 (1886), pp. 295–312; *Vita nova*, ed. by F. CORLAEUS, in *Acta Sanctorum*, May 5, pp. 135-38; *Vetus legenda apocrypha*: cod. mon. St. Ausonii Ecolismensis, ed. by PAPEBROCHIUS (ex transscriptione Patris Francisci du Fré), in *Acta Sanctorum*, May 5, pp. 138–42.

19 Cf. A. COŞKUN (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat*, Göttingen: Duehrkohp & Radicke, 2005, especially pp. viii; 18f.

20 N. CRINITI, *L'epigrafe di Asculum di Gn. Pompeo Strabone*, Milan: Ed. Vita e Pensiero, 1970.

21 J. ZEIDLER, *Onomastic Studies on Some Roman Amici in Hispania*, in COŞKUN 2005 (above, n. 19), pp. 175–200.

22 See his article in *ICOS XXII*. For a provisionary publication, cf. «NIO-GaRo» 2006.1 (above, n. 8).

Conclusion

Interferenzonomastik stands out as an appealing approach to further our understanding not only of the history of the Roman empire, but also of any zone of cultural contact. If historians and linguists joined forces, many new insights could still be gained. These would be relevant to the reconstruction of events and genealogies as well as to the understanding of particular societies and their cultures on the one hand, but could also serve to illuminate various motivational and morphological aspects of naming patterns on the other.

Stemma gentis Ausonianae

† obiit in infantia vel sine herede naturali

Arborii (gens Haedua, stirpis druidarum?)

Aemilii *Magni* *Decimii* *Hilari(an)i* (Aquae Tarbellae)

Arborius (avus C. A. Arborii)

Aemilius

Argicius *Arborius* (genitor C. A. Arborii)

Aemilius*

alii Magni, Decimii, Hilari(an)i

Aemilia Corinthia Maura

Caecilius Argicius Arborius (natus Aquae Tarb., vixit ca. 275/77–365/67)

Attusius Lucanus Talisius (nobilis Santonicus et Burdigalensis?)

Namia Pudentilla ∞ Fl. Sanctus

? ∞ Lucanus Talisius

Lucanus Talisius

?

Aem. Dryadia†

Aem. Magnus Arborius† (vixit Burdigalae, Tolosae e Constantinopoli, ca. 293/95–335/37) oo uxor Tolosana

Att. Luc. Talisia ∞ Minuc. Regulus (nob. Sant.?)

Severus Censor Iulianus ∞ Pomponia Urbica

Pomponia Urbica

Aem. Hilaria†

Aem.Aeonia

Attusia Lucana Sabina

filia ∞ 1. Valerius Latinus Euromius
∞ 2. Thalassius

Censorius Magnus Ausonius

Decimius Magnus Ausonius (vixit ca. 311–394/5)

Dec. Hil. Hesperius

Censorius comes Theoderici I

Hesperius vir magnificus amicus Sidonii et Ruricii

Paulinus (Pellaeus) (vixit 377–post 460)

heres dives   frater indocilis

spurius†

filia   presbyter   amicus Theoderici I   alii nati

Ausonius episcopus Engolismensis (saec. V med.)

Ausonius episcopus in prov. Novempopulana ca. 464

alii episcopi et clerici Aquitaniae vel Galliae saec. VI

proavus (servus Gallus apud Vasates)

avus ∞ ?serva Galla ? (origo Aquitanica)

Iulius Contemtus dominus (origo Aquitanica)

Claudii   *Contemti*   *Iulii*

Claudia Contemta†

Iul. Ausonius (Burdigalensis Vasatis, vixit ca. 290/91–378)

Iul. Callippio†   Claudius Contemtus†   Iul. Veneria   Iul. Cataphronia†

Iul. Idalia†

Iul. Dryadia   Aem. Melania†   Avitianus†

Eusebius

Pomp. Max. Herculanus†

Arborius puR ∞ Veria Liceria

Ausonius (amici Hieronymi)

=?Fl. Aelius Ausonius Honorius magistratus Ravennae, ca. 433

Ausonius vir illustris, Romae ca. 467

Ausonius vir spectabilis comis sacri consistorii Dalmatiarum consulens (saec. V med./ex.)

Iulianus   Ausonius†

alia solacia ∞ ?coniunx (?Dalmata vel ?Ravennas)

Faustina ∞ Iulianus

virgo devota† (=?Vera)

filia†   filia†   filia†

Pomponius Maximus (curialis Burdigalensis) ∞ Iul. Dryadia

Paulinus ∞ Megentira

filia
=?Ausonia f.c. diaconissa (Docleae/Salonae)

Arborius comes et vice dominus Odoacri

Arborius v.c. Ravennae, ca. 553

Paulinus†   Dryadia†   ?   ...

? ∞

filii

Arborius mag. mil. Theoderici II