

Old Germanic and Old Celtic Theonyms

The onomastic evidence for language and culture contact in Roman provincial epigraphy

Ungefähr 5.700 Ergebnisse (0,42 Sekunden)

Ricagambeda – Wikipedia

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Ricagambeda ist eine germanische Göttin, die durch eine Inschrift auf einem Weihstein aus dem 2. Jahrhundert einzig belegt ist. Im Tempelbezirk des Kastells ...

Ricagambeda - Wikipedia

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Ricagambeda was a Celtic goddess worshipped in Roman Britain. She is attested in a single inscription, RIB 2107, on an altar stone found at Birrens (the ...

Germanic or Celtic?

Matrons' names

The *matres* or *matronae* were female deities venerated mainly in Germania, Eastern Gaul, and Northern Italy. They are often depicted on votive altars in groups of three; in the Latin inscriptions on these altars, the deities' names turn out to be either Celtic or Germanic.

Study on the suffixes of matrons' names:

Scheungraber, C. Die komplexen Suffixe der rheinischen Matronennamen und der Sprach- und Kulturkontakt zwischen Germanen, Kelten und Römern am Rhein. In: Germanische Altertumskunde: Quellen, Methoden, Ergebnisse. Akten des Symposiums anlässlich des 150. Geburtstags von Rudolf Much, Wien 28.-30. September 2012. Reichert, Hermann & Scheungraber, Corinna (eds.). (= Philologica Germanica 35). Vienna 2015, 239-253.



Baduhenna

Another witness for Celtic-Germanic language contact among theonyms is the name of the goddess *Baduhenna*, the name of a local goddess of battle, whose name is handed down to us by Tacitus.

Since this name is not epigraphically attested, I may refer you to my article:

Scheungraber, C. *Baduhenna* - keltische Göttin in germanischem Gewand? In: Tagungsakten der Sektion „Onomastik und Historisch-vergleichende Sprachwissenschaft“ der 39. Österreichischen Linguistiktagung 26.-28.10.2012. Gruber, Elisabeth & Windhaber, Irina (eds.). (= Innsbrucker Beiträge zur Onomastik Bd. 15). Vienna 2016, 101-121.





The evidence

Today, we will examine the epigraphic and theonymic evidence for language contact between the Celts, Romans and Germanic tribes.

Research aspects:

- individual etymology
- geographic distribution
- genuine linguistic classification.

The focus lies

- on theonyms with abnormal orthographic representations,
- on doublet forms
- on theonyms, which could theoretically be both Celtic and Germanic.

Forthcoming:

Scheungraber, C. Die altgermanischen und altkeltischen Theonyme in der provinzialrömischen Epigraphik Zentraleuropas – ein Handbuch zu ihrer Etymologie. [To appear January 2020 in the series IBS].

Celtic - Germanic doublet theonyms: Alagabiae - Ollogabiae

Matronae Alagabiae

- CIL 13, 08529, Bürgel, G.I.: Matr[on]i[s] Alagabiabus
- AE 2014, 00913, Bürgel, G.I.: Matr[on]i[s] Alagabiabu[s]

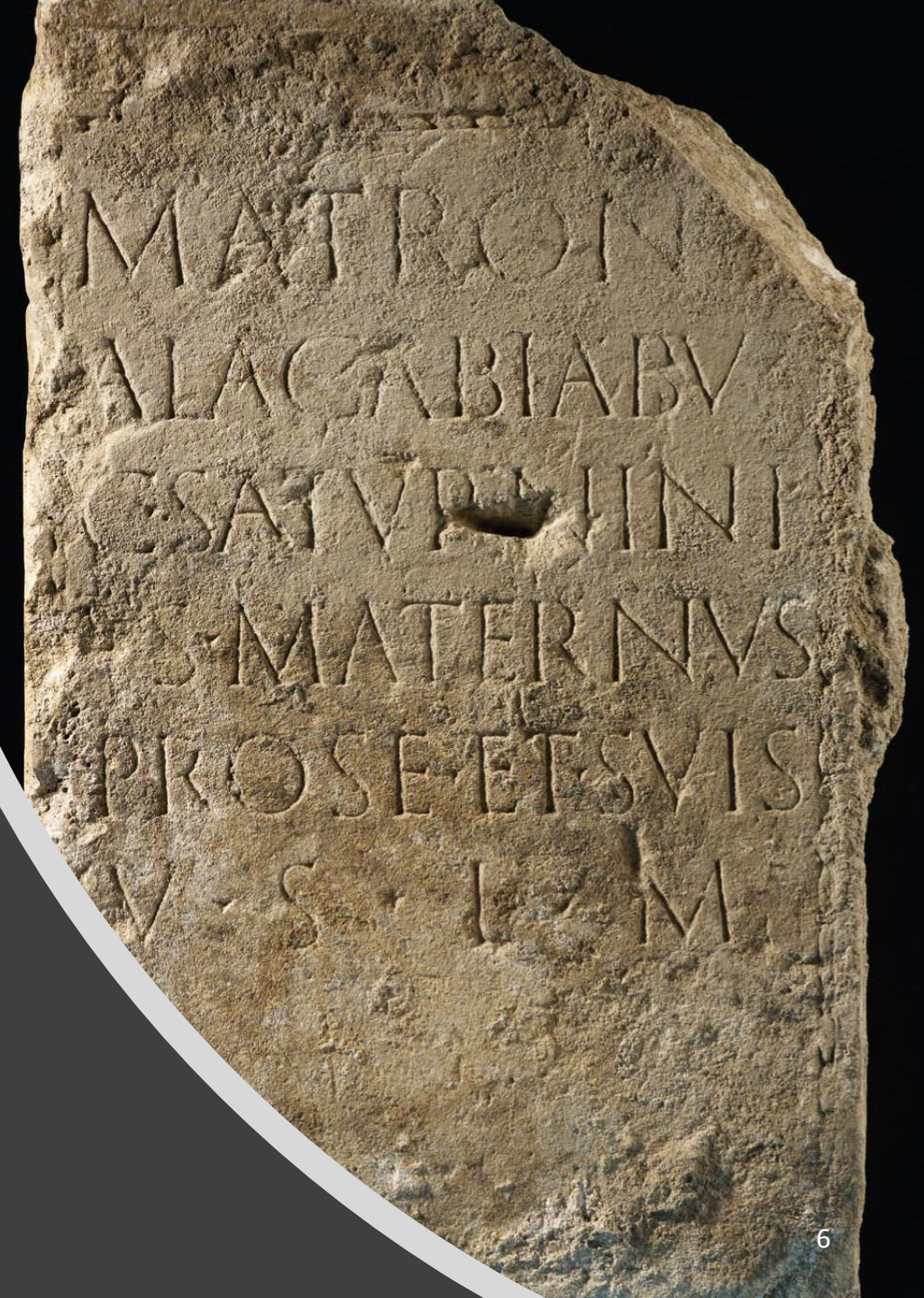
Gmc. **ala-* (Scardigli 1989, 149) + Gmc. **gabi-* 'all-giving' (as in *Friagabiae*) (Gutenbrunner 1936, 156; de Vries 1970, § 524; Neumann 1987, 111; Olmsted 2019, 293)

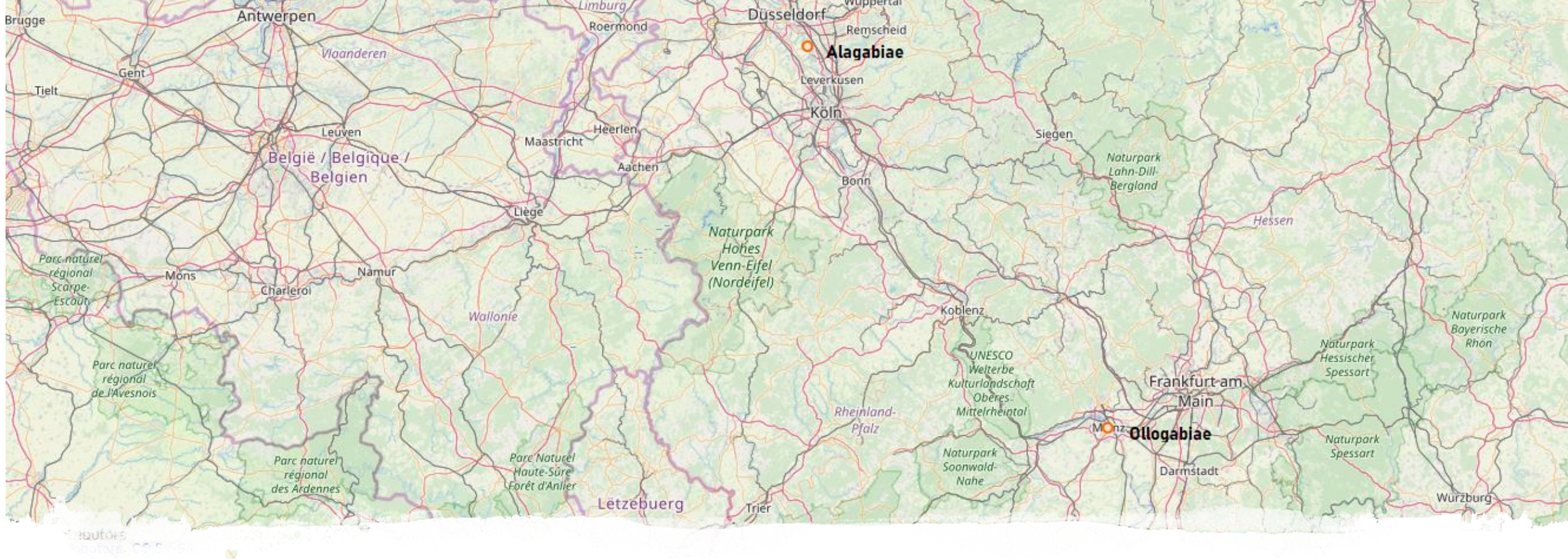
Ollogabiae

- CIL 13, 06751, Mainz, G.I.: Ollog[abiabus]
- CIL 13, 07280, Mainz-Kastel, G.I.: Ollogabiabus

Celt. **ollo-* + **gabi-* 'all-giving' (de Bernardo Stempel in Spickermann 2005, 145) or 'all-controlling' (Olmsted 2019, 412) ?

A Germanicised Celtic name (de Bernardo Stempel 2005, 190f.) or a Celticised Germanic name (de Vries 1970, § 524; Schmidt 1987, 144, Schumacher 2007, 182f.)?





Alagabiae - Ollogabiae: The geographic distribution

- Germanic in the north,
- Celtic in the south.

Celtic - Germanic doublet theonyms: Ambiamarcae - Ambiomarcae

Ambiamarcae

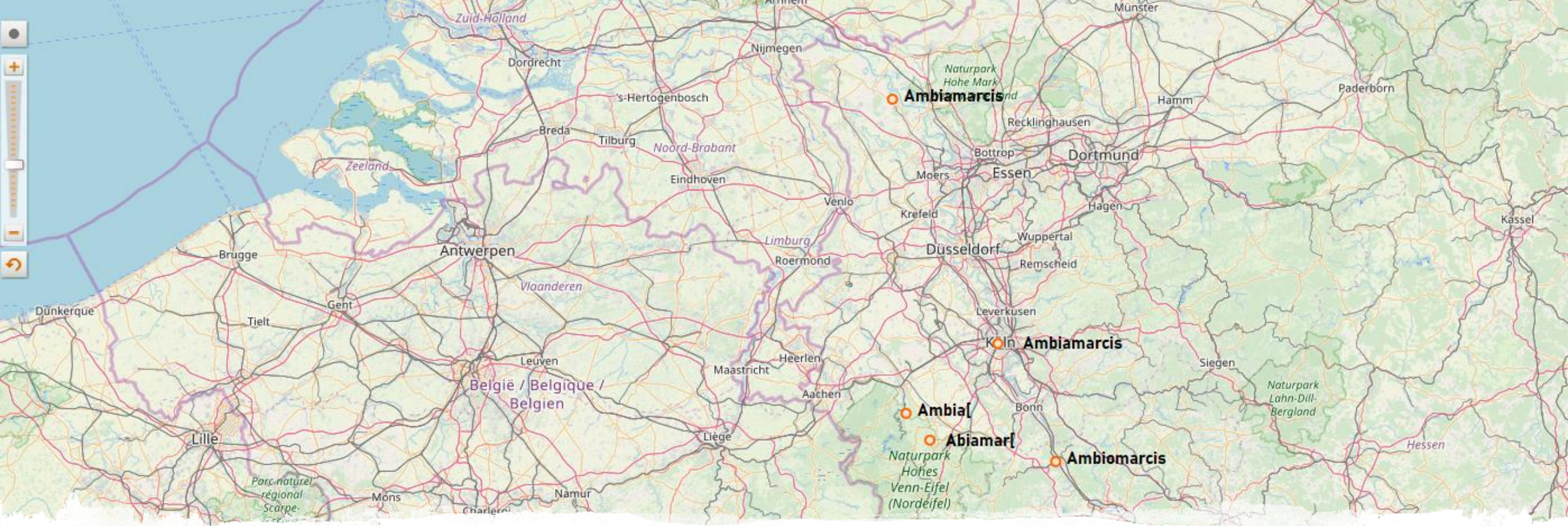
- CIL 13, 07898, Floisdorf, G.I.: Abiamar[usually read as A(m)biamar[cis]
- AE 1968, 00403, Wardt, G.I. (moved from Vynen or Xanten): Ambiamarci[s]
- IKoeln 00003, Köln, G.I.: Ambiamarcis
- AE 1968, 00324, Boich, G.I.: Ambia[perhaps to be read as Ambia[marcis]

Ambiomarcae

- CIL 13, 07789, Remagen, G.I.: Ambiomarcis

Either a loan translation from Celtic **Ambiobrogae* or a hybrid compound with Celtic first compound member **ambio-* 'around', a thematic derivation from Celt. **ambi-* (DLG 41, EDPC 32) and Germanic second compound member **marka-* 'border, mark' (EDPG 355), cf. Schumacher (2007, 183).





Ambiamarcae – Ambiomarcae: The geographic distribution

- The more genuinely Celtic appearing name form *Ambiomarcae* in the south (Remagen),
- the Germanicised name form *Ambiamarcae* in a larger area north and northwest of it.

Germanicised Celtic theonyms: Mediotautehae

- CIL 13, 08222, Köln, G.I.: Matribus Mediotautehi[s]

A transparent derivation from a Celtic compound: Celt. **medio-* 'middle, central' (NPC 226, DLG 222) + *touto-* 'people, polity' (NPC 234, DLG 295), but phonologically Germanicised:

- *au* as the Germanic representation of the Celtic diphthong *ou*
- the typical Germanic matrons' names suffix *-eh-*, a Germanicised Celtic suffix *-ic-*

Germanicised *Medio-taut-eh-ae* from Celtic **Medio-tout-ic-ae* 'in the middle of polity/commonwealth' (cf. Schumacher 2007, 184).



Germanicised Celtic theonyms: Hludana

- CIL 13, 08611, Xanten, G.I.: Deae Hludanae
- CIL 13, 08723, Nijmegen, G.I.: [H]lud(anae)
- CIL 13, 08830 (4, p 145): Beetgum, G.I.: Deae Hludanae
- CIL 13, 07944, Iversheim, G.I.: Hluθenae

Cf. the goddess *Clutoida* ,the famous' (cf. DLG 119, NPC 68)

- CIL 13, 02802, Rully, Lugud.: Dea[e] Clutoidiae
- CIL 13, 02895, Mesve, Lugud.: deae Cluto[i]/dae

**Clutona* as a Celtic goddess of fame, Germanicised to *Hludana* ? Cf. de Bernardo Stempel (in Spickermann 2005, 143), Toorians (2000, 120).





Hludana - Clutoida: The geographic distribution

- Celtic form in Central Gaul, Germanicised form in the north, along the Delta Rhine and the Lower Rhine region

Germanicised Celtic theonyms: Gantunis

- CIL 13, 08218, Köln, G.I.: Gantuni[

Celt. **Con-dun-is* (**com-* / *con-* / *co-*, 'together, with' (NPC 217, DLG 121) + **duno-*, 'castle, fortress' (NPC 220, DLG 154) > Germanicised **Gan-tun-is* 'having the same castle / fortress'

Cf. the Celtic PN *Codunus*, *Coduna* (NPC 220):

- CIL 13, 10001,097, Köln, G.I.: Coduni
- CIL 13, 10010,0593d, Juslenville, Belg./G.I.: Coduna





Gantunis - Codunus,-a (PN): The geographic distribution

- Both the theonym and the personal name attested in Cologne; another instance of the personal name attested in Belgica

Germanicised Celtic theonyms: Hercules Magusanus

- CIL 13, 08010, Bonn, G.I.: Herculi Magusano
- CIL 13, 08492, Köln-Deutz, G.I.: [Herc]uli Magusan[o]
- CIL 13, 08705, Elten, G.I.: Herculi Magusano
- CIL 13, 08771, Ruimel, G.I.: Magusano Hercul(i)
- CIL 13, 08777, Domburg, G.I.: Herculi Magusano
- AE 1971, 00282, Bonn, G.I.: deo Herculi Mag(usano)
- AE 1994, 01284, Houten, G.I.: Herculi Magusan(o)
- AE 1977, 00539, Utrecht, G.I.: [(H)erc]oul(eo) Ma<g=C>usa(n)o
- AE 1977, 00540, Utrecht, G.I.: (H)er{e}coul(eo) Ma<g=C>usano
- AE 1994, 01282, Waardenburg, G.I.: Her(culi) Mag(usano)
- CIL 13, 08610, Xanten, G.I.: Herculi Mag(usano)
- AE 1977, 00570, Xanten, G.I.: [H]erculi Mag(usano)
- CIL 07, 01090, Mumrills, Brit.: Herculi Magusan(o)
- CIL 06, 31162 (p 3758), Rom: Herculi Magusano
- CIL 03, 13391, Neudorf an der Donau, Pann.sup.: Herculi M(agusano?)
- AE 1995, 01280, Alba Iulia, Dac.: Deo Mag(usano)
- AE 1977, 00702, Ciumăfaia, Dac.: Deo Invicto Herculi Magusano
- AE 1977, 00704, Gherla, Dac.: Herculi Magusano
- RIC V Postumus 68, Lyon, Lugud.: Herculi Magusano
- RIC V Postumus 139, Lyon, Lugud.: Herculi Magusano
- CIL 13, 10027, 212a, Tongeren, Belg./G.S.: He(rculi) M(agusano)
- CIL 13, 10027, 212b, Tongeren, Belg./G.S.: Hercu(li) Magu(sano)
- CIL 13, 10027,212c, Köln, G.I.: Herc(uli) Mag(usano)
- CIL 13, 10027,212d, Grimmlinghausen near Düsseldorf, G.I.: Her(culi) Mag(usano)
- AE 1990, 00740, Empel near s'-Hertogenbosch, G.I.: Herculi Magusen(o)

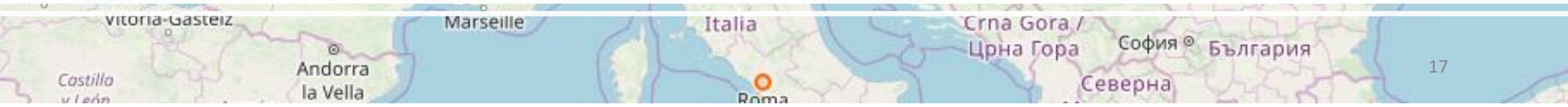


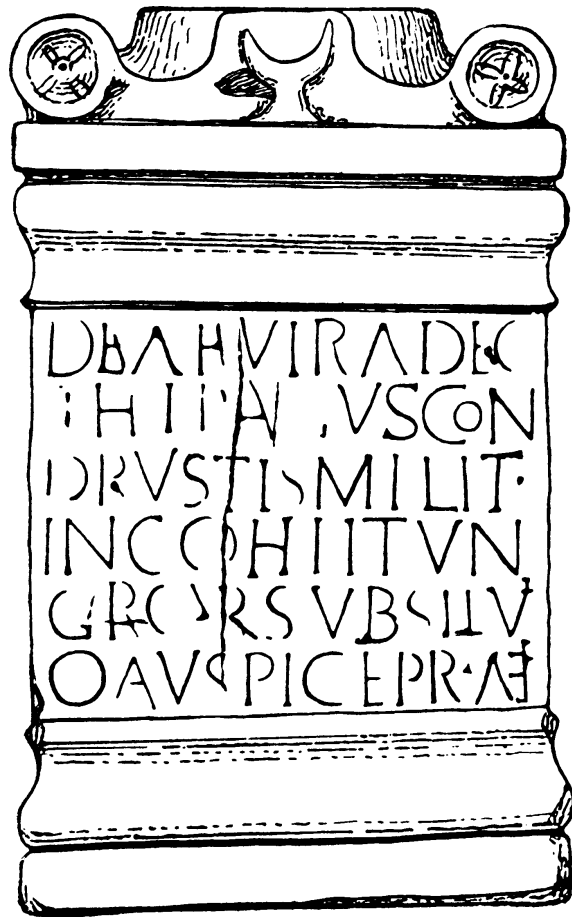
Hercules Magusanus

- *Magusanus* is usually derived from the Celtic cult name **Mogusenos* 'the mighty old one' (a compound of the lexemes **mogu-* 'mighty' (NPC 225, DLG 214) and **seno-* 'old' (NPC 231, DLG 270), but formally it was Germanicised to *Magusenos*, *Magusanos* (most frequent) and *Macusanus* (de Bernardo Stempel in Spickermann 2005, 146; Toorians 2003).



Hercules Magusanus: The geographic distribution





Germanicised Celtic theonyms: Viradecthis

- CIL 07, 01073, Birrens, Brit.: Deae Viradecthi
- CIL 13, 08815, Vechten, G.I: Deae [Vir]adecd(is)
- AE 1968, 00311, Stree, Belg./G.I.: d(eae) Virathethi
- AE 1975, 00635, Valkenburg, G.I.: [deae Vi]rat[hethi?]
- CIL 13, 06486, Kälbertshausen, G.S.: d(e)ae Viroddi
- CIL 13, 11944, Trebur, G.S.: [deae Vi]rodacthi
- CIL 13, 06761, Mainz, G.S. Virodacti sive Lucen(a)e

This theonym has a secure Celtic etymology: its cognate is Olr. *ferdacht* 'manhood, virility, manliness', despite the Germanic appearance of the forms in *Vira-* (Birkhan 1971, 32; Schmidt 1957, 297; de Bernardo Stempel in Spickermann 2005, 144).

Celtic compound: **viro-* 'man' (NPC 236, DLG 321) + **decti-* 'pride, honour' (NPC 219, EDCP 94), partially Germanicised to *Viradecthi*, *Virathethi*. A 'Goddess of manly pride or honour'



Viradecthis: The geographic distribution

- The Germanicised form *Vira-* in the north (Britannia and Germania inferior)
- The more genuinely Celtic appearing variants in *Viro-* in the south (Germania superior)
- The aberrant form *Viroddis* is the southernmost instance

The background of the slide is a dark, greenish-brown stone relief carving. The central focus is a large, seated figure with a prominent, multi-pointed horned headdress. The figure's face is serene, and they are wearing a patterned tunic. To the left and right of the central figure are other figures, some appearing to be animals or deities, also with horned or animal-like heads. The carving is highly detailed, showing textures on the clothing and the structure of the headdress.

Discussion

Research questions on religious, cultural and linguistic contacts between Romans, Celts and Germanic tribes



Did the Germanic and the Celtic tribes originally worship the same or different deities?
Are their naming practices comparable to each other?

Was the language and culture contact as attested indirectly by theonyms unidirectional, bidirectional or even multidirectional?



Cf.

- Matronae Iulineihiae (Olmsted 2019, 425)
- Matronae Rumanehae (Nedoma 2009, 119)

What role did the Romans play in the transmission process of common ritual practices and in naming and worshipping indigenous deities?



Interpretatio
Romana –
which Gods
and why?




Does the geographic distribution of linguistically Celtic or Germanic theonyms match our knowledge about the historical settlements of Celtic or Germanic tribes in these areas?

Cf. Schumacher (2007, 169):

Die Voraussetzungen für keltisch-germanischen Sprachkontakt waren über lange Zeit ausgesprochen günstig: In der zweiten Hälfte des letzten Jahrtausends vor der Zeitenwende grenzte das keltische Sprachgebiet in Mittel- und Westeuropa über mehrere hundert Kilometer an das germanische Sprachgebiet: Die Übergangszone zwischen den beiden Sprachgebieten dürfte grob von der Rheinmündung flussaufwärts verlaufen sein, dann quer durch die Mitte des heutigen Deutschland und durch das heutige Tschechien bis zum Westen der heutigen Slowakei:²



Abb. 1: Schematische Darstellung der Wohngebiete von Kelten und Germanen und der dazwischenliegenden keltisch-germanischen Übergangszone.



Thank you for your
attention!

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