

THE PEREGRINE NAMES FROM DACIA

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The analysis of the peregrine names from Dacia can only begin with a detailed description of the methods chosen for it and of the reasons behind these choices.

First, we have to identify those who most probably have the peregrine status. Even if the onomastic still offers the most relevant clues, there is still a certain level of relativity, that cannot be ignored. We must keep in mind the possible existence of the “onomastical frauds”, that consist in adopting, without full legal bases, a name suggesting a superior juridical status – that of a citizen. Equally, we must imagine that not all the fresh citizens cared to use their full new Roman name on all their inscriptions. They might, sometimes, cared about the practical advantages of the superior social status, but find no relevance in displaying the name, especially when a certain inscription comes as a more personal act of devotion. And, lastly, the peregrine name is theoretically mistakable for that of the slave.

Out of reasons connected to the accuracy of the statistical results, I have also done a second-level selection. More precisely, the soldiers that get to Dacia in the *auxilia* have never lived as simple peregrines in this province and the huge differences between the civil law and the military one make the separation of the two categories of inhabitants absolutely necessary. So, we will consider only the members of their families, mentioned in diplomas or inscriptions, about whom we can affirm that lived in Dacia as simple peregrines. Another special – and thus separate – case is that of the Alburnus Maior community. The fortuitous conservation of the wax tablets, as well as the uniquely vast archaeological excavations, brought to our knowledge a great number of inhabitants of this community. A generalization of the results obtained from the study of this group and generalizing them to the scale of the whole province can be, if not made with

full and great attention, method errors. This is due to the unitary character – socially, economically, juridically, ethnically – of this group, as well as because of the disproportionate number of inscriptions that we have here, disproportion that surely and naturally does not mirror the age's realities, but a series of historical circumstances.

Including a name into the category of peregrine names means excluding the possibility of his bearer to have been a slave. This problem has often been debated in historiography, but never clearly solved. In fact, it cannot be credibly clarified in general, as every case has its details, which make it unique. In the best case, a series of conclusions can be drawn, at the level of a population group or province, but even their accuracy can be justly put under questioning. Generally speaking, the inscriptions erected by members of the lower social strata give us poor information; simple and typified as technical and artistic realization, their epigraphic content is minimal as well. The information provided by them is usually not internally explicit enough for clarifying to us the juridical status of the dedicant or of that to which the inscription refers. Such a clarification is only possible through deductive means and analogies, which always are more or less equivocal.

Furthermore, because the present paper refers to the onomastics of the Dacian *peregrini*, not to them as a social or juridical category, I will not take into consideration those names that haven't been conserved in an understandable manner. As well, the results of this study might prove not to be definitive and further research and considerations might slightly change them. That's why, intentionally, I will not always present hard figures, but merely percentages. In some cases, the exact number of names is relevant and I will give it, but only with caution. All doubt given, this is how the picture of the peregrines from Dacia and their names looks like at this moment and even if the count will slightly change, the percentages will not be altered consistently.

One last amendment that I have to make concerning the statistic is that a single name (a single man, in fact, having a composed name) can appear in two etymological categories. There are quite a lot of mixed names, such as Δημητριος Αρζακει¹ or Atpatinus Rufi². Normally, as the study concentrates on the names of the peregrines from Dacia and their onomastic habits, I will count these names in both categories.

¹ IDR III/3, 399.

² CIL III 1033, IDR III/5, 113.

Discussing the peregrines from Dacia, the “natural” analysis, the one that stands out by itself, is that of the Alburnus Maior community. But, as I have already stated, the deductions built on the conclusions drawn from here can be invalid. The identical or very much resembling ethnical and cultural background of the miners from Alburnus makes them not very relevant as term in the analogies concerning the whole province. Relevant could be the Illyrians from other spots, that live in eclectic environments and that can be used as a fitted sample for analyzing the ethnical group’s epigraphic and onomastic practices. In other words, I consider we can use a peregrine group for broader analogies only if it doesn’t have the features of a shut-down community.

At this point, it remains the problem of choosing the peregrine names, of including or not a name into this category. Theoretically, if a name isn’t accompanied by an explicit patronymic, the character is a slave or a freedman³. But, taking into consideration the relativity of the presence or absence of the indicative *f(i)lius*)⁴, I have considered peregrine names all those that aren’t denominated as something else by the content of the inscription, by undeniable specificities of the name or by an existent *terminus post quem*. So, at this moment, we have catalogued a total of 395 peregrine names from Dacia⁵.

I will begin the presentation of the peregrine names of Dacia by discussing the two categories that cannot be treated as integrated and ordinary parts of the whole: the “military” names and those from Alburnus Maior.

The “military” peregrines are a very complex and complicated subject – and the inverted commas are necessary, as well as an explanation is. We will not refer to those who are part of the Roman army, to the militaries themselves, but to the whole human luggage that an army like the Roman one creates and engages.

Being a soldier in the auxiliary troops brought, probably as the main consequence, the reward of citizenship. Moreover, citizen rights were granted to the veteran’s family: to his wife (a single wife, more exactly) and to the children born before the parents’ legal marriage, as well as, of course, to the ones born afterwards. So, when we find an auxiliary soldier’s family mentioned in a diploma, they have nothing left of the peregrine’s status. As for the soldiers themselves, we cannot say what their status and/or connections to Dacia have been, before entering the army. The recruitment environments of the auxiliary troopers must be

³ Solin 2003, XXXIX.

⁴ Piso 1993, 320.

⁵ Without a necessarily direct connection to our study, I must notice that the scarcity of peregrine names also comes as a proof of the much debated inexistence of the Latin communities of Dacia; for a more detailed, but also synthetic discussion, see Ardevan 1999.

seen as a large and diverse one; only a very small part of them can possibly come *castris*, from the *canabae* attached to the fortresses, statistically being impossible for a large segment of these soldiers to originate from this environment⁶. Only these ones, if, idealistically speaking, the diploma gives us the necessary details, can be included in the present analysis, because only they might have lived in the province with peregrine status and that is before recruitment.

In order to discuss the military milieu, the milieu of the auxiliary troops, we must not forget these soldiers' desires for integration. Their epigraphic manifestations – and we can safely consider the existence of an epigraphic consciousness on such a large social scale as a feature of the Roman Empire and of the world it created – are abundant in the militarized areas and they come as a proof of this desire to be a bearer of the Roman culture and an accepted part of it. As an example, in northern Britain, in the area where the military presence is massive, a quarter of the inscriptions are military (in Colchester, out of 13 funerary inscriptions, 4 belong to soldiers⁷). Obviously, this percentage does not mirror the population situation, but speaks about a way of expressing oneself.

Arriving to a point, from military diplomas we have, for Dacia, 37 names and from the military inscriptions, only 11 other names. By “military inscriptions” we understand those inscriptions, votive or funerary, that are erected by or for military staff. So, I have taken into consideration the peregrine names of the soldiers' relatives that are most probably present in Dacia due to the military and live in the environment of the army. Once again I mention that I am not to take into account, in this study, the soldiers' own names, from inscriptions of whatever kind, unless we have a good reason to believe they had lived in Dacia before recruitment as well. I have chosen to use only the explicit material, the one that literarily mentions characters connected to the Roman army. The names extracted from these inscriptions will thus enter the related statistics. About the bearers of the names revealed by the diplomas, we can assume they lived, at a certain point, as peregrines in Dacia. With one exception alone, *Acilius Sabini f. Dubitatus castris*⁸, they are not the receivers of the diplomas, but members of their families, more exactly wives and children. Visible from the *diplomata* is that the amount of documents mentioning children is much larger than that of the wives, which are present only in a small part of the diplomas (the proportion is 4 to 1). Of course, this can be explained in many ways and probably the truth lies in the specificities

⁶ Vittinghoff 1971, *apud* Vittinghoff 1994, 159.

⁷ Mann 1985, 204.

⁸ IDR I 18.

of every case. The etymology and linguistic structure of the names talk less about the peregrine onomastics of Dacia and more about the background of the soldiers that have served in *auxilia Daciae*. Anyhow, these characters cannot – and wouldn't be correct to – be ignored. Their bearers are an integrated part of Dacia's social life and their names are ultimately relevant for the big picture of the Dacian peregrine onomastics. So, **Table I** presents the “national” structure of these names. This segment of population constitutes the case where the name is most relevant for the true ethnic origin, a valid indicator of the area of provenience and will be taken into consideration as such.

Table I. The “ethnic” structure of the names from the military environment

“Ethnical” groups of names	No. of names	No. of names from diplomas	No. of diplomas	No. of names from inscriptions	No. of inscriptions
Celtic ⁹	14	13	6 ¹⁰	1	1 ¹¹
Italic	14	12	5 ¹²	2	2 ¹³
Syro-Palmyrean	6	3	1 ¹⁴	3	2 ¹⁵
Greek	6	6	2 ¹⁶	1	1 ¹⁷
Thracian	4	2	1 ¹⁸	2	2 ¹⁹
Illyrian	2			2	2 ²⁰
German	1	1	1 ²¹		

The second specific category is that of the Illyrian names from Alburnus. They, of course, are not suitable for the etymological quantification. But what can be usefully quantified is the presence of the patronymic, as this is part of the onomastical practice and habit of the given community. I have tried to take into

⁹ I will quote the inscriptions alone, without reproducing the names, out of reasons of clarity.

¹⁰ IDR I 3 ; IDR I 4; IDR I 7; ILD 10 (though not as a certainty of origins indicative, I have considered Lucana a Celtic name, because of its heavy presence in the Gallic provinces – Onomasticon III 33); ILD 13; ILD 14.

¹¹ CIL III 809 – I have considered Ignota a Celtic name (Onomasticon II 192), though her husband's name, Mucapuis, is mainly Thracian.

¹² IDR I 2; ILD 10; ILD 18; ILD 20; ILD 32.

¹³ IDR III/5, 615 ; CIL III, 12541.

¹⁴ ILD 20.

¹⁵ IDR III/1, 167; IDR III/1, 170.

¹⁶ IDR I 10; ILD 20.

¹⁷ ILD 706.

¹⁸ ILD 32.

¹⁹ IDR III/5, 558 ; IDR III/5, 559.

²⁰ IDR II 45 ; IDR III/5, 522.

²¹ IDR I 2.

consideration the Illyrian names from Alburnus Maior, separating them into 3 categories: the ones that appear without a patronymic, the ones that appear with what we have assumed to be the father's name, but without filiations explicitly noted as such and the ones that come with the clear – and desired – *filius* (or *f.*), that clears completely the relationship between the two attested characters. What I have noticed is that none of the Illyrian characters use the mark of the filiation in their names. The Illyrians doing this, a total of 3 examples, so very few anyway, don't live inside the "national" community of Alburnus. Most of them (over 85%), do use a patronymic, but they don't nominate it as such. Only a very small, apparently incidental, percentage doesn't use the father's name as part of their own names. Thus, for this Illyrian community, we must simply accept a similitude with the Illyrians from Dalmatia. Here, G. Alföldy notices that the use of the patronymic in inscriptions is not so very customary²² – or at least surely not compulsory. So, the use of the father's name remains at the personal choice of the one ordering the inscription or the ones writing and signing the contract, in the case of the wax tablets. We can easily see that in Dacia they do adopt the use of the patronymic, but they don't find the reasons for explicitating the relationship. What I must also mention is that, besides the fact that Dalmatia is one of the provinces quickly Romanized, quickly adopting the Roman gods²³ and trying to assume the Roman habits, they do not have a tradition in epigraphy, nor reasons to put an compulsory *f.* in their names, as the genitive was sufficient to clear the matter and reveal the family membership of the person.

Another question that is worth raising is the percentage of the Illyrians at Alburnus Maior (**Table II**). As they are not into question, I will not quantify the citizens' names, but only the peregrine ones. Of course, any statistics will confirm the first-hand impression, as the Illyrian segment of population is truly dominant, but the names and implicitly their bearers of other origins are also important in the demographical economy of this community. By *Illyrian* I understand names that have their origins in the Roman *Illyricum*; as this is an administrative term, imposed by the Romans, it doesn't represent an area truly united linguistically – and thus onomastically²⁴. Just as observations, the Greek group is quite numerous and undoubtedly of significant economical and thus social importance. As well, both the Greek and the Italic groups of peregrines are doubled by groups of citizens, that surely increase their influence inside the community.

²² Alföldy 1969, 11.

²³ Russu 1969, 134.

Table II. Quantitative analysis of the “ethnic” extraction of the names from Alburnus Maior

“Ethnical” group of names	Percentage of the group of names
Illyrian	74, 78%
Greek	11, 71%
Italic	9%
Celtic	2, 7%
Egyptian	0, 9%
Thracian	0, 9%

Leaving these two categories, that I have considered somehow distinct, aside, we will get now to the description and analysis of the names belonging to the great body of Dacian *peregrini*. Out of the reasons above enumerated, we will exclude the Illyrians (and the Illyrians alone, because the others appear in percentages similar to those of the whole Dacia, thus their presence is somehow linear in this community and at the scale of the province) from Alburnus Maior, as well as the characters that are known to us from military diplomas (but not those from the inscriptions as well), due to their doubtful presence and status in the Dacian society. Under these circumstances, we are left with a number of 270 names. A few general considerations can be made for a start, relating the peregrine onomastics to the “traditional” Roman one. First, we must point out that giving the father’s name to the son, somehow customary in the Roman onomastics²⁵, is not a commonplace among these peregrines from Dacia. Then, there also must be mentioned that the peregrine *nomina nuda*²⁶, when they are of Latin etymology, can be Roman *praenomina*, *nomina* or *cognomina*.

We will now proceed to the quantitative analysis of the etymological structure of the Dacian peregrine names. To begin, we must signalize the presence of some names of very disputable origin and etymological roots, unique in their Dacian utilization. Just for exemplification, such names are Sameccus²⁷, that seems to have a Celtic sonority, but only appears in this inscription from Alburnus Maior²⁸, or Andrada and Bituvans²⁹, that could be Celtic or Illyrian names, but who’s only mentioning is here³⁰, on the funerary inscription from Potaissa.

²⁴ Piso 2004, 273.

²⁵ Salomies 1987, 297.

²⁶ Rizakis 1996, 21.

²⁷ IDR III/3, 408.

²⁸ Onomasticon IV, 46.

²⁹ CIL III 917.

³⁰ Onomasticon I, 111.

But, generally speaking, the names from Dacia aren't, with these few exceptions, of three or four names, rare ones, whose origins couldn't be settled. So, I will present, in **Table III**, the statistic situation of the linguistic origins of the Dacian names.

Table III. The structure of the names of the *peregrini* from Dacia

"Ethnic" groups	Percentage in Dacia
Italic	29, 58%
Greek	26, 6%
Illyrian	19, 1%
Celtic	12, 35%
Thracian	7, 86%
Syro-Palmyrean	3,4%
Batavian	0, 37%
Iranian	0, 37%
Egyptian	0, 37%

What one immediately observes is the "classical" character of the peregrine names. The predominance of the Greek – Roman (Latin) names is undisputable and this says a lot about the background and education of many of these *peregrini*. Some of the Greek names, common as they are, can be genuinely Oriental and may conserve a regional and familial tradition. And if so the Greek names have or could have a certain degree of credibility as indicatives of an area of provenience, the Italic ones (not Roman, as that would mean something else, but Italic in etymology) have almost none, if not related to any other clues. So, we have pure Italic names, meaning that the name of the titular and that of the father are both Italic, like Atrius Maximi³¹ – which is not a very common case – or that we simply have the Latin name of the titular, which appears alone on most of the inscriptions. But many of the times, the names of Italic origin appear associated with a name situated in a different etymological category, such as Antonius Nicanori³² from Romula, who has a Latin name, but whose father bore a clearly Greek name, or as the very well-known Decebalus Luci³³, who bears the name of the Dacian king, but doesn't show a familial onomastic background that could ever prove his ethnic origins. It is hard to determine the origins of this man and of many more like him: is he a Dacian whose father had a Latin name or the member of a Latin family

³¹ CIL III 1261, IDR III/3, 396.

³² CIL III 8035 (1594), IDR II 349.

³³ Piso, Rusu 1990, 13–14, ILD 325.

who, out of a flick, named their son after the last king of the province they now inhabited? Of course, the data we have cannot give a clear answer on this matter.

Another interesting type of case where Latin names are involved is the one when they are followed by a national indicative, such as it is Procula Batava³⁴, from a funerary inscription from Tibiscum. She bears a clear Latin name, but we are indicated to believe that she is a Batavian; we could have never assumed that, without the clue given to us by the inscription. Other examples, relevant in their own way, can be found outside of Dacia: they are the names of characters such as Iulia Dacia³⁵, from Verona, or Fortunatus qui et Dacus³⁶, from Mauretania Caesarensis. They indicate to us a few characters, that might have had Dacian origins and that, theoretically at least, might have lived as peregrines in Dacia as well. Only that, more than anything else, these examples state the relativity of the Latin names and of their use, as both characters are indicated to us as coming from Dacia, either of Dacian origin or not, but their names look purely Italic.

So, I guess that the Latin names are the ultimate choice for the ones that don't want to take into consideration other choices. Maybe for the ones that are the most willing to integrate, or maybe of those with a weak cultural education and a not – so – conservative family tradition.

At the *peregrini* from Dacia, with modest education and mixed or superficial cultural knowledge, we can't identify, when they bear Greek names, onomastic practices characteristic to the Oriental Greeks (such was, for example, the continuous use of the *cognomen* Nero³⁷, long after in the Occident it was "out of use"). Some of the Greek name bearers, such as Μύρων³⁸, even ignoring the details of the inscription, suggest through their names a Greek – language background. But many of the names seem to be mostly the result of a choice determined by the eclectic Roman provincial environment; they are more likely a cultural – historical element, rather than an etymological one³⁹. We can assume that, just as in Rome⁴⁰, the Greek names are, for the Dacian *peregrini* a mark of their (low) social status, rather than an ethnical clue. The choices of names of the peregrines from Dacia can only be taken into consideration as national indicatives

³⁴ IDR III/1, 168.

³⁵ CIL V 3647, IDRE 155.

³⁶ CIL VIII 8562, IDRE 466.

³⁷ Solin 1996, 9.

³⁸ AE 1944, 20, IDR III/3, 432.

³⁹ Solin 2003, XXV.

⁴⁰ Solin 1971, 158.

with maximum prudence and without trusting them that much, when other indicatives lack.

The only ethnical group, definable as such, of peregrines, that is outstanding in Dacia, is that of the Illyrians. We can easily see how remarkable they are, in quantity, at least, by the big percentage of Illyrian names, all over Dacia and by the fact that this percentage has been obtained by excluding those from Alburnus Maior. As I have explained, this community is not fitted for statistics, but it is worth mentioning it, talking about the Illyrian peregrines of Dacia. Having the character of an alternative statistic, I have added **Table IV**, that shows the percentages of the peregrine names, with all the Illyrian names known to us included. Of course, the Illyrian names don't offer us the certainty of the blood origins of the bearer, but it surely comes as a better and more secure clue than the Greek or – especially – Italic names. On the other side, we cannot know more details about the character's background, as the names have similar structures and we could not tell if we are talking with any certainty about an Illyrian from Dalmatia or from Pannonia⁴¹. Even so, we can state that some of the names appear to have their origins in on or another area of the *Illyricum*. So, names as Epicadus⁴² or Verzo⁴³ can be considered as originated from south-eastern Dalmatia⁴⁴, while most of the other Illyrian names spread all over the Pannonia-Dalmatian.

**Table IV. The structure of the names of the *peregrini* from Dacia
(including the Illyrians from Alburnus Maior)**

“Ethnic” groups	Percentage in Dacia
Illyrian	46, 28%
Italic	22, 5%
Greek	20, 29%
Celtic	9, 4%
Others	1, 4%

The Celtic names are an interesting case as well. Remarkable about them is that, sometimes, they have a common root with the Latin names and so the origins remain debatable. Such is Seneca, a name heavily used in the Celtic regions of the Empire, which can equally be a derivation of *senex* or a corruption of the Celtic

⁴¹ Paki 1998, 19.
⁴² IDR I,32.
⁴³ IDR I, 36 ; CIL III 17, IDR I, 48; IDR III/3, 393 ; CIL III 1269, IDR III/3, 421; CIL III 1271, IDR III/3, 422; ILD 388 ; ILD 394.
⁴⁴ Katičić 1964, 28 *apud* Piso 2004, 290.

Senaca⁴⁵. In the case of the Dacian peregrines, very few names have the proper Celtic root. Many are names of Latin etymology, but with a “history” in the areas of the Empire that have a Celtic substratum. Such are Quintianus (a distant derivation of Quintus, ultimately)⁴⁶, which we can find with a certain predilection in the *Galliae* and the *Hispaniae*, though it also has a solid presence in the Italian region⁴⁷. Others, such as Prima/Primus (though Holder notices only the forms Primiacus, Primiciacus, Primillo, Primuliacus⁴⁸), Quintus/Quinta, names that represent a ordinal numeral in Latin, to sum it up, appear with a great predominance in the Celtic provinces of the Empire, proving a liking of these inhabitants for them or possibly a pre-existent tradition. Of course, in this case of the Celtic-root names, with a specificity more accurate than that of the Greek and Latin names; so, names as Suadullus Titur (?)⁴⁹, where the second name seems to be a corruption and whose apparition in Dacia is not mentioned in *Onomasticon*⁵⁰, is of clear Celtic origin, as all the other mentioned apparitions of Suadullus come from Celtic-substratum provinces. Also, I have considered Surus⁵¹ of Celtic origin, though it appears quite constantly in the whole western Empire and Holder gives it as “auch celtisch”⁵². So, concluding the paragraph, we can safely state that a certain number, not very small, of the Dacian *peregrini*, come from Celtic provinces and prove to bring with them – even if we talk about a first or further generation of “colonists” – the legacies of a certain cultural background.

Into the category of Thracian names, there are many doubtable ones. They speak about a certain substratum, but with few details, as well. A Thracian, even considering that he has not only the Thracian name, but also Thracian origins, can, nevertheless, come from the south of the Danube regions, as well as from Pannonia, for example⁵³. Even so, names such as Mucatra/Mucapor⁵⁴ or Rescuturme⁵⁵ do have a clear Thracian belonging⁵⁶. I have also included here what are assumed to be names of Dacian origins, as a separate category for these names

⁴⁵ Kajanto 1965, 16.

⁴⁶ AE 1903, 67, IDR III/3, 133.

⁴⁷ Onomasticon IV, 18.

⁴⁸ Holder, 1904, 1043.

⁴⁹ CIL III 961, IDR III/4, 98.

⁵⁰ Onomasticon IV, 96.

⁵¹ CIL III 12548, IDR III/4, 71 and AE 1915, 35.

⁵² Holder 1904, 1678–1682.

⁵³ Paki 1998, 19.

⁵⁴ CIL III 1195, IDR III/5, 558.

⁵⁵ CIL III 1195, IDR III/5, 558.

⁵⁶ Detschew 1957, 319–320 and 392.

seemed preposterous, first of all because we have three names denominated as Dacian in the Dacia province⁵⁷ and only Decebalus belongs to a person of peregrine status. If we had no other data, almost ironically and also proving the relativity of our sources, we would have the name Decebalus appear in 3 inscriptions in Moesia Inferior⁵⁸ and only once in Dacia (just as in Britannia, for example), which would indicate a Thracian origin, without the “help” of literary sources. Outside our statistics, but worthy as an example, we have a *Diuppaneus qui Euprepes*⁵⁹, whose epitaph is in Rome, but who, theoretically, could have lived, for a short while (he died at 18), as a peregrine in Dacia. Even so, at the level of the peregrine onomastics of the Dacian province and the analysis undertaken here, the separation of Dacian and Thracian names is irrelevant and insubstantial.

As it is easily visible, the other “ethnic” categories are weakly represented. What I have noted as Semitic names are of theoretical Palmyrian provenience and they apparently present Arabic etymology, as more than half of the names from Palmyra⁶⁰. The other categories of names are represented by one, respectively two names and they are much too incidental for further discussions. As a note, I would add that, besides Ammonius⁶¹ (possibly Hammonius) from Alburnus Maior, we have no other African names, not even Latin *cognomina* that were “popular” in North Africa, such as Mustacius or Mustacus⁶².

Besides this quantitative analysis of the names from the whole province, another possible kind of study would be one inclined more towards demography than sheer onomastics. But, without ignoring this possible side, I will not making it the object of this study. The differentiated study of the peregrines from the urban environment and of those from the rural one will be attempted in the future, but from a mixed point of view. It is too much for a matter of onomastics and – in my opinion – too little for a demographical onset⁶³. This question will be raised as a problem of epigraphical manifestation and percentage of inscriptions – not population! – in a different context.

Through their names, the *peregrini* who lived in Dacia mainly reveal a western background and a considerable will to adapt to the Roman culture. Also,

⁵⁷ Dana 2003, 167, fn. 17.

⁵⁸ Onomasticon II, 94.

⁵⁹ CIL VI 16903, IDRE 70.

⁶⁰ Stark 1971, XX.

⁶¹ IDR III/3, 394.

⁶² Kajanto 1965, 18.

⁶³ As a tentative in this way comes Ștefănescu, Balaci 2007, but the results are not convincing, as an unfortunate consequence of the scarcity of the sources.

some of them show a link with some local traditions and the desire to perpetuate certain onomastic customs. Mostly, they bear simple names, names that are popular all over the Empire or at least in a couple of provinces.

The final purpose of this study would be for the onomastics to reveal us some details about the Dacian peregrines. I have already stated my doubts, present in most cases, about the direct and indissoluble connection between the etymology of the name and the ethnic, blood origins of the name bearer. Without saying it is inexistent or that it isn't obvious in certain cases, I just consider it doesn't have to be generalized or taken for granted. The names show us a varied picture, where these inhabitants of the Dacian province are placed on different levels: different as education, different as conservatism and implicitly as will to integrate and socially different. Referring to the whole Dacia, as a general case, I believe that the peregrines' names provide information about the cultural environment of the Roman Empire, especially of the Latin-language provinces more than about certain areas of provenience.

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