Name and Identity in Antiquity: An Introduction

Cristina de la Escosura Balbás*

The idea of the name as a marker of an individual's identity is a thriving concept even though it has very different meanings in neighbouring countries. In Spain, the last amendment of the legislation on the subject states that "el nombre y apellidos se configura como un elemento de identidad del nacido derivado del derecho de la personalidad y como tal se incorpora a la inscripción de nacimiento" (Preámbulo V de la Ley 20/2011, de 21 de julio, del Registro Civil)[1]. However, there is little room for the expression of identity under Spanish regulations. You can have one or two personal names, as long as they do not violate the dignity of the person. Up until 2021, this excluded the majority of the nicknames used frequently in the country. That is, to use an example from the chapter of Duce Pastor, you could not use "Concha" legally, you must name the woman "Concepción". In addition, Spaniards are obliged to have two surnames, inherited from their parents, and cannot change them if, for example, they modify their marital status, as is the case in other European countries. I was born "de la Escosura" as the first surname of my father and "Balbás" as the first surname of my mother. Under Spanish law, there are two possibilities for me not to die as "de la Escosura Balbas". The first is to reverse their order after I reach the age of 18 (legal adulthood in Spain) so that I can become "Balbás de la Escosura". The second, more bizarre, would be to ask my mother, who was born as "Balbás Echevarría", to reverse the order of her surnames and become "Echevarría Balbás". This would give me the possibility, within the 365 days following the procedure, to petition the Registro Civil, the Spanish institution in charge of these matters, to become "de la Escosura Echevarría". Two elements are immutable in this process: I must have two surnames and each one must come from a different "line"[2].

Up to here is the law. An onomastic law almost as restrictive as, for example, the Roman *tria nomina*. Custom is usually a different matter. Not only was I born "de la Escosura Balbás", I was also born "María Cristina". I stopped using one of my names in my professional career because I don't use it in my day-to-day. People usually call me "Cristina", "Cris" among family and friends. My surnames are unusual in Spain, especially the first one. Otherwise, I would have had to hyphenate my surnames (without a legal change), as many colleagues have done; I would be "de la Escosura-Balbás". Spanish researchers do it to avoid disappearing in bibliometric searches. Other academics reverse their surnames only to sign articles because their first surname is conventional in Spain and colleagues usually refer to them by their second surname. While the databases insist that my books and articles have been written by "María Balbás" (a name that identifies one of my cousins), I assure you that I have signed each and every one of them as "M. Cristina de la Escosura Balbás" or as "Cristina de la Escosura Balbás". The databases follow Anglo-Saxon models characterized by onomastic formulas of three components in which the important information regarding identification is collected in the first (first name) and the last element (surname). In Spain, the same information is usually found in positions 2 and 3 of a four-element onomastic formula.

The different ways in which we Spaniards use our name and the reasons behind them illustrate the relevance of context. Identities are not only ethnic, they are also legal, professional, social or economic. Although in our world we can clearly determine which identities are in play at any given time, the same is not true of ancient societies. For many of the onomastic systems studied in this volume, people, in creating or using their names or those of others, were not always aware the range of identities they were displaying. We can recognize these identities today, but for them they were so commonplace they were invisible.

This book discusses juridical (Barrón Ruiz de la Cuesta, García Fernández), socio-economic (Duce Pastor, Nuorluoto, Herrera Rando), ethnic (Falileyev, Abascal, Radman-Livaja), political (Nikolić), ideological (Réveilhac, Ciancaglini e Gregori), and military identities (Dana, Varga) from different perspectives and disciplines. Some of these studies have to do with hybrid societies around the Mediterranean. Almost forty years ago, Bandelli stated that onomastics allowed us to determine the extent of the adaptation of the indigenous population (1988: 125). We will point out many nuances to this statement as this book deals with the concepts of name and identity from different chronologies and backgrounds. Following Le Roux we will deal with the two major methodological issues when studying onomastics. On one hand, we cannot use lists without further consideration: a name by itself does not prove anything. On the other hand, chronology and geography are essential. Any supportive evidence spread over many centuries should not lead to quantitative and qualitative conclusions on a long-term basis (Le Roux 1995: 86).

* Ramón y Cajal Researcher at the Complutense University of Madrid (Spain). Grant Ramón y Cajal funded by MCIN/AEI/ 10.13039/501100011033 and by European Union NextGenerationEU/ PRTR.

[1] "The name and surnames are configured as elements of identity of the newborn derived from the right of personality and as such are entered in the birth registration".

[2] In Spain, until 1869, it was necessary to prove that one was neither Jew, Muslim nor Protestant to gain access to certain posts (army, state, Church, university...). The first condition is the oldest and, as Judaism was matrilineally transmitted, it was necessary to systematically collect the surname of the mothers. Cf. de Salazar Acha 1991.

This pattern is even more complex when we focus on concrete examples and periods treated on this volume. Names in the ancient Greek world seem to dismiss patterns that work in Roman preconceptions. However, we can extract information about social, economic and gender status. Nevertheless, some characteristics of the Greek names were very appealing when they were introduced into the onomastic traditions of the western Roman world (i.e. Nuorluoto). To add an example of my own expertise, when analyzing the Roman Republic, we must be aware that conclusions can be drawn about *gentes*, but unlikely families and individuals. Likewise, economic crises and social changes may have affected these families to the point of falling outside the "epigraphic threshold". That is, they may not have the financial means to leave a trace of themselves in monumental inscriptions, our main source of data. The appearance and disappearance of a given *gens* or family does not depend only on conservation and transmission problems of the inscriptions, inherent to Epigraphy, but also on migratory movements, promotions or declines in the social and economic scale, community or individual changes in juridical status, etc.

It seems clear that in the ancient cultures studied here, the name is not merely a narrative statement, be it for gods or for people (Salvadore 1987: 100). Back to my little contribution about the Roman Republic, they used an onomastic structure with three elements, called the *tria nomina*, which marked a juridical identity. The methodological chapter by García Fernández could be of use in this regard. We must bear in mind that other populations developed in the same environment had similar onomastic forms, especially in the early stages of contact between them. However, the legal identity and its implications were present only for Roman citizens. We are unable to determine when Roman *tria nomina* fully acquired its status as a juridical identifier, although Nicolet made a worthy attempt (1977). Be that as it may, Roman women did not follow this structure to the letter. When we analyze Roman onomastics from a gender perspective, we see how women lacked a name. Their identity depends on their family. They were called by their "surname". The chapter by Duce Pastor shows us how Athenian society follows similar principles. However, the Athenian way of onomastically showing the identity of women was at the same time quite different. Military diplomas attest to grants of Roman citizenship after military service. In these diplomas, three generations are named: grandparents, parents, and descendants. The chapter by Dana provides a long list of cases on the onomastic relationship between these generations and their ethnicity. However, it also provides an insight into how the name of women was formed in local communities at the time of Rome.

Foreigners always have different, strange names that need adaptations. Now as true as it was in Antiquity. Greek-non-Athenian women had a name and people could use it as we learn from Duce Pastor. The Greek names in Lycia draw from many cultural substrates at once as Réveilhac

shows us. Some are foreign in the way they are formed (*Satznamen*), but "autochthonous" in their language (Greek). The constant give and take between self and other explains the majority of the onomastics recorded in the outskirts. The Hispania Citerior of the chapter by Abascal is at the outskirts. The same applies to the Baetica of Herrera Rando, the northern Italy of Falileyev, the Brescian valleys of Ciancaglini and Gregori, the Dacia of Varga, and the Danube of Nikolić. The displaced Illyrian on the chapter by Radman-Livaja belongs to the periphery, as does the Italy-Noricum-Pannonia border of Visočnik. For Romans, foreigners (*peregrini*) have a single name with filiation. Usually, these formations follow the traditional usages of each place and their reinterpretations into Latin. They include patronymics, metronymics, formations that function as a single word, combinations of several words, linguistic calque, semantic resemblance. You can find the last two in the chapter by Nuorluoto.

Forbidding non-citizens to make use of the *tria nomina,* led Mommsen to maintain that non-Romans could not make use of it (1887: 213). In the same sense, part of the French academy, following Chastagnol, has argued accordingly[3]. However, Cherry already indicated the possibility that Roman names were usurped (1990: 256, 263). After all, ancient literary sources provide examples of this fraudulent use (Suet. *Claud.* 25). In the Roman world, there is little to no evidence of actual possession of citizenship. Census could be one of them, but Cicero warns us that the inscription in the census does not prove citizenship, but that one is acting as a citizen (Cic. *Arch.* 5.11). Being able to tell a Latin from a Roman is García Fernández's major problem and affects the research proposed by Herrera Rando. Latins are a special type of foreigner, but a foreigner none the less. If they can use *tria nomina* our ability to distinguish a full Roman citizen in inscriptions is hampered. Consequently, if *tria nomina* cannot assure a legal identity, it "cannot be a sign of Roman citizenship" (Haäussler 2002: 71). However, when in Rome… The names on the chapter by Rallo seems to be created and taken to resemble Roman citizens.

How a name was created by tradition or how to create a name to reflect your new (juridical) condition are themes this book addresses. On the first case, Réveilhac discusses the topic for Lycian names while Bassan covers those from Italic territory. Nuorloto explores family dichotomies, and some Dana examples can be considered from this point of view although it is not the focus of his article. With a more hypothetical approach to the subject, the chapter by Álvarez Melero explores the formation of animal-related names in Hispania. The second case, the adaptation to a new juridical status, is rather complex. In this book is studied from Roman examples. In fact, there are no ancient sources that report on the formation

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[3] Chastagnol 1990: 576: "quand un personnage, dans sa cité, porte les tria nomina (ou les duo nomina lorsque l'usage du prénom se perd) cela veut dire qu'il est citoyen romain". Dondin-Payre and Raepsaet-Charlier (2001: III): "absolument rien n'autorise a mettre en doute l'affirmatian claire et argumentée d'A. Chastagnol".

mechanisms of *tria nomina* for several categories of individuals who become Roman citizens by different ways. For example, we do not have certainties about the process of composition of *tria nomina* for individual grants of Roman citizenship to *peregrini*. This concerns most of the articles related to Hispania and Southeastern Europe. This situation had been wrongly equated with that of the freedmen, who take *praenomen* and *nomen* from their patron and transform their single, slave name into their new *cognomen*. The paradigmatic case of Lucius Cornelius Balbus, client of Gaius Iulius Caesar and who was granted the citizenship by Gneus Pompeius Magnus proves that both scenarios do not equate to each other. It is not the only one.

Today, with the available data, it is possible to assess how interactions with local onomastics and cross-cultural hybridization created new or modified ways to express whose identities. I agree with Monique Dondin-Payre that "une difficulté fondamentale, qui sera évoquée pour chacune des catégories concernées, est d'évaluer dans quelle mesure l'onomastique est révélatrice du statut civique" (2001: 198). For this reason, onomastics alone, as a sequence of names, cannot provide data to help determine either the legal status of the *ciuitas* in which its citizens live or, in too many instances, their own. We can see this problem on the chapter from Barrón Ruiz de la Cuesta. This book tackles these cases in different cultures and from a variety of backgrounds.

The first two contributions to this volume introduce us to some aspects of the Aegean world. The chapter by Florian Réveilhac studies the Lycian names from a linguistic point of view. He focuses on the *Satznamen,* an onomastic structure not inherited in Indo-European languages, like Greek, but attested in some languages from Anatolia. *Satznamen* are personal names consisting of the univerbation of a phrase. I mean, it consists in the diachronic process of combining a fixed expression of several words into a new single word. They are well known in Sumerian, Hurrian, Akkadian, and Aramaic. Réveilhac studies the few Lycian's *Satznamen* and the structure's survival in Greek inscriptions from Hellenistic and Roman eras. The chapter by Elena Duce Pastor concentrates on Athenian women from citizen families. She does social History from a Gender Studies perspective and uses inscriptions from the Keramikos necropolis and plays by Aristophanes. Greek names tend to be very local and use dialectal derivations. Families set them as a symbol of membership. These family ties also applied to women. They had status through their family, but not individually. Duce Pastor argues how Classical Athens took this concept to an extreme with the "respectful silence". That is, Athenian citizen women from the elite were proposeful invisibilized by authors out of respect. The same authors did not have trouble mentioning women's names from other regions, aristocratic or otherwise. After a life of purity and dedication, these women were named in their tombs, which were family graves. After death, respectful silence towards female names lost its purpose. The lack of a name defined the identity of Athenian citizen women during their lives.

Next, the book focuses on the onomastic journey to Roman *tria nomina*, but the focus always remains in peripherical environments. Ana Chiara Bassan addresses onomastics from a methodological point of view. The Latin binomial formula is considered the ending point of an entirely Italian phenomenon. However, the pre-Roman system deserves particular consideration. It comprises complicated relationships between onomastic production and institutional systems based on patronymics. Northern Italy provides a good case study for this theory because of the number of languages spoken in Antiquity. Besides Latin, there is written evidence of Etruscan, Venetic, Rhaetic, and Gaulish, as well as other "one valley" languages. Personal names attested in the area can be used to survey identities based on their linguistic affiliation. This book presents two case studies. The first one, by Claudia Ciancaglini and Gian Luca Gregori, addresses the Brescian valleys. In Brescia, while indigenous names of deities occasionally underwent Roman interpretation, human names adhered to local traditions. Latin inscriptions, dated during the Principate, present epicoric onomastics. The second case study focuses on Latin, Lepontic, and Venetic inscriptions significant for the analysis of the "ethnic" History of the region. Through a linguistic study, Alexander Falileyev discusses several linguistic calques and cases of semantic isomorphism.

The book continues by exploring what is happening simultaneously in Rome. Giuseppe Eugenio Rallo studies the use of onomastics in Roman theatre to illustrate the state of affairs in the city. Where do the names of characters in literary works come from? Elena Duce Pastor indicates that Greek comedies were fictional, as the author wanted to suggest specific characteristics. The same happens with the Roman *palliata*, particularly those composed by Plautus. Yet, the names attested in the remains of the Roman *togata* are real. We can compare them with those documented in the Republican inscriptions. A comparative reflection on how the idea of *nomen omen* has changed over the decades is worthwhile. During the Empire, almost everyone acquires a *cognomen*. There were several ways in which you could form one. As I said, we do not know how the new Romans constructed their *tria nomina*. In contrast, we know quite a lot more about the *cognomina*. Roman Republican generals added as *cognomen* the name of the city or nation over which they obtained a triumph. Slaves, when they became freedmen, used their name as their *cognomen*. We can infer from epigraphic documentation that many immigrants used toponyms as *cognomina*. Some bilingual inscriptions show citizens using their main name in the indigenous structure as their *cognomina*. These are only some of the best-known examples. A detailed study of their formation through linguistic calque (λύκος > *lupus*; *Victoria* and *Nice* from the Greek Νίκη; *Eutyches/Tyche* and *Fortunatus*, etc.) and semantic transfers (i.e. *Lupa*, mother of *Lupus* and *Ursus*; *Florens/Valens*) is provided in this book by Tuomo Nuorluoto.

The following part focuses on the Iberian Peninsula and its peculiarities. Indo-European regions provide documents with names used by the "lost generation", as Juan Manuel Abascal called them. That is, the fathers of those to whom epitaphs were erected, people who received their names before the linguistic Latinization. We rarely find these names documented in nominative because they appear only on their son's grave. The Pre-Latin Hispania was full of local languages (some not deciphered yet) and full of forms to construct onomastic structures. Although they differ, a name with filiation is the most common pattern. Not only Abascal explores this idea, but Javier Herrera Rando studies the development of local onomastics after the introduction and incorporation of Latin in the Guadalquivir Valley. This process reveals grey areas and spaces for onomastic negotiation. The presence of legally promoted cities and taxed communities is paramount to understand the dynamics. Estela García Fernández further elaborates on this idea with a different point of view: the existence of Latin colonies during the Republic and, therefore, the existence of Latin citizens in the Baetica. Rome granted Latin rights to some *civitates* from Baetica during the Republic and the Flavian Dynasty. These rights impacted the onomastic structure and their transformation in *tria nomina*. While Herrera Rando addresses how onomastics affected the local identity from a language and a cultural point of view, García Fernández focusses on how the juridical identity boosted the permanence of local traditions. It may seem contradictory, but that is the essence of onomastic studies. Changing the scenario to Northwestern Hispania (Lusitania and part of Citerior), Anthony Álvarez Melero analyzes identity through theriophoric names. That is a custom in ancient German areas tied to Celtic languages. However, not all people seem to be related to these cultures.

The Roman Empire was a place for soldiers and administrators. The *seviri Augustales* are part of the social structures of Roman municipalities. It was a position mainly held by freedmen but with the presence of some *ingenui*. Alberto Barrón Ruiz de la Cuesta analyzes their onomastics to determine the proportion of *liberti* and *ingenui* between the *seviri Augustales*. The attention to soldiers in onomastic studies varies from province to province, depending on the presence of legions. Rome issued military diplomas after discharge. These diplomas present the names up of three consecutive generations. Dan Dana studies them to define the ethnicity of the soldiers, their wives, their parents and children. Thus, we can identify marriages in which both spouses have the same origin, others in which they come from the same province, and, finally, those that we could call "mixed". The offspring of these couples show different tendencies. Some people gave them Latin names, others were conservative and drew from their own traditions, and others, like so many across the Empire, mixed, as Nuorluoto also shows. The Roman army provides a lot of case studies for onomastic interactions: use of languages, geographical names, hybrid onomastics, (inherent) tensions between recruits' cultural traditions of recruits and identities inside the military milieu, etc.

The last part of the book focuses on the Danube provinces. On the one hand, there is a significant military presence due to the *limes*. On the other hand, we document local and foreign civilians in the onomastic records. This complex scenario enables us to explore how identity and onomastics intersect. Rada Varga analyzes the presence in Dacia of the *ala Batavorum* with a few inscriptions, archaeological finds, and literary sources. The Roman army helped displace people for the sake of pacification. The result is an ethnic and cultural blending reflected in names and the forms of naming, as Dragana Nikolić studies. The mints make of *Siscia* (Pannonia) a unique city. There are almost one thousand names in lead tags from Siscia, but only ten percent can be considered Illiryan in the study of Ivan Radman-Livaja. That is, onomastics elements are related to the traditional anthroponymy of the western Balkans. *Siscia* is part of a comparative study with *Celeia* (Noricum) and *Emona* (Regio X) by Julijana Visočnik. The three *civitates* are almost neighbors. Some of their inhabitants shared culture, affinities, and onomastics. However, they belong to different provinces, which affects their dynamics in a significant way. Their administrative and juridical status was not the same, but they were privileged. Their inhabitants used their names to express their individual or collective identity. The studies of ancient anthroponymy presented here allow us a better understanding of how name and identity play a central role in the societies of the ancient world.

This book offers a trip through the ancient Mediterranean, through time and cultures. Researchers of different geographical areas and with various methodological approaches come together to revise a complex topic: names and identities. We hope you enjoy the inner dialogue between contributors, who ask themselves the same kind of questions from different points of view.

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