

**Celtic Divine Names in the Inscriptions of the Roman Province Germania Inferior**  
**A Case Study on Religion in the Context of Cultural Contacts and Cultural Transfer**

Applicant:

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## **1. Scientific aspects**

### **1.1 Aims**

#### *Relationship to international scientific work in the field*

The question of cultural change and other transformations, which followed Rome's conquest in these very territories, is still one of the big and fruitful topics in antiquity studies.<sup>1</sup> Within the context of this process – conventionally termed 'Romanisation'<sup>2</sup> – issues concerning history of religion are of great importance. Religious set-ups are always linked to political and social conditions and serve to legitimise values and norms. That also applies to religious phenomena in the Roman province Germania Inferior constituting – as will be shown – a particularly interesting research field.

Epigraphical sources are of central importance in this field. Particularly inscriptions including Celtic divine names provide a promising way of approaching that topic. Up until now, a comprehensive and systematic examination of these sources has been lacking. Accordingly, it is the aim of the proposed project to provide a complete collection of the epigraphical documents; including monumental inscriptions as well as the so-called *instrumentum domesticum*. Additionally archaeological research in sanctuaries, where those inscriptions had been found, as well as analyses of cult sites and objects should be promoted. Furthermore issues relating to religious history and culture exchange should be discussed.

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<sup>1</sup> For the vitality of this topic cf. the website of a research group at the university of Nijmegen <http://www.ru.nl/impactofempire/>.

<sup>2</sup> The terminology and dispute concerning that topic will also be dealt with within this project, cf. below n.11.

### Ambition of the project

The proposed project aims

1. to provide a comprehensive collection of inscriptions containing Celtic divine names, including individual commentaries;
2. to investigate thoroughly the archaeological context, in which those records were found;
3. to interpret and analyse the inscriptions taking into consideration the archaeological investigation and other previous relevant research;
4. to gain new insight into manifestations and developments of Gallo-Roman Religion;
5. to gain further insights into the many-faceted processes of cultural contacts and the development of identities against the backdrop of Roman occupation and provincialisation;
6. to provide a basis for linguistic studies on this province by compiling relevant sources.

### Study area

Confining the chronological and local framework of the study area to a Roman province is useful in a systematic and pragmatic sense and proves reasonable in other respects as well. It is evident that the religious situation in a territory was affected by the Roman political organisation. This approach would not lose sight of the fact that the field of study is an artificial territory being a result of the Roman conquest. Furthermore, several reasons can be put forward for the proposed study area:

1. In Germania Inferior numerous records containing Celtic divine names were found. They are not as prevalent as in Germania Superior, however, a preliminary study on Germania Inferior could identify 22 Celtic divine names, including the epithets of Matronae. Additionally there are 18 names combining Celtic and Germanic elements and furthermore 14 hybrid or obscure denominations. There are 304 epigraphic testimonials containing names classified as Celtic, 246 of which name Nehalennia. Also frequently found are Gabiae (12), Mercurius Gebrinius (11), Matronae Octocannae (9) and Suleviae (4). The numbers for the combined names are similar. Altogether there are also 304 epigraphic records. 264 of those testimonials come from votive inscriptions to the Vacallinehae. Also quite frequently attested are the Matronae Cantrusteihiae/Andrusteihiae (6), the Matronae Ambiamarcae (5), the Matronae Gesahenae (5) and the Matronae Albiahenae (4). It is striking that combined names are mainly found among the epithets of the Matronae.<sup>3</sup>
2. Extensive preliminary studies have already been carried out.
  - a. Most of the necessary basic linguistic analysis of divine names found in that area has already been done.

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<sup>3</sup> In that regard the project draws on results already published in 2005: SPICKERMANN/DE BERNARDO-STEMPEL 2005, 139–146.

- b. The applicant is one of the editors who is currently preparing a new edition of the epigraphical material of Germania Inferior in the CIL XIII. The ample collection of data and new findings of that very undertaking will be accessible for the proposed project.
  - c. Archaeological evidence allowing an analysis of the material-cultural background of places where Celtic divine names have been found is available on a large scale.
  - d. The applicant himself has written the volume on Germania Inferior in the series „Religion der Römischen Provinzen“ (“Religion of the Roman Provinces”) and published several articles and other scholarly work on the religion of this province (cf. publication list Spickermann; project-related bibliography), on which the proposed project can be based.
  - e. The applicant has, also, created a database on sanctuaries and another one on divine names on inscriptions of Germania Inferior.<sup>4</sup>
3. The specific situation regarding the population of the Lower Rhineland provides a very interesting field of research. The area was subject to massive migration and population changes. From the time of Caesar’s interventions it led to a completely new configuration of the population living there.

Since the 1<sup>st</sup> century AD mainly 3 different groups of population can be distinguished:

- Population living in this area since the time even before the Romans appeared, keeping its group identity on a local as well as on an ethnical basis. The so-called Germani Cisrhenani mentioned by Caesar (Gal.2) should be added to this group.
- Population keeping its group identity only on an ethnical (not a local) basis, involving all the groups emigrating from the right bank of the river Rhine after Caesars interventions.
- Population coming from all parts of the Empire as a result of the Roman occupation and especially linked to the Roman army, in one way or another.

A uniform group identity did not exist in the territory of the Germania Inferior. However, after the establishment of the two German provinces, a very special Germano/Gallo-Roman society emerged. It was not founded on tribal identities but defined itself by its affiliation to urban settlements and *civitates* created by the Romans. In urban settlements mainly migrants from Italy and the inner parts of Gaul can be found. In the hinterland migrants from the right bank of the Rhine largely made up the population. It can be shown how these local elites in regional centres presented themselves in the Roman way (cf. e.g. the sanctuaries of Empel and Elst).<sup>5</sup>

Against this background it seems especially interesting to examine the religious situation and to ask as to why gods with Celtic divine names were worshipped.

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<sup>4</sup> Another useful tool for inscriptions in Germania Inferior is the database: Römische Inschriften Datenbank 24 <http://www.rid24.de/>.

<sup>5</sup> BLOEMERS 1990; ROYMANS 1995; vgl. jetzt DERKS u.a. 2008.

### Tasks and questions

The accomplishment of the objectives of the proposed project will be realised in two parts. Each of those parts will form a single volume in the final publication (cf. below). Part I will be dedicated to the documentation of the relevant inscriptions, part II will comprise the analysis of these sources.

#### Part I – documentation of inscriptions containing Celtic (or partly Celtic) divine names

The basic aim of the whole project is a documentation of the relevant source material, i.e. the collection and new edition of all epigraphical sources in Germania Inferior presenting Celtic divine names or mixed names (about 600 testimonials).

In cases of uncertainty, autopsy and new readings are envisaged; if necessary, by applying a Reflectance Transformation Imaging (RTI) method. This method combines a series of digital photographs lit from different angles. A special software enables the interactive re-lighting of the subject from any direction in order to examine fine details of its surface. This method is especially useful for reading erased passages and highly weather-worn inscriptions.<sup>6</sup>

Each inscription will be presented with a majuscule as well as a minuscule transcription and a German and – due to the suggestion of a reviewer – also in an English translation. In addition to the usual epigraphic data, such as material, date, place of discovery, relevant scholarly literature, etc. an extensive commentary will also be provided, as well as a photographic image of the object. That way all iconographic details linked with the epigraphic testimonials of Celtic divine names will be recorded. Iconography will also be dealt with in a specific commentary.

At the beginning of part I a special chapter will present and discuss the arguments justifying the selection of each of the divine names dealt with in the study.

A comprehensive collection of this kind has to date been unavailable. The mere existence of such documentation would lead to significant progress in that field. The importance of this project is further enhanced by the fact that such tasks – i.e. the comprehensive documentation of the relevant sources – can only be carried out within projects of a larger scale.

#### Part II – Analysis

##### 1. A short history of the province Germania Inferior

To start with the history of the territory of Germania Inferior will be provided summarising the current state of research. Special focus will be laid on issues concerning the population of this territory.

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<sup>6</sup> Cf.: <http://culturalheritageimaging.org/Technologies/RTI/> (last seen 27th of April 2015).

## 2. Romanisation/Self-Romanisation

At the outset questions concerning the topic of (Self-)Romanisation and the relevant terminology shall be addressed in a special chapter, as the proposed project also seeks to contribute to that topic.<sup>7</sup>

## 3. Archaeological evidence

For the discussion of those inscriptions with Celtic divine names, it is of crucial importance to take into account the context of the material culture where they have been found.

For that reason it is vital to glean and collect the archaeological evidence of the relevant sites. In order to process the ample evidence, to organise the huge amount of information and to make it available for analysis, a geographic information system (GIS) is to be created, to enable access to information about the findings. This system will operate on a mesoscale (region of the findings) and as far as possible on a micro-scale (place of the finding) level too. The compiled data will feed into the “Adaptive Interactive Dynamic Atlas” (AIDA). In this way the data will be combinable with a series of mappings and other findings, e.g. from the Limes region. In addition to the geographical dimension the chronological aspects documented by the AIDA are of the utmost importance.<sup>8</sup> That way archaeological material will shed new light on religious processes and the developments of the sanctuaries.

## 4. Localisation

It is of vital importance to demonstrate, where inscriptions with Celtic divine names were found. The examination of the local distribution of Celtic theonyms – collectively or of individual names – would seek to define the regions, where certain deities were worshipped. Already at a first glance it becomes clear that Matronae – some of them with a Celtic, some of them with Germano-Celtic epithets – are prevalent in the territory of the Ubians; in the territory of Tungrians Celtic tribal and local gods are rather to be found.

The geographical distribution of Celtic divine names will also be compared against the geographical distribution of Celtic personal names.

By means of maps based on GIS systems a better visualisation of the distribution of the inscriptions will be achieved.

## 5. Cultural background

It will be an important task to match inscriptions with Celtic divine names with the archaeological evidence of the place where they were found, in order to point out the background of the material culture, in which Celtic divine names appear.

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<sup>7</sup> See MATTINGLY 2010; HINGLEY 2005; SPICKERMANN 2001c; WOOLF 1998; cf. the summarised discussion in Chr. MANN 2011. „Um keinen Kranz, um das Leben kämpfen wir!“ *Gladiatoren im Osten des Römischen Reiches und die Frage der Romanisierung*. Berlin, 16–23.

<sup>8</sup> See SCHÄFER, SCHEUERMANN, SPICKERMANN 2015 „Adaptiver, Interaktiver, Dynamischer Atlas zur Geschichte (AIDA). Visuelles Erkunden und interaktives Erleben der Geschichte. In: Digital Classics Online 1.

## 6. Worshippers

Moreover it is necessary to examine, which deities or – to be more correct – theonyms were worshipped by which groups of society. Celtic divine names are not only to be designated to groups related on an ethnic or a local basis – as it seems evident in *curiae* – but can also be attributed to having been brought or taken over and disseminated by soldiers, members of the Roman administration or merchants.

## 7. Cult

In this context it is also interesting to show what other cults or divine names left traces at those sites. The contextualisation with the archaeological evidence shall provide new information on the cultic background of inscriptions with Celtic divine names. Attention will be drawn to research questions like the following:

- A typical type of sanctuary for Gallo- or Germano-Roman deities in Germania Inferior is the Gallo Roman Temple. The proposed project should also investigate, whether it is possible to link certain deities with special types of sanctuaries and monuments such as trachyte altars.
- Are there specific features in the worshipping of particular divinities? Is the competence of a god mirrored in the way this deity is worshipped?
- In which of the pre-Roman cult sites can a continuity of the same cult be traced until Roman times?

## 8. Origin

The vast majority of datable inscriptions belong to the period after the middle of the 2<sup>nd</sup> century AD. Only very few inscriptions can be dated with certainty to the time before 150 AD. Hence the question arises from where those Celtic divine names originated. A few possibilities have to be examined:

- Are those divine names to be understood as records of a still living Celtic cult tradition?  
Such a Celtic cult tradition could possibly be alive in the following groups:
  - a. remaining parts of the population which had already settled here before the intervention of Caesar;
  - b. population emigrating from the right bank of the Rhine in the 2<sup>nd</sup> half of the 1<sup>st</sup> century BC;
  - c. migrants coming from the inner parts of Gaul or elsewhere following the Roman occupation of this area.
- Did only divine names of such Celtic cult tradition survive, which have to be seen against the backdrop of totally different or at least strongly modified religious ideas?
- Is it possible that Celtic divine names were just translations from Latin or maybe also Germanic divine names in Celtic-speaking regions („*explicatio vel translatio Celtica*“)?
- Are Celtic divine names creations of a new Gallo-Roman religion?

First of all, it needs to be clarified, whether and to what extent old cult traditions could survive; despite the extensive migrations. Thorough archaeological examination of the cult sites, where Celtic divine names were found, would shed new light on what really happened at those places.

Along with the examination of all the other aforementioned possibilities a particular attempt would be made to check the assumption that Celtic divine names were in many cases creations of a new Gallo-Roman religion.<sup>9</sup>

## 9. Motivation

Another focus of the analysis will concern the motivation of choosing deities with Celtic names. In many cases, especially when names of dedicants or a single dedicant appear, dedications of inscriptions can be understood to be the result of an individual decision. Though, non-individualistic trends should however also be taken into account.<sup>10</sup> Such trends are clearly visible in the sanctuaries of *beneficarii* at Osterburken and Obernburg in Germania Superior. Moreover religious activities of collectives such as *civitates*, *pagi* or *vici* exist, which represent collective practices and beliefs.

The analysis of the motivation behind the public religion of the *civitates*, *pagi* and *vici* as well as the religion of individuals and associations will also have to deal with the political setting and the cultural and sociological background of the worshippers (see above). For *civitates* in Gaul the correlation between the socio-political context and religious phenomena has already been studied a few times in the past.<sup>11</sup>

Further questions would be:

- Is the worship of Celtic divine names a result of cultural resistance or rather cultural fusion?
- What kind of role did Celtic divine names play for collective identities?
- Is there any indication or even proof that a religious change was deliberately brought about?

### Importance of the expected results

All the mentioned tasks set for the proposed project – even if some scholarly work already prepared the ground – have not yet been undertaken and can be seen as desiderata of the relevant field of research. Moreover the results from this study will be of importance for more general questions and topics.

1. The collection and interpretation of the sources and the insights gained from the following analysis will contribute to a deeper knowledge of manifestations and possible developments of cults. Dealing with a specific historic situation, the question of how religions develop when the socio-political context is changing will be explored. It will be shown that religion, despite its

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<sup>9</sup> For the impossibility, e.g., of exactly the same explanation for all the epithets cf. DERKS 1998; HERZ 2003, 144.

<sup>10</sup> Cf. the results of the research group “Religious individualization in historical perspective” at the “Max-Weber-Kolleg” at the University of Erfurt.

<sup>11</sup> Cf. particularly SCHEID 1991; VAN ANDRINGA 1994 and RAEPSAET-CHARLIER 1998, 181 sq.

bond with tradition, is not by any means invariable and demonstrate to what extent it can change. In that sense a contribution to the history of religion will be made as well as to more anthropological studies interested in human behaviour in general.

2. The revealed phenomena will also allow insight into processes of Romanisation and shed new light on the question, how the cultural situation of territories changed after being incorporated into the Roman Empire.

On a more general level the proposed project, examining a specific historic situation, will provide data for any anthropological topic, dealing with cultural exchange when different cultures collide or on the other hand more generally with processes in the context of cultural globalisation.

That way an example from ancient history will contribute to the question of the political relevance of religion; indeed a question which can just as well be understood as a politically loaded question in current times.

3. Furthermore the critical edition of the relevant epigraphical testimonies will be a standard work for further scientific research in that field.

## 1.2 Methods

Set out below are the most important methodical approaches and principles. It is the aim of the proposed project to examine the Celtic divine *names* in the Roman province Germania Inferior. That way the ambit of the investigation is clearly defined.

A vital methodical preliminary consideration is that the existence of a Celtic divine name does not automatically mean that a Celtic deity has been identified. It will be a task of the proposed project to examine to what extent Celtic divine names prove that actual Celtic deities survived till the 2<sup>nd</sup> and 3<sup>rd</sup> century AD or whether new religious ideas are to be found behind those names.

A very first step of the work to be done, hence, is the selection of the divine names. In this respect ample preparatory scholarly work can be drawn on.<sup>12</sup> New linguistic identifications – if necessary – will be carried out by the cooperation partners. At the beginning of the publication the scholarly literature dealing with each divine name will be provided. That way the highest possible degree of transparency shall be achieved. In respect of an analysis of theonyms and theonymic formulas basic methodical preparatory work has already been carried out.<sup>13</sup> It covers:

- a more nuanced examination of the elements of the votive formula
- the distinction between theonyms, syntactically linked epithets, epithets which became standalone names and other such classifying elements
- a clarification of terminology.

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<sup>12</sup> Cf. particularly DE BERNARDO-STEMPEL in SPICKERMANN 2005, 139–148.

<sup>13</sup> HAINZMANN 2005; HAINZMANN 2013.

The focus on divine *names* results in accentuating the epigraphical records. Methodically the proposed project is based on the systematic interpretation of all the relevant inscriptions of area under investigation. The comprehensive collection, new edition, translation and commentaries are regarded as a vital initial task.

The interpretation and analysis of the epigraphical evidence will, of course, include all available categories of sources. As far as literary sources are concerned the results of the related project „Religion der Kelten in den antiken literarischen Zeugnissen“ can be used.<sup>14</sup> For the documentation of Celtic divine names Greek and Roman literature is, actually, of little relevance. That can be seen in the fact that from hundreds of Celtic divine names recorded in inscriptions only ten can also be found in literary sources.<sup>15</sup> A very important category of sources is the archaeological evidence of the sites, where inscriptions with Celtic divine names were discovered. From a methodological standpoint it is vital to consider and deal comprehensively with the material cultural context in the analysis. For that reason a big part of the project work will be given over to dealing with the archaeological evidence (cf. above). Images and/or iconographic elements, which are found on objects linked to Celtic divine names, will be considered in the analysis, and will, furthermore, also be discussed in a separate chapter (see 1.3. Work plan, time plan, strategies for dissemination of results: publication). In this field cooperation with Dr. Ute Klatt (Römisch-Germanisches Zentralmuseum, Mainz) is scheduled to take place.

Due to the highly intermingled population in Germania Inferior a structuring of the work using territories laid out by the Romans seems to be practical.

Extreme caution needs to be exercised when assigning groups of population to the categories “Celts” and “Germans”. In the relevant territories language and material culture do not necessarily overlap. Therefore ethnic assignments to these categories are highly problematic. Due to the lack of sources the same amount of caution is often obligatory for the assignment to “tribes”.

In the interpreting and analysing process the availability of sources as well as the circumstances of discovery have to be given particular consideration. Inscriptions with Celtic divine names, with a few exceptions, all date to the period after 150 AD. It is important, though, to add that before that time inscriptions per se are rarely found in Germania Inferior.<sup>16</sup> In this context it has to be asked which media were available and/or were in use then. Furthermore it has to be asked which groups dedicated inscriptions. Moreover it must not be overlooked to what extent the coming to light of available sources is dependent on coincidence. This can be shown in the case of the goddess Nehalennia, for whom the majority of the numerous known inscriptions, are owed to the fortuitous discovery of a sanctuary. Thus, methodological considerations are necessary: Which religious manifestations are within our reach und how representative are those sources that we have? As a matter of fact the interpretation and analysis of the epigraphical evidence will also have to consider

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<sup>14</sup> Cf. above n.3.

<sup>15</sup> HOFENEDER 2013, 123.

<sup>16</sup> SPICKERMANN 2008, 52;vgl. DERKS 1998 84f.

the non-existence of Celtic divine names and to deliberate to what extent the absence of Divine names in inscriptions actually means that such names did not exist.

The project work will attach weight to comparing Germania Inferior with other provinces. That way an assessment can be made as to whether special notable features are general phenomena of Celtic culture – i.e. based in Celtic tradition – or rather particularities of a recently developed provincial religion in Germania Inferior. This area of work would particularly benefit from the close affiliation with the F.E.R.C.AN. (FONTES EPIGRAPHICI RELIGIONVM CELTICARVM ANTIQVARVM) project that aims to collect, analyse and edit all the epigraphical documents containing Celtic divine names.<sup>17</sup> Due to their widespread dissemination the examination of Celtic divine names provides plenty of possibilities for comparative studies. Only by considering the project in this context would it be possible to make a distinction between special cases and general phenomena.

It is important to emphasise that the proposed project is based in Graz, where not only the coordination office of F.E.R.C.AN. but also other cooperation partners are situated (cf. 1.4 Cooperation arrangements).

### **1.3 Work plan, time plan, strategies for dissemination of results**

#### Work plan, time plan

The scheduled time span of the proposed project is three years.

Project leader (applicant):

year 1–3:

- a. Coordination of the project and support of the project staff
- b. Collaboration in the reading and translation of the epigraphic testimonials
- c. Holding of weekly meetings of the project staff and monthly meetings of the cooperation partners in Graz
- d. Presentation of the project at national and international scientific events
- e. Overall organisation and overseeing of the international F.E.R.C.AN.-workshop in Graz
- f. Collaboration in preparing the final publication

Staff:

year 1:

PostDoc

- a. Collection of the epigraphical records of the province Germania Inferior containing Celtic divine names and the relevant scholarly work

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<sup>17</sup> For F.E.R.C.AN. cf. HAINZMANN 1997/99, 2001, 2013.

- b. Providing commentaries and translation of inscriptions and feeding the information into the database
- c. Coordination of the F.E.R.C.AN.-workshop in Graz

PhD student

- d. Study of all publications related to cult sites where inscriptions with Celtic theonyms were found
- e. Recording of all relevant archaeological finds and cult sites and feeding the information into the geographic information system
- f. Iconographical analysis; in cooperation with Dr. U. Klatt (Bonn)
- g. trip to Bonn, examination of excavation minutes in the LVR- Landesmuseum

year 2:

PostDoc

- a. Providing commentaries and translation of inscriptions and feeding the information into the database
- b. Checking of selected inscriptions in the museums of Leiden and Cologne; talking to local experts
- c. Analysis and interpretation of the inscriptions and the archaeological evidence

PhD student

- d. Continuation of recording of all relevant archaeological finds and cult sites and feeding the information into the geographic information system
- e. Trips to Cologne and Nideggen, examination of excavation minutes, talking to local experts; visiting of archaeological sites
- f. Commencing the interpretation of the finds

year 3:

PostDoc

- a. Finalising providing transcriptions und commentaries
- b. Finalising of the analysis and interpretation of the inscriptions and the archaeological evidence
- c. Preparation of the written publication, including typeset and layout

PhD student

- a. Finalising of the iconographical analysis
- b. Finalising of analysis and interpretation of the cult sites
- c. Preparation of the written publication

In addition, in order to accomplish different auxiliary tasks, such as obtaining literature, copying, updating the database, a position on an hourly basis will be requested for a student.

Publication

One result of the proposed project will be a two volume publication (volume 1, divided in two fascicles), which will be part of the CORPUS-F.E.R.C.AN. This publication will be financed by the

Austrian Academy of Sciences (ÖAW). The publication will follow the guidelines of the CORPUS-F.E.R.C.AN.<sup>18</sup> (The first volume of that CORPUS dedicated to the Roman Province Noricum will be published shortly. The volume will serve as model for the publication of the proposed project.)

The contents of two the volumes will be structured in the following way:

Volume 1 „Deities and their epigraphic testimonials“

Fascicle A: Numina

Names and deities (on the basis of previous linguistic literature on divine names)

Iconography of the mentioned Gallo-Roman deities in Germania Inferior

Fascicle B: Catalogus Inscriptionum

Transcription in majuscule and minuscule script, German translation, depictions, commentary

Indices and concordances

Volume 2 “Analysis of Celtic divine names in epigraphic records”

Discussion of research questions (see above)

### Online database

Together with the printed publication, the results of the project shall also be presented via the internet. Due to the fact that the websites “Claus Slaby”, “Epigraphische Datenbank Heidelberg” and “ubi erat lupa” already provide three extensive databases it is not intended to create a new one. Instead of duplicating existing information systems, a different approach will be adopted: The relevant inscriptions will be marked up in the “ubi erat lupa”-database and supplemented with a F.E.R.C.AN. specific commentary. If necessary, corrections of existing readings contained in the database etc will be carried out. Moreover a new homepage will offer a search engine that will provide access to additional F.E.R.C.AN.-data in “ubi erat lupa”, that are not shown on the existing “ubi erat lupa” platform. This hybrid system avoids duplication of work, enables control and extension of the existing database, and at the same time creates a useful F.E.R.C.AN. tool. That way the proposed project is also linked to the EUROPEANA project EAGLE (Europeana network of Ancient Greek and Latin Epigraphy)<sup>19</sup> and meets the relevant standards and features such as implementing CIDOC CRM, Epidoc.

### Adaptive Interactive Dynamic Atlas (AIDA)

All topographical data will be recorded in the “Adaptive Interactive Dynamic Atlas” (AIDA) of the „Interdisciplinary Center of eHumanities in History and Social Science“ (ICE) at Max-Weber-Kolleg at the University of Erfurt. The applicant is the contact person of that Center. By virtue of this enterprise dynamic GIS referenced maps will be created to visualize mutations of “objects” and “processes” in time and place in order to demonstrate historic processes and developments.

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<sup>18</sup> HAINZMANN 2013.

<sup>19</sup>URL: <http://www.eagle-network.eu/> (last seen 27<sup>th</sup> of April 2015).

Cooperation with CIL XIII

Due to the fact that the applicant is one of the editors of the new edition of CIL XIII, all the existing material gathered for the CIL XIII edition can be used. Conversely, work done within the proposed project, such as new readings, commentaries etc., will directly be utilised by the CIL XIII edition.

Lexicon of Celtic gods and sacred terminology

The results of the proposed project will be included in a “Lexicon of Celtic gods and sacred terminology”, which shall bring together all the relevant insights of the F.E.R.C.AN.-project in a final stage of that research enterprise.

Conferences

The results of the proposed project will be presented and be tabled for discussion at conferences, particularly at the F.E.R.C.AN.-workshops, which take place every year.

Dissemination to a broader public

The results of the project will be presented in popular lectures to a public interested in classics and archaeology, such as “Forum Eggenberg” in Graz, “Keltentage” in Großklein. Different media coverage will also be sought.

Dissemination methods developed in the EUROPEANA project EAGLE shall also be applied; e.g. a project-website providing a search engine, a brochure to be downloaded, a five minute teaser (in cooperation with Christoph Schäfer) or a virtual exhibition, presenting the topic and results to a broader public. It is intended to accomplish that task with students of the University of Graz within a course on “Celtic divine names”.

**1.4. Cooperation arrangements**

The proposed project will be cooperating with several national and international cooperation partners. Particularly members of the F.E.R.C.AN.-group were asked to cooperate. Furthermore a many other experts are willing to cooperate at no cost and to provide support in respect of special questions and problems. Where difficult problems are concerned those partners will be asked to comment. That way, on the one hand a strong link with representatives of the most important relevant disciplines can be assured. On the other hand a mechanism of control is provided. Five of the cooperation partners are located in Graz, in close vicinity to the project.

Graz:

1. Univ.-Prof. Dr. Peter Scherrer: Institute of Archaeology, University of Graz; member of the F.E.R.C.AN. group: supervisor of the PhD thesis, which will be written by the researcher holding the PhD position
2. Ass.-Prof. Dr. Manfred Hainzmann: Austrian Academy of Sciences (ÖAW), coordinator of the F.E.R.C.AN.-project: support in all subject related questions
3. Univ.-Prof. Dr. Eveline Krummen: Institute of Classical Philology, University of Graz: in case of special problems support in translating Latin and Greek texts.
4. Dr. Reinhold Wedenig: Austrian Academy of Sciences, project: T.E.NOR, TESTIMONIA EPIGRAPHICA NORICA: support relevant to problems of the *instrumentum domesticum*.

International:

5. Prof. Dr. Christoph Schäfer: Ancient History, University of Trier: enables access to the collected materials of CIL XIII including the image database (cf. attachments - Schäfer).
6. Prof. Dr. Patrizia de Bernardo Stempel: Euskal Herriko Unibertsitatea, Vitoria-Gasteiz, Austrian Academy of Sciences (corresponding member), Indo-European languages, member of the F.E.R.C.AN. group: linguistic identifications
7. Prof. Dr. Jörg Rüpke: Max Weber Centre for Advanced Cultural and Social Studies, University of Erfurt: support in queries of religious studies (cf. attachment - Rüpke)
8. Dr. Marcus Trier: Romano-Germanic Museum, Cologne: enables access to archaeological and epigraphical material in the Romano-Germanic Museum in Cologne, scholarly exchange (cf. attachments - Trier)
9. Dr. U. Klatt: Römisch-Germanisches Zentralmuseum, Mainz: support in queries of iconography.

The connection with international experts could be increased by acquiring two more cooperation partners.

10. Dr. Harry van Enckevort, Gemeente Nijmegen: support in queries concerning the parts of the province in the Netherlands
11. Prof. Dr. Greg Woolf: University of St. Andrews; associate fellow at the Max Weber Centre for Advanced Cultural and Social Studies, University of Erfurt: support in queries concerning sanctuaries

In order to ask for local support and to discuss relevant scholarly queries it is the intention to contact other archaeologists:

1. Dr. Ton Derks: Department of Archaeology at the Vrije Universiteit Amsterdam, scholarly exchange in questions of archaeology
2. Dr. Brigitte Beyer, LVR-Landesmuseum Bonn, scholarly exchange in questions of archaeology

3. Prof. Dr. Marie-Thérèse Raepsaet-Charlier: L'Université libre de Bruxelles, scholarly exchange in questions of religion and epigraphy
4. other archaeologists excavating in the territory of the Roman province Germania Inferior.

## **2 Human resources**

Academic qualifications of the researchers involved and importance of the project for the career development of the participants:

### Project leader:<sup>20</sup>

The project leader and applicant – Univ.-Prof. Dr. Wolfgang Spickermann – is professor at the “Institut für Alte Geschichte und Altertumskunde” (Institute of Ancient History and Classical Antiquities) at the University of Graz. Until 2013 he had been professor for Religious History of the Mediterranean in Roman Antiquity at the Max-Weber-Kolleg at the University of Erfurt. Since October 2013 he has been associated Fellow of the Max-Weber-Kolleg. His main research fields are Roman religious and social history, state and church in Late Antiquity and Latin epigraphy. For many years he has been studying the history of religion of the Germanic provinces. The applicant is a member of the F.E.R.C.AN. group since it has been established and is acting as its coordinator for the Germanic provinces. In 2002 and 2011 he organised two international F.E.R.C.AN.-workshops at the universities of Osnabrück and Erfurt supported by the DFG, “Deutsche Forschungsgemeinschaft” (German Research Foundation).<sup>21</sup> For his publications cf. “CV and publication list”.

### PostDoc (40 hours):

For the the PostDoc position Mag. Dr. Werner Petermandl has been designated. Currently he is lecturer at the “Institut für Alte Geschichte und Altertumskunde” (Institute of Ancient History and Classical Antiquities) at the University of Graz, at the Institute of Archaeology at the University of Graz, at the “Fachbereich Altertumswissenschaften” (Department of Classical Studies) at the University of Salzburg and at the “Institut für Alte Geschichte und Altorientalistik” (Institute of Ancient History and Ancient Oriental Studies) at the University of Innsbruck. On several occasions he has also been lecturer at the University of Peloponnese. Up until June 2014 he was co-editor of the international classical journal “Nikephoros. Zeitschrift für Sport und Kultur im Altertum”. He has participated in three research projects funded by the FWF (P10551-SPR, P12363-SPR, P16242-G02) and the publication of several source books and he commands epigraphical skills. Petermandl has been reading up on the topic since December 2013; his first relevant publication (paper presented at the F.E.R.C.AN. symposium 2014 in Lampeter, UK) is currently in print. In the summer semester 2016 he will provide a lecture on Religion

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<sup>20</sup> The amount of time the project leader is going to spend working on the project indicated in the application form (15% of his total working hours) is an estimated figure. If necessary it can be increased any time without limit.

<sup>21</sup> Published in SPICKERMANN/WIEGELS 2005 und SPICKERMANN 2013.

in the German provinces at the University of Innsbruck. He has dealt with epigraphical issues during his work on sourcebooks and is currently running a course on Latin epigraphy at the University of Salzburg. 2013 his contract as scientific assistant at Institute of Ancient History and Classical Antiquities in Graz expired. If the proposed project were approved it would enable him to continue earning a living as an ancient historian and be provided with the necessary incentive to complete his habilitation. For his publications cf. "CV and publication list".

### **3 Potential additional aspects**

Implications for other branches of science: The results of the proposed project are believed to be valuable for the history of religion, and particularly to the question of the possible development of religion. The same is true for general questions considering transfer of culture as well as role and development of identities. In both cases the study of a special historic phenomenon will provide better insight into human behaviour.