

einen Produktivitätsschub über das ubische Zentrum hinaus ermöglicht hätte. Die Blüte des Aufanienkults gleicht einer Rückkoppelung aus der ländlichen Peripherie in die Welt der Minervier-Offiziere und deren Familien: reflektierter Kulturkontakt, in dem der Reiz des Exotischen tatsächlich „deliberately engineered“ erscheint.⁸⁴

Abkürzungen:

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| CIL | <i>Corpus Inscriptionum Latinarum</i> , Berlin 1862 ff. |
| EDH | Epigraphische Datenbank Heidelberg, < http://www.uni-heidelberg.de/institute/sonst/adw/edh/ > (10. August 2009) |
| ILS | Dessau, Hermann: <i>Inscriptiones Latinae Selectae</i> , 5 Bde., Berlin 1892-1955. |

Summary

Language Contact, Culture Contact and the Names of the *Matronae* in the Lower Rhine Area

The study offers a survey of the religious, geographic, social and ethnic backgrounds of the *Matronae* cult located between Moselle, Meuse and Rhine during the second and third century AD. With regard to the origin and some formation aspects of the phenomenon, representative types of *Matronae* epithets are studied considering their specific reference forms (local, ethnic, personal, curial). The paper focuses on names which exhibit characteristics of language contact (Germanic-Celtic-[Latin]) and therewith shows that the *Matronae* religion is primarily rooted in the Celtic culture. The names exhibit various germanic traits in morphology and phonology such as the feminine theonyms *Saitchamims* and *Vatvims* or the masculine theonym *Gebrinius*, the latter documented in a sanctuary for the *Aufaniae* underneath the Münsterkirche in the city of Bonn. The name is strongly influenced by germanic phonology, while its connection to the celtic **gabros* is still highly visible. The *Matronae* religion is based on fertility rites which tend to become exceedingly attractive in contact situations. Moreover, Roman veterans seem to have supported the diffusion of the cult amongst the territory of the Ubii and initiated the enormous productivity of the cult and its various cult-names.

⁸⁴ Zur Kritik an der Ansicht, das Bonner Aufanien-Heiligtum sei prototypisch für den niedergermanischen Matronenkult, vgl. Derks: *Gods, Temples* (wie Anm. 28), S. 124ff. und 130.