

**Naming, systems of, Roman and post-Roman** Within the distinctive Roman system of three names (*praenomen*, *nomen*, and *cognomen*), the function of personal identifier had shifted from first to last, and the *praenomen* had largely fallen into desuetude long before Late Antiquity. After the Constitutio Antoniniana of AD 212 granted Roman citizenship to all free inhabitants of the Empire, the ubiquity of the imperial *nomen* Aurelius undermined its utility as a family identifier. By AD 300, many on entering state service were keen to adopt the *nomen* of the imperial family (Valerius under the tetrarchy, thereafter the Constantinian Flavius) to differentiate themselves from the majority Aurelii. Evocative nicknames (*signa*) might add differentiation (e.g. the Christian writer Firmianus qui et Lactantius, or Proculus *signo* Populonium, consul in 340). Christianization enriched the canon of *cognomina* but did not affect the system. At Constantinople a new polyonymy emerged, commemorating religious devotion and patronage, as well as inheritance. Most people made do with a single *cognomen*; in Europe this system blended seamlessly with those of migrating Germanic tribes and Slavs.

B. Salway, 'What's in a name? A survey of Roman onomastic practice from c. 700 BC to AD 700', *JRS* 84 (1994), 124–45

A. Laniado, 'Parenté, relations et dévotions' in C. Badel and C. Settiani, eds., *Stratégies familiales dans l'Antiquité tardive* (2012), 27–56.