Pratiche della scrittura e tradizioni religiose nella *Venetia* fra culture indigene e mondo romano
a cura di Lorenzo Calvelli e Giovannella Cresci Marrone

Religious Offerings from *seviri* and *seviri Augustales* in *Venetia et Histria*

Alberto Barrón Ruiz de la Cuesta
Independent researcher

Abstract The aim of this study is to establish the similarities and differences between the religious behaviour of *seviri* and *seviri Augustales* in the territory of *Venetia et Histria*. For that purpose, the inscriptions with religious offerings involving those two groups will be analysed and compared regarding aspects like the social status of their members, their respective preferred divinities or the geographic presence and chronology of these epigraphic evidences. The results of this analysis will bring some hints about the religiosity of both collectives.

Keywords Seviri Augustales. Seviri. Roman religion. Offerings. Roman freedmen. Venetia et Histria.

Summary 1 Introduction. – 2 Terminological Clarification. – 3 Distribution of the Epigraphic Selection and Alluded Deities. – 4 Juridical Condition of the Offerers Amongst *seviri* and *seviri Augustales*. – 5 Presence and implications of the *Augusti/Augustae* divinities. – 6 Conclusion.

Edizioni Ca'Foscari

Antichistica 46 | Storia ed epigrafia 12
e-ISSN 2610-8291 | ISSN 2610-8801
ISBN [ebook] 978-88-6969-967-2 | ISBN [print] 978-88-6969-968-9

Peer review | Open access
Submitted 2025-07-17 | Accepted 2025-09-10 | Published 2026-10-19
© 2026 Barrón Ruiz de la Cuesta | CC BY 4.0
DOI 10.30687/978-88-6969-967-2/014

1 Introduction[1]

A major issue about the *Augustalitas*[2] concerns the terminological complexity of the *seviri Augustales* in their wider meaning. Duthoy created the comprehensive term **Augustales*,[3] including the *seviri Augustales*, *Augustales*, *magistri Augustales* and other minor terminologies like *Claudialis* or *Flavialis*.

Furthermore, the bare term *sevir* may also allude to the Augustality, as it appears to do in the western provinces of the Roman Empire,[4] but it does not seem to be the case in territories like *Dalmatia* and *Pannoniae*, neither in the northern Italian *regiones*.[5] In particular, *Transpadana* (*Regio XI*) is biased by the omnipresence of the *seviri iuniores* and *seviri seniores*, which were specific positions from *Mediolanum* and other neighbour towns.[6] Besides that peculiar feature, *Transpadana* shares with *Venetia et Histria* (*Regio X*) a strong presence of bare *seviri* in comparison with the certain terms of the Augustality (*sevir Augustalis*, *Augustalis*, *magister Augustalis* and the aforementioned minor variants). This peculiarity has fuelled a debate between scholars about the relation between bare *seviri* and **Augustales*, where some researchers support the idea of two

1 The stay of research done by the Author at the *Fondation Hardt pour l'étude de l'antiquité classique* in Geneva (Switzerland) was essential for the development of this paper.

2 Some general studies on the *Augustalitas* or *seviratus Augustalis* are the following ones: Egger 1844; Mourlot 1895; von Premerstein 1895, 824-77; Taylor 1914, 231-53; 1924, 158-71; Nock 1934, 627-38; Oliver 1958, 472-96; Duthoy 1978, 1254-309; Abramenko 1993; Mouritsen 2006, 237-48; Vandevoorde 2013, 127-52; Laird 2015; Corazza 2016; van Haeperen 2016, 127-55; 2017, 223-38; Bekavac and Miletić 2019; Barrón Ruiz de la Cuesta 2020.

3 He used the term **Augustales* since the first of his four essential papers on this institution: Duthoy 1970, 88-98; 1974, 134-54; 1976, 143-214; 1978, 1254-309.

4 These are the conclusions of some studies of the last decades (Abramenko 1993, 14-21; Mouritsen 2006, 237-40; Laird 2015, 5-6; Barrón Ruiz de la Cuesta 2020, 66-80). Bérard has defended the existence of an original institution of *seviri* in the city of *Lugdunum* and some territories of *Gallia Narbonensis*, which probably had a similar function to that one of the subsequent *seviri Augustales* (Bérard 2008, 517-36; 2011, 105-24).

5 The *seviri* and *seviri Augustales* have been analysed by different authors in *Dalmatia* (Šašel Kos 1999, 173-81), *Pannoniae* (Alföldy 1958, 433-59; Mihailescu-Bîrliba 2007, 57-79) and especially in northern Italy (Zaccaria 1985, 85-127; 1991, 189-200; Buchi 1987a; 1987b, 145-57; 1989, 191-310; 2000, 47-131; 2002, 67-78; Mollo 1997, 261-367; 2000, 347-71; Gregori 1999, 155-70; Tassaux 2000, 373-415; Zampieri 2000, 107-21; Buonopane 2003, 339-73; 2006, 253-68; Luciani 2015, 71-86; Mainardis 2022, 185-94; Don 2023; 2024).

6 The localised duality of *seviri iuniores* and *seviri seniores* has been summarily analysed in some studies (Taylor 1924, 158-71; Abramenko 1992, 151-5). These two varieties of *seviri* are focused on *Mediolanum*. The *seviri seniores* were mainly freedmen, while the *seviri iuniores* used to be freeborn unconnected to the highest social group.

positions with totally different composition and functions[7] while other academics consider that they were parallel or even equivalent institutions.[8]

The present study analyses the religious offerings of both bare *seviri* and proper *seviri Augustales* (in all their terminological versions) in *Venetia et Histria*, with the aim to compare the religiosity of both groups in order to understand if there were important differences between them. To this aim, it is also necessary to keep in mind the social background, the geographic distribution and the chronology of these two groups in the territory of *Regio X*. Being aware of the much more numerous cases attesting funerary inscriptions of *seviri* and *seviri Augustales* in this region, as well as some cases of honorific inscriptions concerning these groups, we consider that their joint analysis in further studies may complete some of the conclusions of this paper.

2 Terminological Clarification

In the current analysis, the title *seviri Augustales* is used instead of **Augustales* as a global term for all the variants of the *Augustalitas* but the bare *seviri*, due to the equivalence of all those terminological versions (apart from *sevir*). The clear predominance of *seviri* (which were not included within the **Augustales*) and *seviri Augustales* in *Venetia et Histria* invites us to use the latter title as a substitute of **Augustales*.

In the statistical tables contained in this study, the fields of *seviri Augustales* and *Augustales* can be considered as the same institution, while the testimonies of the combined title *sevir et Augustalis* would correspond (and can be added in the statistics) to both groups of bare *seviri* and *seviri Augustales*.

7 Von Premerstein (1895, 824-77) defended the idea of multiple institutions according to their different terminology, mainly *seviri Augustales*, *Augustales* and *seviri*. The two first groups would be related to the Imperial Cult and the latter would be a separate municipal institution. Taylor (1914, 231-53; 1924, 158-71) identified *seviri Augustales* and *Augustales* as a homogenised institution but distinguished from them the *magistri Augustales* and especially the Italian bare *seviri*. Nock (1934, 627-38) shared these ideas. Duthoy (1976, 143-214) conceived two institutions, the above-mentioned **Augustales* and the bare *seviri*. Similarly, Bekavac and Miletić (2019, 51-117) differentiate *seviri* from the institution comprising *Augustales* and *seviri Augustales*, apparently in a similar way that Duthoy.

8 Apart from the very first studies on the *Augustalitas* (Egger 1844; Mourlot 1895), the support of the existence of equivalent institutions is more recent. Abramenko (1993, 13-20) suggested that similarity mentioning the lack of clear differences between the functions of the Augustality and those ones of the bare *seviri*. In the same way, Mouritsen (2006, 237-48) defends for all the terminological variations their belonging to a vague decentralised institution with an immense local variability, and Laird (2015, 5 fn. 12) suggests the same.

3 Distribution of the Epigraphic Selection and Alluded Deities

The *Regio X* (*Venetia et Histria*) contains 71 inscriptions mentioning both deities and *seviri* or *seviri Augustales*, mainly by means of religious dedications. Their distribution by towns shows the prevalence of *Aquileia* (36 inscriptions), *Brixia* (11) and *Verona* (11), while the remaining 13 epigraphic evidences are located in other nine settlements. Regarding the different Augustality titles, *sevir* (47 mentions) and *sevir Augustalis* (29) have a quite stronger presence than *Augustalis* (7) or the combined term *sevir et Augustalis* (6). It must be pointed out that these titles are not dispersed in a homogeneous way. Instead, we can observe a tendency to concentrate a single or main terminology in each town, with an absolute predominance of *sevir Augustalis* in *Brixia* and *Verona*, while *sevir* prevails in *Aquileia*[9] as well as in scarcely attested towns like *Iulium Carnicum* or *Mantua* whose number seems to be so little for a solid statistical analysis **[tab. 1]**.

Table 1 Distribution by towns of the diverse seviratus and Augustality titles

Town (number of inscriptions)	***sevir***	***Augustalis***	***sevir Augustalis***	***sevir et Augustalis***
Altinum (2)	-	2	-	-
Aquileia (36)	35	2	1	3
Brixia (11)	1	-	15	-
Capodistria (1)	-	-	1	-
Iulia Concordia (2)	2	2	-	-
Emona (3)	1	1	-	2
Forum Iulii (2)	-	-	1	1
Iulium Carnicum (1)	3	-	-	-
Mantua (1)	3	-	-	-
Patavium (1)	1	-	-	-
Tergeste (1)	-	-	1	-
Verona (11)	1	-	11	-
Total in *Venetia et Histria* (71)	**47**	**7**	**30**	**6**

9 There was a previous tradition of municipal *seviri* in *Aquileia* in the first century BC (Buonopane 2003, 245-7). Thus, some authors have considered that these *seviri Aquileienses* could have been the original model for the Augustality (Šašel Kos 1999, 173 and 179; Tassaux 2000, 375; Zampieri 2000, 110-12) together with the *collegia* of *magistri* preexisting in *Campania* (Ostrow 1985, 85-95).

Therefore, it seems to be a geographic division concerning the predominance of diverse titles of the *Augustalitas*, specifically between *sevir* and the rest of terms. In theory, this fact nuances the coexistence of bare *seviri* and *seviri Augustales* as distinguished institutions with different functions and reinforces the idea of their possible regional equivalence as a same institution with diverse names depending on the town or as two parallel institutions with related roles in those places where both terminologies appear.[10]

The chronology of these two groups of inscriptions follows a similar evolution. In general terms, it progresses from the numerous testimonies during the first century AD and the transition between the first and the second centuries, to a descent in the second century and its transit to the third one, when the inscriptions almost disappear **[tab. 2]**. This distribution partially differs from the so-called 'epigraphic habit' of the whole Latin epigraphy, which has its highest point in the second century AD and a sharp numerical decline in the third century.[11] Detailing the different terminologies, our corpus shows a softer decrease in the evidences of *seviri*, which maintain a stronger presence than the *seviri Augustales* during the second and the third centuries. Besides, it can be observed a later chronology of the *Augustales*, whose testimonies progressively increase until the second century.[12]

Table 2 Chronology of the different seviratus and Augustality titles

Century	1st AD	1st-2nd AD	2nd AD	2nd-3rd AD	3rd AD	Undated	Total
seviri	11	12 (+ 1 rep.)	8 (+ 3 rep.)	3 (+ 1 rep.)	1	-	32 (+ 5 rep.)
Augustales	1	2	1 (+ 3 rep.)	-	-	-	4 (+ 3 rep.)
seviri Augustales	5	6 (+ 1 rep.)	3	1 (+ 1 rep.)	-	8	23 (+ 2 rep.)
seviri et Augustales	1	1	2	-	-	-	3
Total	**18**	**22**	**17**	**5**	**1**	**8**	**71**

rep. = repeated inscription; it appears in two fields because it contains two kinds of titles.

10 Therefore, it is frequently difficult to distinguish municipal *seviri* from the different variants of *seviri Augustales* in the *Regio X* (Buchi 2002, 67). In the case of *Aquileia*, Buonopane (2003, 244-5) observes signs of a possible unification of both titles into the same institution in expressions like *Augustalium et sevirorum arkarius* (*InscrAqu* I, 601) or *ordo Augustalium et sevirorum* instead of *ordines* (*InscrAqu* I, 522).

11 The concept of 'epigraphic habit' was created by MacMullen (1982, 233-46) and developed in a later analysis of Meyer (1990, 74-96). It refers to the chronologic evolution of the whole production of Roman inscriptions.

12 The distinguishing dating of the *Augustales* could be related to a spread of this title with a comprehensive meaning for the different terms of the *Augustalitas* in the second century AD.

Our selection of inscriptions refers several divinities: *Aesculapius* (1 mention), the river *Aesontius* (1), *Apollo* (1), *Belenus/Belinus* (9), *Bonus Eventus* (1), *Diana* (4), *Dis Pater* (1), a *divus* emperor (2), *Fortuna* (2), *Genius* (4), *Hercules* (2), *Hygia* (1), *Isis* (5), *Iuno Luna Regina* (1), *Iunones* (2), *Iuppiter Optimus Maximus* (4), *Liber* (1), *Libera* (1), *Magna Mater deum* (4), *Mercurius* (1), *Minerva* (2), *Mithra* (1), *Nemesis* (1), *Neptunus* (1), *Parcae* (1), *Pietas* (1), *Saturnus* (1), *Silvanus* (10), *Sol Invictus* (2), *Terra Mater* (1), *Venus/Ceres* (1), *Vesta* (1), *Vires Augusti* (1), *Volkanus* (2) and uncertain ones (3), adding up to 77 mentions.

Most of these deities have single mentions. Focusing on the most repeated ones, it is possible to measure their affinity with the Augustality comparing their references in our catalogue with their global presence in *Venetia et Histria*. Considering these numbers, six divinities have a noticeable proportion of their regional testimonies linked to the *Augustalitas*: *Belenus* (9 out of 61 regional inscriptions; mostly in *Aquileia*), *Diana* (4 out of 31), *Isis* (5 out of 43), *Magna Mater deum* (4 out of 23; mainly in *Aquileia*), *Silvanus* (10 out of 59; mostly in *Aquileia*) and various *Genii* (4 out of 30). It must be mentioned that the usual predominance of *Aquileia* within these divinities concurs with its leading position in the overall number of regional inscriptions.

In contrast, other gods are within the most attested ones in *Venetia et Histria* but their little connection with the Augustality do not correspond to their prominent presence in the region. It is possible to include in this group deities like *Iuppiter* (4 inscriptions out of 167 regional ones), *Fortuna* (2 out of 32), *Iunones* (2 out of 36; mainly in *Brixia* and *Verona*), *Hercules* (2 out of 47), *Mercurius* (1 out of 59; mostly in *Brixia*) and *Minerva* (2 out of 66).

In general terms, there is not a separation between some deities linked to the *seviri* and other gods typical of the *seviri Augustales* but a shared presence of both groups in the inscriptions of those divinities with several mentions, as it can be observed in the cases of *Belenus* (6 *seviri* and 2 *seviri Augustales*), *Diana* (6 and 3), *Fortuna* (2 and 1), *Genius* (2 and 5), *Hercules* (3 and 2), *Isis* (2 and 3), *Iuppiter Optimus Maximus* (1 and 2), *Magna Mater deum* (3 and 1) and *Silvanus* (11 and 5). Therefore, the religious practices of *seviri* and *seviri Augustales* in *Venetia et Histria* were quite similar. Even the irregular geographic distribution of the analysed gods and their occasional concentration in particular towns does not affect this similarity so much.

4 Juridical Condition of the Offerers Amongst *seviri* and *seviri Augustales*

The analysis of the juridical status and the *cognomina* of these *seviri* and *seviri Augustales* is useful to delve into the social background of both groups in order to resolve their similarities and differences. Traditionally, bare *seviri* are considered to have a much higher proportion of *ingenui* than *seviri Augustales*.[13] That difference would support the distinction between them.

In the current selection of inscriptions, a wide majority of people holding the analysed positions do not mention explicitly their juridical condition, so they mostly belong to the *incerti*, both within bare *seviri* (80.4%) and the ensemble of *seviri Augustales* (76.7%). From those cases mentioning their status, there are only *ingenui* among the *seviri Augustales* (13.3%), while *liberti* are more numerous within the bare *seviri* (17.4%) than in the case of the *seviri Augustales* (13.3%). Against the common preconceived notions on the topic, *seviri* have a strong proportion of *liberti* and no proofs of any *ingenui*, while *seviri Augustales* attest a significant proportion of *ingenui* (comparable to the number of *liberti*), at least in the context of the present analysis **[tab. 3]**.

The onomastic study of these *seviri* and *seviri Augustales* is focused on comparing the proportion of Greek and Latin *cognomina* among the *incerti* with those percentages within *ingenui* and *liberti*. *Ingenui* usually had Latin *cognomina* but *liberti* used to have a higher amount of Greek *cognomina*,[14] as it happens in this catalogue of inscriptions [tab. 3]. The bigger percentage of Greek *cognomina* among the *incerti* suggests that they should be mostly *liberti*. It must be remarked

13 Duthoy analysed statistically the predominance of freedmen within the **Augustales* (1970, 88-98). He also established a substantial difference in the concrete percentages of *liberti* and *ingenui* among **Augustales* and *seviri*, attributing to the first group a 10% of *ingenui* and a 40% of freeborn to the second one, taking these dissimilarity as a reason to consider them an institution apart (1974, 134-41). Abramenko (1993, 14-21) and Mouritsen (2006, 247-8) relativised the differences between both groups, indicating that they correspond to local tendencies rather than to the separate character of those positions. The separate analysis of the different Italian regions shows big variations in the proportion of *ingenui* and *liberti* among *seviri* and *seviri Augustales*, with the biggest amount of freeborn located in the northern territories of *Transpadana*, *Liguria* and *Aemilia*, while the provincial cases of *seviri Augustales ingenui* are extremely rare (Barrón Ruiz de la Cuesta 2024, 69-72).

14 Anyway, this general tendency should not be taken as a permanent rule, especially in view of the proximity of *Venetia et Histria* to the Greek speaking territories of the Roman Empire, which probably eased the arrival of Greek people whose family could have been established in this *Regio* long time ago. Even if in the western half of the Roman Empire the Greek *cognomina* use to belong to people of servile origin (Kajanto 1968, 517-34), this statement has been progressively minimised in subsequent studies (Verboven 2011, 88-109; Hirt 2018, 296-9).

that the *seviri incerti* have a higher proportion of Greek *cognomina* than the *seviri Augustales incerti*, confirming the aforementioned conclusions that disassociate these *seviri* from the status of *ingenui*.

Table 3 Juridical status and cognomina of the different *seviratus* and Augustality terms

Augustality title	***ingenuus***	***libertus***	***Incertus***	**Collective mention**
sevir- *cognomina*	-	**8** (17.4%)- 6 Greek (*75%*)- 1 Latin (*12.5%*)- 1 not preserved (*12.5%*)	**37** (80.4%)- 21 Greek (*56.8%*)- 13 Latin (*35.1%*)- 3 not preserved (*8.1%*)	**1** (2.2%)
Augustalis- *cognomina*	-	**1** (14.3%)- 1 Greek (*100%*)	**6** (85.7%)- 5 Greek (*83.3%*)- 1 Latin (*16.7%*)	-
sevir Augustalis- *cognomina*	**4** (13.3%)- 4 Latin (*100%*)	**4** (13.3%)- 3 Greek (*75%*)- 1 Latin (*25%*)	**21** (70%)- 9 Greek (*42.8%*)- 11 Latin (*52.4%*)- 1 Celtic (*4.8%*)	**1** (3.4%)
sevir et Augustalis- *cognomina*	-	-	**6** (100%)- 4 Greek (*66.6%*)- 1 Latin (*16.7%*)- 1 not preserved (*16.7%*)	-
Total in *Venetia et Histria*	**4 (4.5%)**	**13 (14.6%)**	**70 (78.7%)**	**2 (2.2%)**

These results refute the social differentiation of both groups and reinforce the idea of their belonging to similar institutions in *Venetia et Histria*. In any case, the differences about their social and juridical background would be in the opposite way of the supposed bigger amount of *ingenui* within the bare *seviri*, considering that the only testimonies of *ingenui* in our catalogue correspond to *seviri Augustales*.

5 Presence and implications of the *Augusti/Augustae* divinities

There is a collective aspect to analyse from the deities of our list, in regard to the abundant cases of divinities with the epithet *Augustus/Augusta*. This appellation spread during the Early Roman Empire and it has been frequently considered as an influence of the Imperial Cult promoted by the emperors in that period.[15] Regarding the issue about *seviri Augustales* and *seviri*, the supporters of their differentiation defend the existence of a link between *seviri Augustales* and Imperial Cult that bare *seviri* lack.[16] It would mean that the former group had some exclusive religious functions absent from the latter one. Consequently, their offerings should be recurrently addressed to these *Augusti/Augustae* divinities, at least to a greater extent than the dedications from *seviri*.

Nearly half of our catalogue includes *Augusti/Augustae* deities, adding up to 32 inscriptions. About their location, most of them are from *Aquileia*[17] and secondarily from *Verona*, apart from other minor attestations, in line with the general distribution of the regional epigraphic evidences regarding the *seviratus* and the *Augustalitas*. The majority of these dedications mention *seviri* (27, plus 5 *seviri et Augustales*, out of 43 persons). In fact, there are twice more inscriptions with bare *seviri* than those ones with *seviri Augustales*. With regard to their juridical status, most of them are *incerti* (37 cases), but *liberti* (5) are much more present than *ingenui* (1). Among these people, there is a predominance of Greek *cognomina* (28) in

15 Different papers have related the *Augusti/Augustae* divinities with the Imperial Cult or with the Roman emperor, outlining aspects as their unequal geographic distribution, their frequent relation with native deities, the leading role of the local elites from the provinces in their worship, their character as a complementary epithet of the god or goddess aimed at honouring the emperor without divinising him, and the absence of an exclusivity of the *seviri Augustales* over this divine appellation (Le Glay 1990, 636-7; Rodríguez Cortés 1993, 253-5; Kleijwegt 2001, 191-3; Panciera 2003, 215-39; Gregori 2009, 307-30; Almagno 2016, 271-87; Villaret 2019). On the other hand, Mouritsen refuses the supposed link between the Imperial Cult and the *Augusti/Augustae* gods and goddesses in order to deny any concrete function of the *Augustalitas*, arguing that the worship towards *Augusti/Augustae* deities became extremely common during the Early Roman Empire (Mouritsen 2006, 241, fn. 23).

16 The aforementioned authors in favour of the institutional distinction between bare *seviri* and *seviri Augustales* tend to exclude the former group from the Imperial Cult, which they connect just with the *seviri Augustales*: von Premerstein (1895, 824-77), Taylor (1914, 231-53; 1924, 158-71), Duthoy (1978, 1254-309), and Bekavac and Miletić (2019, 51-117).

17 Gregori has pointed out the particularity of *Aquileia* about its settling and epigraphic customs in comparison with the other towns of *Venetia et Histria*, as well as the possible influence that this city could have had in the promotion of the *Augusti/Augustae* divinities in *Noricum*, *Pannonia superior* and *Dalmatia* through processes of geographic mobility (Gregori 2009, 313-14).

comparison to Latin ones (13), plus a Celtic *cognomen* and a not preserved one. The chronology of these inscriptions with *Augusti/Augustae* divinities shows a bigger weight of the second century than in the general list of 71 religious inscriptions, in accordance with the development and consolidation of the emperor's worship during that period [tabs. 4A, 4B, 4C, 4D and 4E]. Anyway, there are not direct offerings to the emperor attested in this selection despite a mention to *divus Pius* related to the *seviri Augustales socii* of *Brixia* (*CIL* V 4428) and another one to the *divina maiestas* by a *sevir Augustalis* in *Forum Iulii* (*CIL* V 1768).

Table 4A Distribution by towns of the different seviratus and Augustality titles dedicating inscriptions with Augusti/Augustae divinities

Town (number of inscriptions)	***sevir***	***Augustalis***	***sevir Augustalis***	***sevir et Augustalis* (or both ones)**
Altinum (1)	-	1	-	-
Aquileia (16)	14	-	-	2
Brixia (2)	-	-	2	-
Iulia Concordia (2)	-	-	-	2
Emona (2)	1	-	-	1
Forum Iulii (1)	-	-	-	1
Iulium Carnicum (1)	1	-	-	-
Mantua (1)	1	-	-	-
Verona (6)	1	-	5	-
Total: 32	**18**	**1**	**7**	**6**

Table 4B Seviratus and Augustality titles mentioned in inscriptions with Augusti/Augustae deities

Augustality title	***sevir***	***Augustalis***	***sevir Augustalis***	***sevir et Augustalis***
Total: 43	27	4	7	5

Table 4C Juridical status of the *seviri* and *seviri Augustales* mentioned in inscriptions with Augusti/Augustae gods

Juridical status	***ingenuus***	***libertus***	***incertus***	**Collective mention**
Total: 43	1	5	37	-

Table 4D Cognomina of the seviri and seviri Augustales mentioned in inscriptions with Augusti/Augustae deities

Cognomina	**Greek**	**Latin**	**Celtic**	**Not preserved**
Total: 43	29	12	1	1

Table 4E Chronology of the inscriptions with Augusti/Augustae divinities

Century	1st AD	1st-2nd AD	2nd AD	2nd-3rd AD	3rd AD	Undated
Total: 32	10	10	8	2	1	1

In summary, the majority of *seviri* offering inscriptions to *Augusti/Augustae* divinities seems to contest the theory of a stronger link of the *seviri Augustales* with the ceremonies and offerings close to the Imperial Cult, with the exception of their non-ritual references to *divus Pius* and *divina maiestas*. In fact, this selection apparently shows a stronger connection of bare *seviri* with the *Augusti/Augustae* deities. Besides, the predominance of *liberti* within the explicit references to the juridical status and the prevalence of Greek *cognomina* among the *incerti* point out the servile background of the analysed bare *seviri*, which were mainly from *Aquileia*.

6 Conclusion

Some conclusions can be obtained from the present study about the religious offerings from *seviri* and *seviri Augustales* in *Venetia et Histria*. The first one is the territorial complementarity of both groups, whose unbalanced geographic coincidences suggest their coexistence as two similar institutions with comparable functions. Besides, their chronology is basically similar, so they do not correspond to successive phases of the same position. Both *seviri* and *seviri Augustales* offer dedications to the same gods despite little differences. Those divinities that seem to be strongly linked to the Augustality appear in inscriptions with *seviri Augustales* and bare *seviri*. The juridical status and the onomastic show a bigger amount of *liberti* among the *seviri*, contradicting one of their main alleged differential attributes as a position more likely to be held by *ingenui*. Finally, *seviri* appear more frequently in the inscriptions of *Augusti/Augustae* divinities, denying the assumed disassociation of this position from the Imperial Cult.

Although *Aquileia* distorts the general results because of its high number of inscriptions from our selection and its preponderance over bare *seviri* and over some divinities, it also contributes to conclude the regional dispersion of the terminology related to the Augustality in *Venetia et Histria*, proving the equivalent social background of the preponderant groups of these selection: the *seviri Aquileienses* and the *seviri Augustales* from *Brixia* and *Verona*. This leads us to consider that *seviri* and *seviri Augustales* probably played a similar role in the society of *Regio X*, keeping the same economic functions and at some point maybe even common religious tasks.

Appendix: corpus of analysed inscriptions

Table 5 Corpus and data of the analysed inscriptions

No.	Reference	Location	Name and type of *cognomen*	Title	Juridical status	Material support	Offered deity	Dating
1	*CIL* V 2143	*Altinum*	*L. Aquilius Narcissus* (G)	*Augustalis*	*incertus*	Altar or basis of limestone	*Belenus*	1-200
2	*CIL* V 2144	*Altinum*	*Q. Herennius Polybius* (G)	*Augustalis*	*libertus*	Basis of limestone	*Belinus Augustus*	27 BC-200
3	*CIL* V 8228	*Aquileia*	*Q. Agrinius Glaucias* (G)	*Augustalis*	*incertus*	Altar of limestone	*Isis Regina*	150-200
4	*ILS* 3952	*Aquileia*	*C. Baebius Antiochus* (G)	*IIIIIIvir*	*incertus*	Altar of marble	*Terra Mater*	1-100
5	*CIL* V 740	*Aquileia*	*Sex. Caesernius Faustus* (L)	*IIIIIIvir*	*incertus*	Altar of limestone	*Belinus*	100-200
6	*CIL* V 806	*Aquileia*	*C. Calidius Agathopus* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Sol Invictus Mithra*	100-250
7	*InscrAq* I, 138	*Aquileia*	*L. Calpurnius Parthenopaeus* (G)	*IIIIIIvir*	*incertus*	Basis of limestone	*deus Belenus Augustus*	150-250
8	*CIL* V 8970a	*Aquileia*	*Q. Cervonius Chryseros* (G)	*IIIIIIvir* and *accensus consulis*	*incertus*	Not preserved	*Dis Pater*	1-100
9	*CIL* V 8216	*Aquileia*	*Q. Claudius Severinus* (L)	*IIIIIIvir*	*incertus*	Altar of limestone	*Diana Augusta, dea*	1-150
10	*CIL* V 819	*Aquileia*	*L. Coelius Septumus* (L)	*VIvir Aquileiae* and *VIvir Ateste*	*incertus*	Altar of limestone	*Silvanus Augustus*	50-100
11	*InscrAq* I, 285	*Aquileia*	*L. Decidius Eucarpus* (G)	*IIIIIIvir Augustalis*	*incertus*	Altar of limestone	*Mater deum Magna*	50-150
12	*CIL* V 821	*Aquileia*	*Q. Etuvius Hedychrus* (G)	*IIIIIIvir Aquileiae*	*incertus*	Altar of marble	*Silvanus Augustus*	1-130
			Q. Etuvius Eros (G)	*IIIIIIvir Aquileiae*	*libertus*			
13	*CIL* V 793	*Aquileia*	*P. Gavius Astectus* (G)	*VIvir*	*incertus*	Altar of limestone	*Liber et Libera*	1-200
14	*CIL* V 743	*Aquileia*	*M. Hostilius Auctus* (L)	*IIIIIIvir*	*incertus*	Altar of limestone	*Belenus sanctus*	100-200
15	*CIL* V 744	*Aquileia*	*C. Iulius Agathopus* (G)	*IIIIIIvir Aquileiae*	*incertus*	Altar, not preserved	*Belenus Augustus*	100-300
16	*AE* 1996, 695	*Aquileia*	*M. Licinius Vitalis* (L)	*IIIIIIvir et Augustalis*	*incertus*	Altar of limestone	*Aesontius*	100-200

No.	Reference	Location	Name and type of *cognomen*	Title	Juridical status	Material support	Offered deity	Dating
17	*CIL* V 781	*Aquileia*	*M. Magius Amaranthus* (G)	*IIIIIIvir*	*libertus*	Plaque of limestone	*Iunones*	1-100
18	*CIL* V 779	*Aquileia*	*L. Magius Phileas* (G)	*VIvir*	*incertus*	Altar, not preserved	*Isis*	50-150
19	*CIL* V 824	*Aquileia*	*Rufius Anthus* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Silvanus Augustus*	50-100
20	*InscrAq* I, 287	*Aquileia*	(NP)	*IIIIIIvir*	*libertus*	Altar of limestone	*deum Mater Magna*	50-100
21	*CIL* V 731	*Aquileia*	*C. Statius Moschus* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Aesculapius et Hygia Augusti*	100-200
22	*CIL* V 827	*Aquileia*	*L. Statius Onesimus* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Silvanus Augustus*	100-200
			L. Statius Primigenius (L)	*Augustalis*	*incertus*			
			L. Statius Hermes (G)	*IIIIIIvir*	*incertus*			
23	*CIL* V 8248	*Aquileia*	*L. Terentius Hermes* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Vires Augusti*	50-150
24	*AE* 1934, 237	*Aquileia*	*L. Titius Felix* (L)	*IIIIIIvir*	*incertus*	Altar of marble	*Neptunus Augustus*	1-100
25	*CIL* V 829	*Aquileia*	*L. Titius Onesimus* (G)	*IIIIIIvir*	*libertus*	Altar of marble	*Silvanus Augustus*	50-150
26	*CIL* V 830	*Aquileia*	*M. Trosius Daphnus* (G)	*IIIIIIvir*	*incertus*	Basis of limestone	*Silvanus Augustus*	100-200
27	*CIL* V 813	*Aquileia*	*C. Turranius Sozomenus* (G)	*IIIIIIvir*	*incertus*	Altar of limestone	*Nemesis Augusta*	100-200
28	*CIL* V 828	*Aquileia*	*L. T(---) Fruendus* (L)	*IIIIIIvir*	*incertus*	Not preserved	*Silvanus Augustus*	26-200
29	*CIL* V 832	*Aquileia*	*L. Valerius Nymphodotus* (G)	*VIvir et Augustalis*	*incertus*	Altar of limestone	*Silvanus Augustus*	100-200
			C. Statius Heuretus (G)	*VIvir et Augustalis*	*incertus*			
30	*InscrAq* I, 516	*Aquileia*	*T. Vettidius Lemnus* (G)	*IIIIIIvir Augustalis*	*libertus*	Altar of limestone	*cultores Genii Aquileiae (twice)*	75-125
			L. Vinisius Lycamba (G)	*IIIIIIvir*	*libertus*			
31	*CIL* V 8219 = 8376	*Aquileia*	*Sex. Vettius Secundus* (L)	*VIvir*	*incertus*	Altar of limestone	*Mater Magna deum, Fors Fortuna*	75-100
32	*CIL* V 751	*Aquileia*	*L. Vettonius Secundus* (L)	*IIIIIIvir*	*libertus*	Altar, not preserved	*Belenus*	50-150
33	*ILS* 6688	*Aquileia*	*Ti. Veturius Fuscus* (L)	*IIIIIIvir*	*incertus*	Altar of limestone	*Isis*	50-100

No.	Reference	Location	Name and type of *cognomen*	Title	Juridical status	Material support	Offered deity	Dating
34	*CIL* V 752	*Aquileia*	*T. Vibius Abascantus* (G)	*IIIIIIvir*	*incertus*	Altar of marble	*Belenus Augustus*	100-200
35	*CIL* V 8212	*Aquileia*	*[---]ntus* (NP)	*IIIIIIvir*	*incertus*	Basis of marble	*Apollo Belenus*	50-150
36	*InscrAq* I, 289	*Aquileia*	*[---]anius [---] mus* (NP)	*VIvir? Aquileiae*	*incertus*	Basis of limestone	*Mater Magna deum*	1-200
37	*InscrAq* I, 258	*Aquileia*	*[---] Sotericius* (G)	*VIvir Aquileiae*	*incertus*	Altar of limestone	*Iuppiter Optimus Maximus aeternus*, *numen* (twice)	100-200
38	Alföldy 1984, 58	*Aquileia*	*[---]* (NP)	*sevir Aquileiae* and *Concordialis Patavi*	*incertus*	Basis of limestone	*Iuppiter Optimus Maximus Dolichenus*	100-200
39	*CIL* V 4294	*Brixia*	*P. Antonius Callistio* (G)	*VIvir Augustalis*	*incertus*	Basis, not preserved	*Volkanus Augustus*	1-200
40	*CIL* V 4282	*Brixia*	*Sex. Dugius Valentio* (L)	*VIvir Augustalis*	*incertus*	Not preserved	*Minerva Augusta*	1-200
41	*CIL* V 4283	*Brixia*	*Sex. Dugius Valentio* (L)	*VIvir Augustalis*	*incertus*	Altar of limestone	*Sol deus Invictus*	Undated
42	*CIL* V 4212	*Brixia*	*Q. Gargennius Sagitta* (L)	*VIvir Augustalis*	*ingenuus*	Plaque of limestone	*Genius coloniae Civicae Augustae Brixiae*	100-200
43	*CIL* V 4203	*Brixia*	(CM)	*VIviri socii*	CM	Plaque of limestone	*Bonus Eventus VIvirorum sociorum*	200-300
			Sex. Numisius Fortunatus (L)	*VIvir Augustalis*	*incertus*			
			L. Lucretius Primianus (L)	*VIvir Augustalis*	*incertus*			
44	*CIL* V 4449	*Brixia*	*Primus Pampilius Secundus* (L)	*VIviri Augustalis*	*incertus*	Altar of limestone	*Genius et Honoris of the mentioned seviri Augustales*	193-217
			L. Atilius Exoratus (L)	*VIvir Augustalis*	*incertus*			
			M. Vettidius Aquileiensis (L)	*VIvir Augustalis*	*incertus*			
45	*CIL* V 4204	*Brixia*	*L. Trutino Probus* (L)	*VIvir Augustalis Brixiae*	*incertus*	Not preserved	*deus*	Undated
46	*CIL* V 4295	*Brixia*	*L. Vettius Telesphorus* (G)	*VIvir Augustalis*	*incertus*	Altar of limestone	*Volkanus Mitis sive Mulciber*	Undated
			L. Vettius Chrysantus (G)	*VIvir Augustalis*	*incertus*			
47	*CIL* V 4236	*Brixia*	*[---]tius Hedylus* (G)	*VIvir Augustalis*	*libertus*	Fragment, limestone	*Iuppiter Optimus Maximus*	Undated

No.	Reference	Location	Name and type of *cognomen*	Title	Juridical status	Material support	Offered deity	Dating
48	*CIL* V 4428	*Brixia*	(CM)	*VIviri Augustales socii*	CM	Basis of limestone	*Pietas* of a woman, *divus Pius*	161-200
49	*CIL* V 484	*Capodistria*	*L. Valerius Memor* (L)	*VIvir Augustalis*	*incertus*	Basis of limestone	*Isis*	75-125
50	*CIL* V 8655	*Concordia*	*T. Aelius? Atimetus* (G)	*VIvir*	*libertus*	Altar of limestone	*Vesta Augusta*	100-200
			[---]dius Euhodus (G)	*Augustalis*	*incertus*			
51	*CIL* V 1872 = 8654	*Concordia*	*T. Aelius? Atimetus* (G)	*VIvir*	*libertus*	Altar of limestone	*Venus* (or *Ceres*) *Augusta*	100-200
			[---]s Euhodus (G)	*Augustalis*	*incertus*			
52	*AIJ* 160	*Emona*	*M. Aurelius Serenus* (L)	*VIvir*	*incertus*	Altar of limestone	*deus Mercurius Augustus*	200-300
53	*CIL* III 3836	*Emona*	*T. Vellius Onesimus* (G)	*IIIIIIvir et Augustalis Emonae*, *IIIIIIvir Aquileiae* and *Augustalis Parentii*	*incertus*	Altar of limestone	*Diana Augusta*	1-100
			[---] (NP)	*IIIIIIvir Aquileiae* and *Augustalis Parentii*	*incertus*			
54	*CIL* III 10767	*Emona*	*[---] Eumelus* (G)	*Augustalis gratuitus*	*incertus*	Plaque of marble	*[---] sacrum*	1-100
55	*CIL* V 1758	*Forum Iulii*	*L. Octavius Callistus* (G)	*VIvir et Augustalis*	*incertus*	Basis of limestone	*Fortuna Augusta*	50-150
56	*CIL* V 1768	*Forum Iulii*	*[---] Agathus* (G)	*VIvir Augustalis*	*incertus*	Plaque of limestone	*a divina maiestate*	100-200
57	*AE* 1995, 576	*Iulium Carnicum*	*Sex. C[---]nisius The[omn] ustus?* (G)	*VIvir*	*incertus*	Altar of limestone	*Diana Augusta*	1-50
			C. [---]nc[ius] Veitor (L)	*VIvir*	*incertus*			
			Q. Pipponicus Tae[---] (G)	*VIvir*	*incertus*			

No.	Reference	Location	Name and type of *cognomen*	Title	Juridical status	Material support	Offered deity	Dating
58	*ILS* 7265	*Mantua*	*L. Sentius Bantius* (L)	*VIvir*	*incertus*	Basis of limestone	*Hercules Augustus*	1-100
			M. Baebius Rusticus (L)	*VIvir*	*incertus*			
			M. Octavius Onomastus (G)	*VIvir*	*incertus*			
59	*CIL* V 2794	*Patavium*	*M'. Laelius Magnus* (L)	*VIvir*	*incertus*	Not preserved	*Genius c(ollegii)? d(endrophororum)?*	88-170
60	*CIL* V 513	*Tergeste*	*C. Valerius Trophimus* (G)	*VIvir Augustalis*	*incertus*	Not preserved	*Diana*	1-200
61	*CIL* V 3312	Verona	*C. Amurius Tacitinus* (L)	*VIvir Augustalis*	*libertus*	Basis of limestone	*Hercules et Omphale*	1-200
			C. Amurius Hermes (G)	*VIvir Augustalis*	*libertus*			
62	*CIL* V 3229	*Verona*	*M. Atilius Atilianus* (L)	*VIvir Augustalis*	*incertus*	Altar of limestone	*Isis Augusta*	Undated
63	*CIL* V 3272	*Verona*	*C. Cassius Iustus* (L)	*VIvir Augustalis*	*ingenuus*	Altar of limestone	*Minerva*	Undated
64	*CIL* V 3281	*Verona*	*L. Cassius Nigrinus* (L)	*VIvir Augustalis*	*ingenuus*	Basis of limestone	*Parcae Augustae*	1-100
65	*CIL* V 3295	*Verona*	*L. Cassius Nigrinus* (L)	*VIvir Augustalis*	*ingenuus*	Altar of limestone	*Silvanus*	Undated
66	*CIL* V 3299	*Verona*	*M. Dubitatius Pervincus* (C)	*VIvir Augustalis*	*incertus*	Basis of limestone	*Silvanus Augustus*	1-100
67	*CIL* V 3239	*Verona*	*L. Licinius Hymnus* (G)	*VIvir*	*incertus*	Basis of limestone	*Iunones Augustae*	1-200
68	*CIL* V 3292	*Verona*	*P. Tossius Zosimus* (G)	*VIvir Augustalis*	*incertus*	Altar of limestone	*Saturnus Augustus*	1-100
69	*CIL* V 3233	*Verona*	*P. Vitullius Philologus* (G)	*VIvir Augustalis*	*incertus*	Not preserved	*Iuno Luna Regina*	Undated
70	*CIL* V 3305	*Verona*	*[---] Probus* (L)	*VIvir Augustalis*	*incertus*	Plaque of limestone	*[---] Augustis sacrum*	1-50
71	Buonopane 2021, 125	*Verona*	*L. Attius Agapomenus* (G)	*VIvir Augustalis*	*incertus*	Altar of limestone	*Iuppiter Optimus Maximus*	50-100

Type of *cognomen*: (L) = Latin. (G) = Greek. (C) = Celtic. (NP) = not preserved. (CM) = collective mention.

Bibliography

Abramenko, A. (1992). "Ein *Sevir Iunior* aus *Mediolanum* als *curator rei publicae*?". *Zeitschrift für Papyrologie und Epigraphik*, 91, 151-5.

Abramenko, A. (1993). *Die munizipale Mittelschicht im kaiserzeitlichen Italien. Zu einem neuen Verständnis von Sevirat und Augustalität*. Frankfurt.

Alföldy, G. (1958). "Augustalen und sevir körperschaften in Pannonien". *Acta Antiqua Academiae Scientiarum Hungaricae*, 6, 433-59.

Alföldy, G. (1984). *Römische Statuen in Venetia et Histria. Epigraphische Quellen*. Heidelberg.

Almagno, G. (2016). "Le divinità *Augustae*: protagonisti, dedicanti e moventi. Una riflessione sulla documentazione epigrafica provinciale". Baglioni, A. (a cura di), *Saeculum Aureum. Tradizione ed Innovazione nella Religione Romana di Epoca Augustea*, vol. 2. Roma, 271-87.

Barrón Ruiz de la Cuesta, A. (2020). *Los seviros augustales en Hispania y las Galias. Una aproximación a la movilidad social en el Imperio romano*. Logroño.

Barrón Ruiz de la Cuesta, A. (2024). "Measuring the Juridical Status of the *Seviri Augustales* According to the Onomastics". De la Escosura Balbás, C.; Kurilič, A.; Rallo, G.E. (eds), *Name and Identity. Selected Studies on Ancient Anthroponymy Through the Mediterranean*. Oxford, 67-73. BAR International Series 3161.

Bekavac, S.; Miletić, Z. (2019). *Geneza, struktura i uloga oslobođeničkih tijela sevira i Augustala* (Genesis, Structure and Role of Freedmen Bodies of Seviri and Augustales). Zadar.

Bérard, F. (2008). "Une nouvelle épitaphe de sévir lyonnais". Caldelli, M.L.; Gregori, G.L.; Orlandi, S. (a cura di), *Epigrafia 2006: Atti della XIV^e^ Rencontre sur l'épigraphie in onore di Silvio Panciera con altri contributi di colleghi, allievi e collaboratori*. Roma, 517-36.

Bérard, F. (2011). "Les plus anciens sévirs lyonnais". Cabouret, B.; Charles-Laforgue, M.O. (éds), *La norme religieuse dans l'Antiquité*. Paris, 105-24.

Buchi, E. (1987a). *Il Veneto in età romana*. Vol. 1, *Storiografia, organizzazione del territorio, economia e religione*. Verona.

Buchi, E. (1987b). "Le strutture economiche". Broglio, A. (a cura di), *Storia di Vicenza*, vol. 1. Vicenza, 145-57.

Buchi, E. (1989). "*Tarvisium* e *Acelum* nella Transpadana". Brunetta, E. (a cura di), *Storia di Treviso*. Vol. 1, *Le origini*. Venezia, 191-310.

Buchi, E. (2000). "Dalla colonizzazione della Cisalpina alla colonia di *Tridentum*". Buchi, E. (a cura di), *Storia del Trentino*. Vol. 2, *L'età romana*. Bologna, 47-131.

Buchi, E. (2002). "Il sevirato nella società della *Regio* X". Sartori, A.; Valvo, A. (a cura di), *Ceti medi in Cisalpina = Atti del coloquio internazionale (Milano, 14-16 settembre 2000)*. Milano, 67-78.

Buonopane, A. (2003). "Sevirato e augustalità ad Aquileia: nuovi dati e prospettive di ricerca". Cuscito, G. (a cura di), *Aquileia dalle origini alla costituzione del Ducato Longobardo. Storia-Amministrazione-Società*. Udine, 339-73. Antichità Altoadriatiche, LIV.

Buonopane, A. (2006). "Sevirato, augustalità e proprietà fondiaria nella Cisalpina: il caso di Verona". Sartori, A.; Valvo, A. (a cura di), *Hiberia-Italia, Italia-Hiberia. Convegno Internazionale di Epigrafia e Storia Antica, Gargnano-Brescia (28-30 aprile 2005)*. Milano, 253-68.

Buonopane, A. (2021). "Mantissa epigraphica Veronensis 3". Brugnoli, A; Brugnoli, P. (a cura di), *Studi veronesi. Miscellanea di studi sul territorio veronese*. Vol. 6. Verona 117-45.

Corazza, G. (2016). *Gli Augustales della Campania romana*. Napoli.
Don, S. (2023). *Le élites cittadine della* regio *X - Venetia et Histria. Il caso di studio di Verona* [tesi di dottorato]. Padova: Università di Padova.
Don, S. (2024). *I sexviri tardo-repubblicani nel Nord Italia (regiones X et XI)*. Roma: Quasar.
Duthoy, R. (1970). "Notes onomastiques sur les Augustales: *cognomina* et indication de statut". *L'Antiquité Classique*, 39, 88-98.
Duthoy, R. (1974). "La fonction sociale de l'augustalité". *Epigraphica*, 36, 134-54.
Duthoy, R. (1976). "Recherches sur la répartition géographique et chronologique des termes *sevir Augustalis*, *Augustalis* et *sevir* dans l'Empire romain". *Epigraphische Studien*, 11, 143-214.
Duthoy, R. (1978). "Les *Augustales*". *Aufstieg und Niedergang der Römischen Welt II*, 16 (2), 1254-309.
Egger, A.E. (1844). *Recherches sur les Augustales. Suivies des fragments du testament politique d'Auguste*. Paris.
Gregori, G.L. (1999). *Brescia Romana. Ricerche di prosopografia e storia sociale*. Vol. II, *Analisi dei documenti*. Roma.
Gregori, G.L. (2009). "Il culto delle divinità auguste in Italia". Bodel, J.; Kajava, M. (a cura di), *Dediche sacre nel mondo Greco-Romano. Diffusione, funzioni, tipologie*. Roma, 307-30.
Hirt, M. (2018). "In Search of Junian Latins". *Historia: Zeitschrift für Alte Geschichte*, 67, 288-312.
Kajanto, I. (1968). "The Significance of Non-Latin *Cognomina*". *Latomus*, 27, 517-34.
Kleijwegt, M. (2001). "The Social Identity of Roman Freedmen Probing the Religious Evidence". *Arys*, 4, 181-96.
Laird, M.L. (2015). *Civic Monuments and the Augustales in Roman Italy*. New York.
Le Glay, M. (1990). "La place des affranchis dans la vie municipale et dans la vie religieuse". *Mélanges de l'École Française de Rome: Antiquité*, 102, 621-38.
Luciani, F. (2015). "Le iscrizioni sui sarcofagi gemelli. Note su sevirato e augustalità a *Iulia Concordia*". Rinaldi, F.; Vigoni, A. (a cura di), *Le necropoli della media e tarda età imperiale (III-IV sec. d.C.) a Iulia Concordia e nell'arco altoadriatico. Organizzazione spaziale, aspetti monumentali e strutture sociali = Atti del Convegno (Concordia Sagittaria, 6-7 giugno 2014)*. Venezia, 71-86.
MacMullen, R. (1982). "The Epigraphic Habit in the Roman Empire". *American Journal of Philology*, 103, 233-46.
Mainardis, F. (2022). "Tra Aquileia e Verona: forme di mobilità in area cisalpina". *Sylloge Epigraphica Barcinonensis*, 20, 185-94.
Meyer, E.A. (1990). "Explaining the Epigraphic Habit in the Roman Empire: The Evidence of Epitaphs". *Journal of Roman Studies*, 80, 74-96.
Mihailescu-Bîrliba, L. (2007). "Les Augustaux* en Pannonie et en Dacie: Statut juridique et social". *Classica et Christiana*, 2, 57-79.
Mollo, S. (1997). "L'augustalità a Brescia". *Memorie dell'Accademia nazionale dei Lincei*, 8, 261-367.
Mollo, S. (2000). "Gli Augustali bresciani e le connessioni con l'élite dirigente di Brescia". Cébeillac-Gervasoni, M. (éd.), *Les élites municipales de l'Italie péninsulaire de la mort de César à la mort de Domitien*. Rome, 347-71. Collection de l'École française de Rome, 271.
Mouritsen, H. (2006). "*Honores Libertini*: *Augustales* and *Seviri* in Italy". *Hephaistos*, 24, 237-48.
Mourlot, F. (1895). *Essai sur l'Histoire de l'augustalité dans l'Empire Romain*. Paris.

Nock, A.D. (1934). "*Seviri* and *Augustales*". *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves* (*Mélanges Bidez*), 2, 627-38.

Oliver, J.H. (1958). "*Gerusiae* and *Augustales*". *Historia: Zeitschrift für Alte Geschichte*, 7, 472-96.

Panciera, S. (2003). "Umano sovrumano o divino? Le divinità auguste e l'imperatore a Roma". *The Representation and Perception of Roman Imperial Power (Proceedings of the III International Network 'Impact of Empire'. Rome, 2002)*. Amsterdam, 215-39.

Rodríguez Cortés, J. (1993). "Los seviros augustales y las divinidades romanas en la Bética". Rodríguez Neila, J.F. (ed.), *Actas del I Coloquio de Historia Antigua de Andalucía (Córdoba, 6-9 abril 1988). Vol. 2*. Córdoba, 249-56.

Šašel Kos, M. (1999). "Aspects of the Sevirate and *Augustalitas* in the Northeastern Adriatic Area". *Histria Antiqua*, 5, 173-81.

Tassaux, F. (2000). "Sévirat et promotion sociale en Italie nord-orientale". Cébeillac-Gervasoni, M. (éd.), *Les élites municipales de l'Italie péninsulaire de la mort de César à la mort de Domitien entre continuité et rupture. Classes sociales dirigeantes et pouvoir central*. Rome, 373-415.

Taylor, L.R. (1914). "The *Augustales*, *Seviri Augustales* and *Seviri*: a Chronological Study". *Transactions and Proceedings of the American Philological Association*, 45, 231-53.

Taylor, L.R. (1924). "*Seuiri Equitum Romanorum* and Municipal *Seuiri*: A Study in Pre-Military Training among the Romans". *Journal of Roman Studies*, 14, 158-71.

Vandevoorde, L. (2013). "Respectability on Display: *Alba* and *fasti* of the **Augustales* in the Context of Collegial and Magisterial Hierarchy". *Revue Belge de Philologie et d'Histoire*, 91, 127-52.

Van Haeperen, F. (2016). "Origine et fonctions des *Augustales* (12 av. n.è. – 37). Nouvelles hypothèses". *L'Antiquité Classique*, 85, 127-55.

Van Haeperen, F. (2017). "L'Augustalità, un'innovazione del principato di Augusto". *Augusto. La costruzione del Principato = Atti del Convegno (Roma, 4-5 dicembre 2014)*. Roma, 223-38.

Verboven, K. (2011). "The Freedman Economy of Roman Italy". Bell, S.; Ramsby, T. (eds), *Free at Last! The Impact of Freed Slaves on the Roman Empire*. London, 88-109.

Villaret, A. (2019). *Les dieux augustes dans l'Occident romain: Un phénomène d'acculturation*. Bordeaux.

Von Premerstein, A. (1895). "*Augustales*". De Ruggiero, E. (a cura di), *Dizionario epigrafico di antichità romane*, vol. 1. Roma, 824-77.

Zaccaria, C. (1985). "Testimonianze epigrafiche dei rapporti tra Aquileia e l'Illirico in età imperiale romana". Mirabella Roberti, M. (a cura di), *Aquileia, la Dalmazia e l'Illirico*. Udine, 85-127.

Zaccaria, C. (1991). "Romanizzazione e onomastica: testimonianze epigrafiche ad Aquileia e nell'Italia nordorientale". Mirabella Roberti, M. (a cura di), *Preistoria e protostoria dell'alto Adriatico*. Udine, 189-200.

Zampieri, E. (2000). "I *sexviri* e gli *Augustales*". Zampieri, E. (a cura di), *Presenza Servile e Mobilità Sociale in Area Altinate. Problemi e Prospettive*. Portogruaro, 107-21.