## SaInAT-Ve International Conference Sacred Inscriptions from the Ancient Territory of Venetia «Writing and Religious Traditions in the Ancient Western Mediterranean» **Religious offerings from seviri and seviri Augustales in Venetia et Histria**

### Dr. Alberto Barrón Ruiz de la Cuesta

A major issue about the Augustalitas concerns the terminological complexity of the seviri Augustales in their wider meaning. Duthoy created the comprehensive term \*Augustales, 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

| Town (number of inscriptions) | sevir | Augustalis | sevir Augustalis | sevir et<br>Augustalis |
|-------------------------------|-------|------------|------------------|------------------------|
| Altinum (2)                   | -     | 2          | -                | -                      |
| Aquileia (33)                 | 32    | 2          | 1                | 3                      |
| Brixia (11)                   | 1     | -          | 15               | -                      |
| Capodistria (1)               | -     | -          | 1                | -                      |
| 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 (14)                   | 1     | -          | 14               | -                      |
| Total in <i>Venetia et</i>    | 44    | 7          | 33               | 6                      |
| Histria (72)                  |       |            |                  |                        |

Answering to these questions may head to opposite theories, from the hypothesis of two separated institutions to the equivalence of both terminologies, as well as many possible intermediate nuances.

The traditional view on this topic tends to support the existence of two separated institutions with similar chronology and many coinciding locations

# provinces of the Roman Empire, but it doesn't seem to be the case in territories like *Dalmatia* and *Pannoniae*, neither in the northern Italian regiones. In particular, Transpadana (Regio XI) is biased by the omnipresence of the seviri ioniores and seviri seniores, which were specific positions from Mediolanum and other neighbour towns. 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 in the north of Italy, where some researchers support the idea of two positions with totally different composition and functions while other

**Table 1**. Distribution by towns of the diverse Augustality titles

The present poster considers some aspects from 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 necessary to keep in mind the social background, the geographic distribution and the chronology of these two groups in the territory of *Regio X*.

Venetia et Histria region contains 72 inscriptions mentioning both deities and seviri or seviri Augustales, mainly by means of religious dedications. The information from these inscriptions makes possible to study different fields related with the Augustality, leading to the definition of the main patterns within *seviri* and seviri Augustales about datation, territorial presence, social belonging and religious devotions. The existing coincidences and differences of both groups around these fields will allow us to establish new conclusions about the degree of their similarities and their particular features within the framework of Venetia et Histria. In regard to this, our aim is to solve questions like the following ones:

but a clear differentiation in their social composition, religious habits and functions.

The adjunct tables show some general numbers that will be used in further studies on the topic in order to delve into the aforementioned questions.

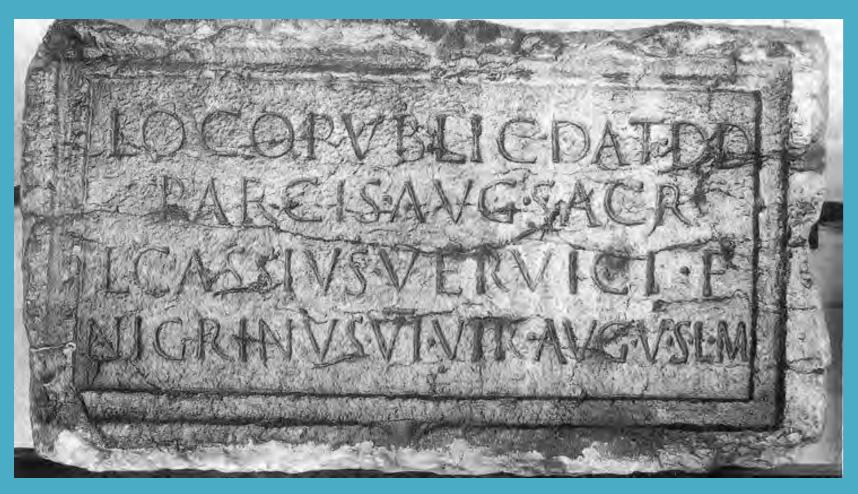


CIL III, 3836. Emona (photo: Clauss-Slaby)

InscrAqu I, 138. Aquileia (photo: Lupa)

academics consider that they were parallel or even

equivalent institutions.



CIL V, 3281. Verona (photo: Clauss-Slaby)

| Century                 | 1 <sup>st</sup> AD | 1 <sup>st</sup> -2 <sup>nd</sup> AD | 2 <sup>nd</sup> AD | 2 <sup>nd</sup> -3 <sup>rd</sup> AD | 3 <sup>rd</sup> AD | Undated | Total           |
|-------------------------|--------------------|-------------------------------------|--------------------|-------------------------------------|--------------------|---------|-----------------|
| seviri                  | 10                 | 12<br>(+1 rep.)                     | 6<br>(+3 rep.)     | 3<br>(+1 rep.)                      | 1                  | -       | 32<br>(+5 rep.) |
| Augustales              | 1                  | 2                                   | 1<br>(+3 rep.)     | -                                   | -                  | -       | 4<br>(+3 rep.)  |
| seviri<br>Augustales    | 7                  | 7<br>(+1 rep.)                      | 3                  | 1<br>(+1 rep.)                      | -                  | 9       | 27<br>(+2 rep.) |
| seviri et<br>Augustales | 1                  | 1                                   | 2                  | -                                   | -                  | -       | 4               |
| Total                   | 19                 | 23                                  | 15                 | 5                                   | 1                  | 9       | 72              |

- Did seviri and seviri Augustales have a similar social origin?
- Were they present in the same towns of the region?
- Did they appear and last during analogous periods?
- Did they worship similar deities?
- Had any of them links with the Imperial Cult and the

libertus

8 (18.6%)

- 1 not preserved (12.5%)

1 (14.3%)

6 (17.6%)

15 (16.7%)

- 6 Greek (75%)

- 1 Latin (12.5%)

- 1 Greek (100%)

- 3 Greek (50%)

- 3 Latin (50%)

#### **INSCRIPTIONS WITH AUGUSTI / AUGUSTAE DIVINITIES**

| Town (number of inscriptions) | sevir | Augustalis | sevir Augustalis | sevir et Augustalis |
|-------------------------------|-------|------------|------------------|---------------------|
| Altinum (1)                   | -     | 1          | -                | -                   |
| Aquileia (16)                 | 15    | -          | -                | 1                   |
| Brixia (2)                    | -     | -          | 2                | -                   |
| Concordia (2)                 | -     | -          | 2                | -                   |
| Emona (2)                     | 2     | -          | -                | -                   |
| Forum Iulii (1)               | -     | -          | -                | 1                   |
| Iulium Carnicum (1)           | 1     | -          | -                | -                   |
| Mantua (1)                    | 1     | -          | -                | -                   |
| Verona (6)                    | -     | -          | 6                | -                   |
| Total (32)                    | 19    | 1          | 10               | 2                   |

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

| Augustality title | Sevir | Augustalis | sevir Augustalis | sevir et Augustalis |
|-------------------|-------|------------|------------------|---------------------|
| Total: 43         | 27    | 4          | 7                | 5                   |

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

| J | Juridical status | ingenuus | libertus | incertus | <b>Collective mention</b> |
|---|------------------|----------|----------|----------|---------------------------|
|   | Total: 43        | 1        | 5        | 37       | -                         |

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

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

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

| Century   | 1 <sup>st</sup> AD | 1 <sup>st</sup> -2 <sup>nd</sup> AD | 2 <sup>nd</sup> AD | 2 <sup>nd</sup> -3 <sup>rd</sup> AD | 3 <sup>rd</sup> AD | Undated |
|-----------|--------------------|-------------------------------------|--------------------|-------------------------------------|--------------------|---------|
| Total: 32 | 10                 | 10                                  | 8                  | 2                                   | 1                  | 1       |

|  | · · · · · |  |  |
|--|-----------|--|--|
|  |           |  |  |

 
 Table 2. Chronology of the different Augustality titles
 \* **rep.** = repeated inscription; it appears in two fields because it contains two kinds of Augustality titles



| ILS, 3952. Aquileia | (photo: Clauss-Slaby) |
|---------------------|-----------------------|
|---------------------|-----------------------|

oprintendenza per i Beni Archeologici del Friuli Venezia Giuli

| Ι,  | 829. | Aquileia | (photo: | Lupa) |
|-----|------|----------|---------|-------|
| • • | 0_0. | ,        |         |       |

CIL

### Augusti/Augustae divinities?

ingenuus

4 (11.8%)

- 4 Latin *(100%)* 

4 (4.4%)

Augustality title

- cognomina

Augustalis

- cognomina

sevir Augustalis

sevir et Augustalis

Total in Venetia et Histria

- cognomina

- cognomina

sevir

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



Dr. Alberto Barrón Ruiz de la Cuesta **Independent Researcher** almisan.brq@gmail.com

| Table 3. Juridical status and cognomina of the different Augustality terms | © Soprintendenza per i Beni Archeologici del Friuli Venezia |
|--|---|
|  | CIL V, 4248. Aquileia (photo: Lupa)                         |

**Collective mention** 

1 (2.3%)

1 (3%)

2 (2.2%)

Incertus

34 (79.1%)

- 2 not preserved (5.9%)

6 (85.7%)

23 (67.6%)

**6** (100%)

- 2 not preserved (33.3%)

69 (76.7%)

- 20 Greek (58.8%)

- 12 Latin (35.3%)

- 5 Greek (83.3%)

- 1 Latin *(16.7%)* 

- 11 Greek (47.8%)

- 11 Latin (47.8%)

- 4 Greek (66.7%)

- 1 Celtic (4.4%)