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, Augstales, magistri Augustales and other minor terminologies like Claudia 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, but it doesn’t seem to be the case in territories like Dalmatia and Pannoniae, neither in the northern Italian regions. 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. 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 (seviri Augustalis, Augusta, 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 academics consider that they were parallel or even equivalent institutions.

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:

- 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 Augusti/Augustae divinities?

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 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.