

Epigraphy, onomastics and local society at the western limits of the territory of Augusta Emerita

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*Para José d'Encarnação,
em reconhecimento do seu trabalho
incansável e inspirador na
epigrafia da Lusitânia romana*

ABSTRACT

To provide a securer basis for the identification of the western limits of the territory of the Roman colony of Augusta Emerita (Mérida), this contribution examines in detail the epigraphic evidence from the western section of the modern Spanish province of Badajoz and the Portuguese *concelhos* of Elvas and Estremoz. The first part provides an updated analysis of all attestations from this region of individuals enrolled in the Roman voting tribe of Emerita – the *Papiria* – and those who styled themselves *Emeritenses*. The second part examines the onomastics of all individuals attested in this region, focusing on the onomastic structure of their names and the *nomina gentilicia* represented, and argues that these are more compatible with the onomastics of those attested in the urban centre of Emerita and other parts of its territory than with those found in the neighbouring communities of Ebora and Ammaia.

KEYWORDS

Roman *colonia* of Augusta Emerita (Mérida, BA); the *ager Emeritensis*; *Papiria* voting-tribe; onomastics in Lusitania; Ebora (Évora, EV); Ammaia (São Salvador de Aramenha, Marvão, PT)

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Introduction

For the study of Roman Lusitania and, in particular, the cultural change that took place in this region from the first century BCE to the fourth century CE, one of the most valuable resources is the epigraphic corpus *Inscrições romanas do conventus Pacensis* (henceforth, *IRCP*), published in 1984 by José d'Encarnação². The fruit of his doctoral research at the Universidade de Coimbra, which involved a significant period of study at the Centre Pierre Paris, Université de Bordeaux III (now Université Bordeaux-Montaigne), it was quickly recognized as a model regional epigraphic corpus in a period in which work on the new edition of the second volume of the *Corpus Inscriptionum Latinarum* was just beginning³. Alongside the *corpora* that appeared in this same period under the imprimatur of the Centre Pierre Paris – *Inscriptions romaines de la province de Lugo* (1979), edited by Felipe Arias Vilas, Patrick Le Roux and Alain Tranoy, and the 5-volume series *Inscriptions romaines de Catalogne* (1984-2002), edited by Georges Fabre, Marc Mayer and Isabel Rodà –, *IRCP* helped set the standard for all subsequent regional epigraphic *corpora* centering on the Iberian Peninsula.

One of its most distinctive – and most valuable – features is that, in addition to its epigraphic corpus of almost 700 texts, *IRCP* includes a series of reflections on the value of epigraphic

ic evidence from the *conventus Pacensis* for our understanding of the impact of Roman rule on the region under a series of headings: political and administrative structures (pp. 739-760), local society (pp. 761-789), the “sacred component”, including the cult of the dead, funerary monuments and funerary symbolism (pp. 790-820), and the epigraphic habit – continuity and change (pp. 821-843: “as práticas epigráficas, inovação na continuidade”). It concludes with some brief reflections on cultural resistance and assimilation (pp. 845-846), themes very much under discussion in the 1970s and early 1980s⁴.

The theme of this contribution stems from my current work on the inscriptions of Augusta Emerita and its territory for the second edition of *CIL*, i.e., *CIL* II²/3, fasc. 1-3, the first three planned fascicules of inscriptions from the *conventus Emeritensis*. This project has naturally required the editorial team, comprising José Luis Ramírez Sádaba (Professor emeritus, Universidad de Cantabria), Luis Ángel Hidalgo Martín (Consorcio de la Ciudad Monumental, Mérida), Antonio Alvar Ezquerro (Professor emeritus, Universidad de Alcalá) and myself to return to the difficult question of the limits of the large territory of the Roman colony and capital of Lusitania⁵. Significant advances in our understanding of this question were made at a joint *CIL* II²/ADOPIA workshop that I co-organized with Professor Alvar Ezquerro at the Museo Nacional de Arte Romano (MNAR) on 14-15 February 2020, just three weeks before

2 Encarnação 1984.

3 Étienne 1984; Stylow 1984; Stylow 1995a.

4 Cf. Pippidi 1976; Étienne *et al.* 1976; Bénabou 1976.

5 Earlier key works include Wiegels 1976; Álvarez Martínez 1988; Ramírez Sádaba 1994; Étienne 1995; Le Roux 1999; Ariño Gil, Gurt Esparraguera, Palet Martínez 2004, 44-46, 68-72, 138-144; Cordero Ruiz 2010; Gorges & Rodríguez Martín 2011; Ramírez Sádaba 2013; Dias & Ramírez Sádaba 2016, 24-30; Cordero Ruiz 2018, esp. 447-455; Ramírez Sádaba 2019, 19-24.

the world went into lockdown on account of the COVID-19 virus⁶. One of the greatest difficulties centred on the western limits of the colony's *pertica*, but significant advances were possible not least thanks to the interventions of André Carneiro (Universidade de Évora), Amílcar Guerra (Universidade de Lisboa), José Luis Ramírez Sádaba (Universidad de Cantabria) and Tomás Cordero Ruiz (Instituto de Estudios

Medievais, Universidade Nova de Lisboa). While it still proves impossible to define the western extremity of Emerita's territory with absolute precision, a consensus was reached at the workshop that it extended into the Alto Alentejo of modern Portugal, incorporating parts of the modern *concelhos* of Elvas and Estremoz⁷. Figure 1 summarizes the principal conclusions of this CIL II²/ADOPIA workshop.

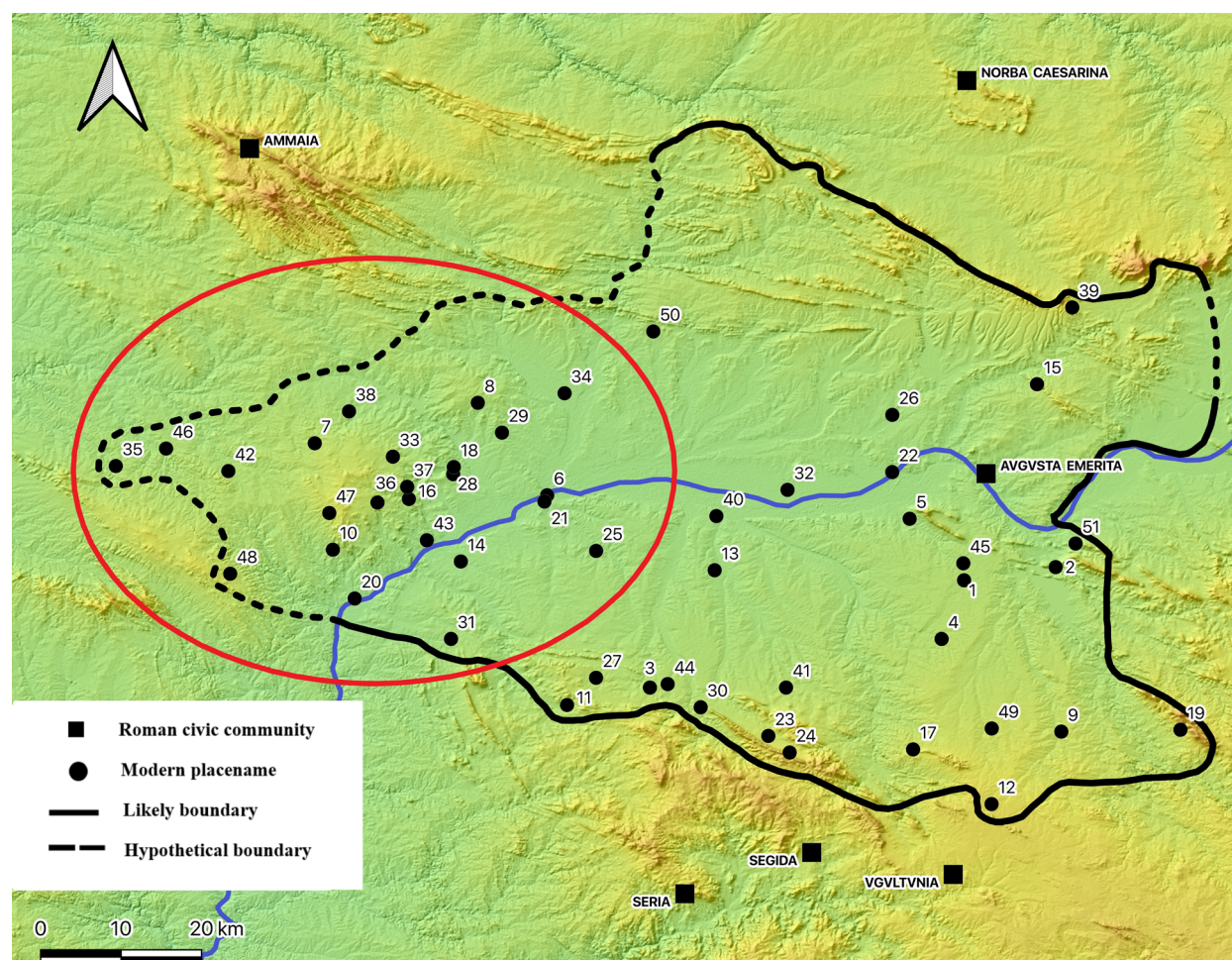


Figure 1. Proposed extent of the territory of Augusta Emerita, with places marked where inscriptions have been discovered. The area that forms the focus of this study is indicated by the red line (drawn by H. Forsyth and J. Edmondson).

KEY TO MAP. 6. Badajoz (BA). 7. Barbacena (Elvas, PT). 8. Campo Maior (PT). 10. Ciladas (Vila Viçosa, EV). 14. Dehesa de la Encomienda, Badajoz (BA). 16. Elvas (PT). 18. Herdade da Fonte Branca, Caia e São Pedro (Elvas, PT). 20. Juromenha (Alandroal, EV). 21. La Coraja, Badajoz (BA). 25. La Pinela, Badajoz (BA). 28. Monte do Passo, Caia e São Pedro (Elvas, PT). 29. N^a Sra. da Expectação (Campo Maior, PT). 31. Olivenza (BA). 33. Quinta das Longas, São Vicente e Ventosa (Elvas, PT). 34. Rincón de Gila, Badajoz (BA). 35. São Bento do Cortiço (Estremoz, EV). 36. São Brás (Elvas, PT). 37. São Pedro, Caia e São Pedro (Elvas, PT). 38. Sta. Eulália (Elvas, PT). 42. Sto. Aleixo (Monforte, PT). 43. Sto. Ildefonso (Elvas, PT). 46. Veiros (Estremoz, EV). 47. Vila Boim (Elvas, PT). 48. Vila Viçosa (EV).

⁶ The workshop's programme is available at <http://adopia.huma-num.fr/en/news>.

⁷ A position already espoused by specialists at the first international Round Table on the province of Lusitania, held in Bordeaux in December 1988: see Alarcão *et al.* 1990, 326.

Inscriptions, and in particular funerary inscriptions, provide important pointers to the western extension of the *ager Emeritensis*, as this contribution will demonstrate by concentrating on the epigraphic evidence from the western parts of the modern Spanish *provincia* of Badajoz and from the modern Portuguese *concelhos* of Elvas and Estremoz, located respectively in the administrative *distritos* of Portalegre (PT) and Évora (EV). The discussion of the Portuguese section of this region requires a reconsideration of the inscriptions from Elvas and its surrounding area that were included as part of the *conventus Pacensis* in chapter X (n° 566-603, pp. 631-666) of *IRCP*, as well as inscriptions from the region that have been published since the appearance of *IRCP*⁸. Two main issues will lie at the heart of the discussion. First, we shall explore the regional distribution of attestations of those individuals who were enrolled in the Roman voting tribe *Papiria* and/or who bore the ethnic adjective *Emeritensis*,

both of which provide *prima facie* evidence that they were citizens of the colony of Augusta Emerita. In theory, they could have moved from their place of origin to take up residence outside the territory of Emerita, but the strong concentration of attestations at the western edges of the modern Spanish province of Badajoz and in the Portuguese *concelhos* of Elvas and Estremoz make it likelier that, in terms of their legal *origo*, they were Emeritenses, who had settled at the western extremities of the colony's territory. Secondly, we shall examine the onomastics of all those individuals attested at the western sector of what I argue was the *ager Emeritensis*. Important advances on the onomastics across the entire province of Lusitania have been made thanks to the ADOPIA project, directed by Dr Milagros Navarro Caballero and myself⁹. This will strengthen the argument, since onomastic structures of the names and, in particular, the *gentilicia* attested here very much fit the onomas-



Figure 2. Map showing the places (marked by red triangles) where individuals enrolled in the *Papiria* tribe are attested outside the urban centre of Augusta Emerita (© J. Edmondson).

- 8 Five funerary plaques were discussed in detail prior to the publication of *IRCP* in Encarnação 1977; cf. Encarnação 1979. For more recent archaeological and epigraphic analyses of the Elvas region, see Carneiro 2014; Rolo 2017, 2018, 2022; Largueiras 2018.
- 9 <http://adopia.huma-num.fr/pt/atlas>; Edmondson & Navarro Caballero (eds.) 2024. For a discussion of the rationale for, and development of, the ADOPIA project, see Edmondson & Navarro Caballero 2017, 2024.

tic pattern of the colony of Augusta Emerita as a whole¹⁰.

I. Individuals enrolled in the *Papiria* tribe and those designated *Emeritenses*

A first element to consider is the distribution of epigraphic attestations of individuals enrolled in the *Papiria* tribe¹¹. As is clear from the map below (Figure 2), there are two clusters of such

attestations outside the urban centre of Emerita: one in the western section of the modern Spanish province of Badajoz and to the west of the river Guadiana in the modern Portuguese *concelhos* of Elvas and Estremoz and a second to the north-east of Emerita in the south-eastern part of the modern Spanish province of Cáceres – from Aldehuela de Mordazo in the north to Madrigalejo in the south. The attestations in the zone south of *Turgalium* (Trujillo) must be related to one of the known *praefecturae* of the *colonia Augusta Emerita*, namely, the *praefectura Turgaliensis regionis*, mentioned by the *agrimensor*

	Name	Date	Location	Reference
1	Sex. Aebutius Sex. f. Pap. Rufinus	1/50	Veiros (Estremoz, EV)	<i>CIL</i> II 167 = <i>IRCP</i> 442
2	C. Allius Tangini f. Pap. [---]	1/50	Rincón de Gila, Badajoz (BA)	Ramírez Sádaba 1993, 251, n° 1 (<i>AE</i> 1993, 892; <i>HEp</i> 5, 1995, 52) = Ramírez Sádaba 2013, 77-78, n° 18 = <i>CILAE</i> 2106
3	P. Aplanus Marcianus Pap. Emerite(nsis)	101/150	La Pinela, Badajoz (BA)	García y Bellido 1971, 192-193 (<i>AE</i> 1971, 147) = Ramírez Sádaba 2013, 111-112, n° 37 = <i>CILAE</i> 2123
4	Aquila Seuera G. f. Papir[i]a Emeritens(is)	131/200	Olivenza (BA)	Ramírez Sádaba 1993, 257-258 (<i>AE</i> 1993, 898; <i>HEp</i> 5, 1995, 110) = <i>IRCMAPB</i> 46 (<i>HEp</i> 7, 1997, 156) = Ramírez Sádaba 2013, 128, n° 51 = <i>CILAE</i> 2135
5	C. Axonius Q. f. Pap., (<i>miles</i>) <i>leg. XX</i>	25 BCE / 30	Elvas (Elvas, PT)	<i>CIL</i> II 22* = <i>IRCP</i> 576
6	L. Caecilius C. f. Pap. [---]	1/50	Monte Branco, Juromenha (Aland-roal, EV)	<i>IRCP</i> 449
7	P. Cincius Pap. Ruf(us) A(ugus-tanus), <i>m(iles) leg(ionis) X</i>	25 BCE / 30	Badajoz (BA)	<i>CIL</i> II 1016 = <i>EE</i> VIII, p. 385-386; cf. Forni 1976, 37 (<i>AE</i> 1976, 276) = Ramírez Sádaba 2013, 58-59, n° 5 = <i>CILAE</i> 2094
8	P. Cincius Pap. Tuscus	25 BCE / 30	Badajoz (BA)	
9	[- C]ornelius [- f. P]ap. Gallus	1/100	Vila Boim (Elvas, PT)	<i>CIL</i> II 5216 = <i>IRCP</i> 584
10	Cretonia Maxima Pap. Pacensis	101/150	La Pinela, Badajoz (BA)	García y Bellido 1971, 192-193 (<i>AE</i> 1971, 147) = Ramírez Sádaba 2013, 111-112, n° 37 = <i>CILAE</i> 2123
11	L. Marius L. f. Pap. Caprarius	1/50	Veiros (Estremoz, EV)	Dias 1983 (<i>AE</i> 1983, 469) = <i>IRCP</i> 461

Figure 3. List of individuals enrolled in the *Papiria* tribe from the western section of Emerita's territory.

10 On the onomastics of Emerita as a whole, see Edmondson 2024a.

11 Key earlier studies include Forni 1976; Wiegels 1976; Wiegels 1985, esp. 77-79; Sánchez Abal & Redondo Rodríguez 1985. See now Edmondson 2024a, 87-97, with Cuadro 1.5.

Hyginus in his work *Constitutio limitum* (136, Thulin; cf. p. 136, Campbell)¹². For the purposes of this paper, we need to concentrate on the western cluster.

As is clear from the detailed table below (Figure 3), there are eleven individuals registered in the *Papiria* tribe in this western zone, which stretches from Olivenza (BA) in the south to the *finca* “Rincón de Gila”, located 20 km to the north of Badajoz, in the north to Veiros (Estremoz, EV) in the far west. The best explanation for the presence of these eleven persons is that this area formed part of the *pertica* of the *colonia* of Augusta Emerita.

One of these individuals (nº 7), *P. Cincius Pap(iria tribu) Ruf(us) A(ugustanus)*, is attested at Badajoz, according to the text copied at the end of the 16th century by the local humanist and canon of the cathedral of Badajoz, Rodrigo Dosma Delgado (1533-1599), and included in his *Discursos pátrios de la real ciudad de Badajoz* (f. 22v – 23 r), published posthumously in 1601. According to his epitaph, he was explicitly a *m(iles) leg(ionis) X*, i.e., a veteran of one of the two legions that provided Emerita with its first settlers after its foundation in 25 BCE¹³.

The funerary monument of another soldier enrolled in the *Papiria* tribe, *C. Axonius Q. f. Pap(iria tribu), (miles) leg(ionis) XX* (nº 5), which he set up in his own lifetime for himself and his brother, was first reported by the humanist André de Resende (1498–1573) in his *De antiquitatibus Lusitaniae*, posthumously published in 1593, when it formed part of the collection of antiquities of a local notable in Elvas¹⁴. However, it was considered a forgery by Emil Hübner (*CIL* II 22*) on the basis of the individual’s *origo*, Firmum in Picenum, where Roman citizens were

enrolled in the *Velina* tribe, and what he considered unparalleled abbreviations in the text’s final line. Hübner’s claims, however, were countered by Giovanni Forni, who persuasively argued that it was genuine, and his arguments were accepted by Patrick Le Roux and José d’Encarnação¹⁵. As Le Roux rightly pointed out, the fact that the individual attested, *C. Axonius Q. f. Pap(iria tribu)*, lacked a *cognomen* and had served in the *legio XX* would suggest that he too was settled here in the Augustan period or shortly thereafter following his demobilization, even if he was not one of the original colonists. His brother, *Q. Ax(onius) Q. f.*, was also possibly enrolled in the *Papiria*, but since this is not explicitly stated, he has not been included in the table above (Figure 3).

The most westerly examples of individuals who were members of the *Papiria* tribe come from Veiros (Estremoz) and both date to the first half of the first century CE: *Sex. Aebutius Sex. f. Pap(iria tribu) Rufinus* (nº 1), whose epitaph is built into the façade of the church of Nossa Senhora do Mileu in Veiros, and *L. Marius L. f. Pap(iria tribu) Caprarius* (nº 11),



Figure 4. Epitaph of *L. Marius L. f. Pap(iria tribu) Caprarius*, Herdade da Guardaria, Veiros (Estremoz, EV) (Museu de Évora; photo: author).

12 On the *praefectura*, see recently Gorrochategui & Navarro Caballero 2024, esp. 276–292.

13 Le Roux 1982, 173, nº 4; Edmondson 2010, 248–249, nº 14.

14 Resende 1593, f. 226.

15 Forni 1976, 35, 39; cf. Le Roux 1982, 59–60, 173, nº 1; Encarnação at *IRCP* 576; cf. Hernández Guerra 2007, 66–67, nº 48.

whose funerary plaque was discovered just 3 km away on the Herdade da Guardaria (see Figure 4). In her *editio princeps* of the latter epitaph, Manuela Alves Dias concluded that the two funerary plaques “reinforce the hypothesis that this region should be included in the zone of direct influence of Emerita”¹⁶.



Figure 5. Funerary altar of Aquilia Seuera G. f. Papir[i]a (tribu) Emeritens(is), Olivenza (BA) (Museo Arqueológico Provincial de Badajoz; photo: author).

Furthermore, it is striking that two women from this region had an affiliation to the *Papiria* voting tribe included as part of their full nomenclature: Aquilia Seuera G. f. Papir[i]a (tribu) Emeritens(is) (nº 4), attested on a funerary altar (Figure 5) found at Olivenza, set up by her son L. Septumius (sic) Seuerus¹⁷, and Cretonia Maxima Pap(iria tribu) Pacensis (nº 10). The latter traced her *origo* to the Roman colony of Pax Iulia (Beja), but then married a citizen of Emerita, one P. Aplanius ..., and settled on a rural estate that was located on what is now the *finca* “La Pinela”, 9 km south-east of Badajoz. It was at their Roman villa that she organized for a commemorative epitaph (Figure 6) to be set up for herself and for her son, P. Aplanius Marcianus Pap(iria tribu) Emerite(nsis) (nº 3)¹⁸. Cretonia Maxima had been officially received as a citizen of Augusta Emerita,

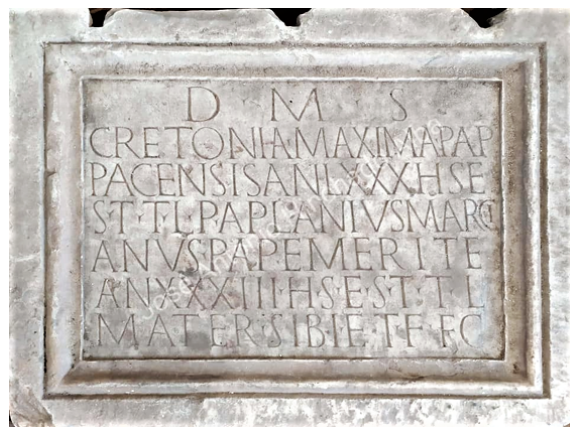


Figure 6. Funerary plaque of Cretonia Maxima Pap(iria tribu) Pacensis and her son P. Aplanius Marcianus Pap(iria tribu) Emerite(nsis), found at the Roman villa on the *finca* “La Pinela”, Badajoz (BA) (photo: G. Kurtz Schaeffer, Centro CIL II).

- 16 Dias 1983, 335: “vem reforçar a hipótese da inclusão desta região na zona de influência directa de Emerita”.
- 17 Ramírez Sádaba 1993, 257-258 (*AE* 1993, 898; *HEp* 5, 1995, 110) = *IRCMAPB* 46 (*HEp* 7, 1997, 156) = Ramírez Sádaba 2013, 128-128, nº 51 = *CILAE* 2135: *[D(is)] M(anibus) [s(acrum)] / Aquiliae Seu(er)a(e) G(ai) f(iliae) Papir[i]a(e) (tribu) Emeriten(si) / an(norum) XLIX fec[it] L(ucius) Septumi(u)s Seuerus ma[tr]i pii(ss)um(a)[e] / b(ic) s(ita) e(st) s(it) t(ibi) t(erra) l(euis)*.
- 18 García y Bellido 1971, 192-193 (*AE* 1971, 147) = Ramírez Sádaba 2013, 111-112, nº 37 = *CILAE* 2123: *D(is) M(anibus) s(acrum) / Cretonia Maxima Pap(iria tribu) / Pacensis an(norum) LXXX b(ic) s(ita) est / s(it) t(ibi) t(erra) l(euis) P(ublius) Aplanius Marcianus Pap(iria) Emerite(nsis) / an(norum) XXXIII b(ic) s(itus) e(st) s(it) t(ibi) t(erra) l(euis) / mater sibi et f(ilio) f(aciendum) c(urauit)*. For further discussion, see González Herrero 2018, esp. 146, nº 12, 150; González Herrero 2021, esp. 557-561, nº 3.

the civic community of her husband, and, as a result, her official domicile was changed from that of her birth, Pax Iulia, to that of her adopted home, Emerita. *Cretonia Maxima's* husband likely played a significant role in the civic life of Emerita, such that the local decurions honoured him by enrolling his wife into the citizen body of the colony¹⁹. In short, we must imagine that she was “received into the number of the citizens” (*in numerum ciuium recepta*), to quote the *ipsisima uerba* of a text found on a very fragmentary opisthographic plaque bearing two votive dedications set up in the heart of the forum of Valeria in the province of Hispania Citerior²⁰.

The presence in the region of Elvas of an individual registered in the *Sergia* tribe, *Q. Attius L. f. Ser(gia tribu) Rusticus* (IRCP 579; Figure 7), does not invalidate the argument that this zone formed part of the territory of Emerita based on the overall predominance here of the *Papiria* tribe. His tribal affiliation might suggest that *Q. Attius Rusticus* was originally a citizen of Metellinum, Norba Caesarina or Scallabis, three *coloniae* in Lusitania where the initial colonists settled in the late-Republican or triumviral periods seem to have been registered in the *Sergia*, while later Augustan colonists were enrolled in the *Galeria*²¹. It is, of course, impossible to recover the precise reasons why *Q. Attius Rusticus* decided to change his domicile and take up residence on the fringes of the territory of Emerita.

Furthermore, two of those registered in the *Papiria* tribe also include their *origo* as *Emeritenses* as part of their nomenclature: *P. Aplanius Marcianus Pap(iria tribu) Emerite(nsis)* (nº 3; above, Figure 6) and *Aquilia Seuera G. f. Papir[i]a (tribu) Emeritens(is)* (nº 4; above, Figure 5), both already discussed, while a third, *P. Cincius Pap. Ruff(us), A(ugustanus)*, soldier of the *legio X* (nº 7), attested at Badajoz, seems to have had an abbreviated form of *Augustanus* included as part of his full nomenclature, if we can trust the late-16th-century reading of the local humanist R. Dosma Delgado. “*Augustanus*” was an alternative to “*Emeritensis*” as a way of designating an *origo* at Emerita that is occasionally found from the time of the colony’s foundation to the early second century CE²².

In addition, three further *Emeritenses* are documented in what I am arguing was the western edge of Emerita’s territory: a male whose name is badly damaged on the stone – [---]cius / [---]us – and a woman who was possibly the latter’s wife, [V?]estilia G. f. [---]a, both designated as *Emerit(enses)* on a fragmentary plaque from Badajoz,²³ and a veteran of the *legio VII Gemina*, *G. Iulius Gallus, Emeritensis*, who after his military service returned to his native community, Augusta Emerita, in the first half of the second century and settled, it would appear, in its territory at Elvas, where he died aged 70, to be commemorated by *Iulia Prima*, his freedwoman and spouse (Figure 8)²⁴. The presence at Elvas

19 Another Aplanius has recently come to light from Emerita, *M. Aplanius Ma[xu]mus*, who was *IIuir* in the year 137 CE: Hidalgo Martín & Feijoo Martínez 2023 = CILAE 1590.

20 Edmondson & Gimeno Pascual 2017 (AE 2017, 814) = CIL II²/13, 966, side A, fragments h-m, lines 3-4; cf. González Herrero 2021, 566-569, nº 5.

21 Stylow 1995b. For updated data, see Edmondson & Navarro Caballero (eds.) 2024, 197-198, 209 (Metellinum), 252-253 (Norba), 396, 403 (Scallabis).

22 Further discussion in Edmondson & Hidalgo Martín 2007.

23 EE IX 164 = IRCMAPB 6 = Ramírez Sádaba 2013, 67-68, nº 11 = CILAE 2100: [---]cius / [---]us Emerit(ensis) / [V?]estilia C(ai) f(ilia) / [---]a Emerit(ensis) / [---] b(ic) s(iti) s(unt) s(it) / [u(obis) t(erra)] l(euis).

24 CIL II 5212 = IRCP 577: *G(aio) Iulio [G]allo / Emerit[ensi] u[eterano] / [I]eg(ionis) VII [G(eminae)] [F(elicis)] stipendi(i)s / emeriti[s] ann(or)um LXX / b(ic) s(itus) e(st) s(it) t(ibi) t(erra) l(euis) Iulia Prima / lib(erta) et coniu(n)x patrono / bene mer(enti) d(e) s(uo) f(aciendum) c(urauit)*. On this veteran, see further Le Roux 1982, 200, nº 100; Edmondson 2010, 249-250, nº 16.

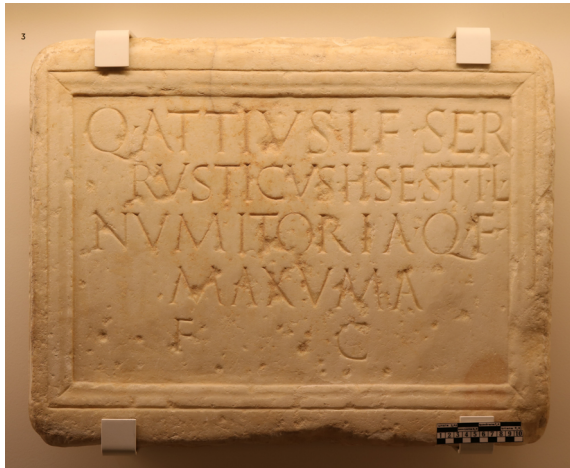


Figure 7. Funerary plaque of *Q. Attius L. f. Ser(gia tribu) Rusticus*, found in the area of Elvas (PT) (Museu de Elvas; photo: author).



Figure 8. Marble funerary plaque of *G. Iulius Gallus Emeri[tensis]*, veteran of the *Legio VII Gemina*, found at Elvas (PT) (Museu de Elvas; photo: author).

and Badajoz of these three further *Emeritenses* strengthens the case that this region formed part of the territory of the colony of Augusta Emerita.

II. The contribution of onomastics

Onomastic evidence provides further indications that this region formed part of the territory of Augusta Emerita. 110 personal names are currently attested in the region outlined with a red line on Figure 1 (above)²⁵. They are found in at least twenty-three separate locations and range in date from the late-first century BCE to the late-third century CE²⁶.

1. The structure of personal names

In terms of the onomastic structure of the 110 names attested, 86 of them, i.e., just over 78%, comprise *duo* or *tria nomina* (see Figure 9). Names such as *M. Clodius Iulianus*, *Titus Clodius Modestus* and *Bl(a)esidiena Marcella*, all attested on a handsome funerary altar (Figure 10) discovered on the Herdade das Terras da Aldeia, Santa Eulália (Elvas, PT)²⁷, are just the sorts of names that one would expect to find in a Roman colony made up largely of full Roman citizens.

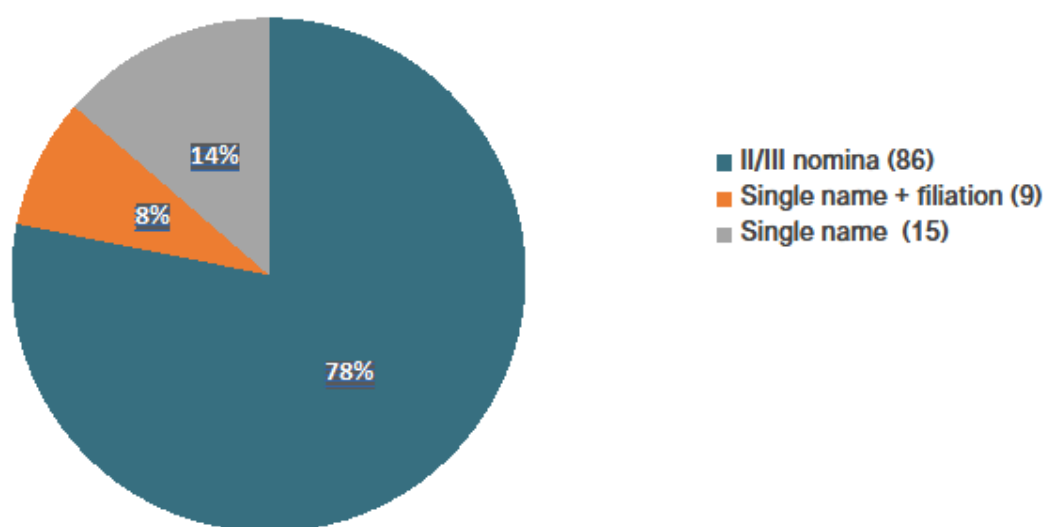
Methodologically, it is important to remain alert to the possibility that, in some cases, names were not always given in full on surviving inscriptions. Thus, for example, on a small funerary plaque (Figure 11) found at a Roman villa located on the Herdade da Camugem, Vila Boim (Elvas, PT), a deceased married couple, *Sex. Soius Quartio* and *Catinia Maxima*, bear the full *tria* or *duo nomina* of Roman citizens, but their son, who dedicated

²⁵ The following analysis omits *Eunois Plautilla*, allegedly attested, according to A. de Resende, on a dedication to Proserpina Seruatricx from the area of Elvas (*CIL* II 145 = *IRCP* 572). For doubts on the reading of the name, see the comments of Hübner and Encarnação *ad loc.*

²⁶ Several inscriptions were found in the area of Elvas, but their precise findspot remains unclear: for example, *CIL* II 143 = *IRCP* 570; *IRCP* 575; *IRCP* 579.

²⁷ *CIL* II 5213 = *IRCP* 582: *D(is) M(anibus) s(acrum) / M(arcus) Clodius Iuli[a]nus ann(or)um XXI[I?] / b(ic) s(itus) e(st) s(it) t(ibi) t(erra) l(euis) / Titus Clodius / Modestus et / Blesidiena Mar/cella p(ater) et m(ater) filio / piis-simo f(aciendum) c(urauerunt)*. For discussion of the gentilicium *Bl(a)esidienus*, -a, see below, Section II.2.

Structure of personal names: western part of the *ager Emeritensis* (N = 110)



	Male	Female	Gender unclear	TOTAL	%
<i>Tria / duo nomina</i>	53	32	1	86	78%
Single name (idionym) + filiation	4	5	0	9	8%
Single name (idionym)	8	7	0	15	14%
TOTAL	65	44	1	110	

Figure 9. Structure of personal names in the western section of the proposed territory of Augusta Emerita.

the plaque, is simply styled *Albanus*²⁸. It would seem likely that he too in reality bore the *tria nomina* – perhaps *Sex. Soius Albanus* – but he decided to have just his *cognomen* inscribed on the small plaque, which measures 44 cm high by 59 cm wide, perhaps as an economy measure. If he had wanted to include his full name, he would have had to pay for a larger and more costly plaque. That said, so as not to skew the data with hypothetical attributions, he has not been included in the list of those with the *tria* or *duo nomina*, but has been left among those with single names.

On the other hand, there are twenty-four cases where individuals bore single names, i.e., about 22% of the total. Fifteen of these cases

involve single names without filiation. Some of these individuals may have been slaves, even though none have their servile status explicitly mentioned; others might have been *peregrini*, i.e., non-citizens who continued to reside in this part of Emerita's territory as *incolae*, just as they did, to some degree, in the urban centre of the colony and in other sectors of its *ager*²⁹. On three occasions, several of these individuals appear in the same text. First, *Semnus* and *Semne*, with Greek idionyms, commemorated *Pultarius*, their 23-year-old “mother” according to the text at Vila Viçosa (EV) (*CIL* II 148 = *IRCP* 466), although it seems plausible that *matri* in line 5 is a stone-cutter's error for *patri*, since this Latin

28 *IRCP* 597: *Sex(to) Soio / Quartioni et / Catinae / Maxsuma<e> / Albanus f(ilius) p(onendum) c(urauit)*. For the formulas used on the plaques found on the Herdade da Camugem, see Gaspar 2024.

29 For further discussion of this, see Edmondson 2024a, 106–114.



Figure 10. Marble funerary altar of *M. Clodius Iulianus*, set up by his parents *Titus Clodius Modestus* and *Blesidiana Marcella*, found on the Herdade das Terra da Aldeia, Santa Eulália (Elvas, PT) (Museu de Elvas; photo: author).

name is used to designate males in the two other cases where it is found in Lusitania³⁰. Secondly, *Helpis* set up a small funerary altar for her husband (*maritus*) *Festius* at Monte do Passo, Caia e São Pedro (Elvas, PT) (*FE* 66 = *AE* 1985, 502). Both the wife's Greek name and her husband's Latin name were commonly borne by slaves.



Figure 11. Marble funerary plaque of *Sex. Soius Quartio* and *Catinia Maxima*, found on the Herdade da Camugem, Vila Boim (Elvas (PT) (Museu de Elvas; photo: author).

The third case is known from the unpublished epigraphic *schedae* of Luis José Velázquez de Velasco (1722–1772), the second Marqués de Valdeflores, who travelled around Spain and neighbouring regions of Portugal in the 1750s on a mission to record and verify the antiquities of Spain for a project sponsored by the recently created Real Academia de la Historia in Madrid. Without describing the form of the monument, Velázquez simply provided the text of an epitaph from Vila Viçosa that he had copied from the notes of a Portuguese humanist, Jerónimo Soares. It was set up in memory of *Aunia Ammini f.* by her “brothers” (*fratres*) *Auitus* and *Surus* (*CIL* II 146 = *IRCP* 444)³¹. All three would appear to have been *peregrini*, and their onomastics have a distinctly indigenous flavour. The indigenous names *Aunia* and *Amminus* are both quite widespread in Lusitania, while the use of the name *Aunia* also extended into Celtiberia and Asturia³². *Auitus* is particularly well attest-

30 *IRCP* 511: *Q. Iulius Pultarius*, who made a dedication to Endouellicus at the latter's sanctuary at São Miguel da Mota, Terena (Alandroal, EV); *CIL* II 314 (Santa Cruz de Ribamar, Silveira (Torres Vedras, LI): *Pultarius*, slave of *Flauianus*, commemorated by his mother *Voluptas*.

31 On the Marqués de Valdeflores, see further Álvarez Marti-Aguilar 1996; Canto 1994. For a recent critical edition of his work, see Maier Allende & Manso Porto 2015. On the enormous collection of his epigraphic manuscripts preserved at the Real Academia de la Historia, see Abascal Palazón & Cebrian Fernández 2005, 465–490. At *CIL* II 146, Hübner reports that he derived this text from “Velázquez ms. Matrit.13” (i.e., R.A.H. ms. 9/4106).

32 Vallejo Ruiz 2005, 132–134 (*Amminus*), 98–200 (*Aunia*).

ed across Hispania, being the third commonest *cognomen*/single name according to Abascal³³. In Lusitania, the advances made possible by the ADOPIA project show that it is the fourth commonest *cognomen*/single name after the indigenous names *Tancinus*/*Tanginus* and *Boutius* and the Latin name *Rufus*³⁴. Though of clear Latin linguistic origin, the possibility remains high that in a number of cases *Auitus* was in fact a Latin translation of a native name, which similarly alluded to the importance of the paternal grandfather (*avus* in Latin kinship terminology) in indigenous kinship structures³⁵. *Surus* is best interpreted as the common Greek name *Syrus* (“Syrian”)³⁶. If this is right, their onomastics would suggest that this group of apparent siblings each received a name of different linguistic origin: the two brothers received a Latin name (albeit one that perhaps appealed to indigenous tastes) and a Greek name respectively, while their sister was given an indigenous name.

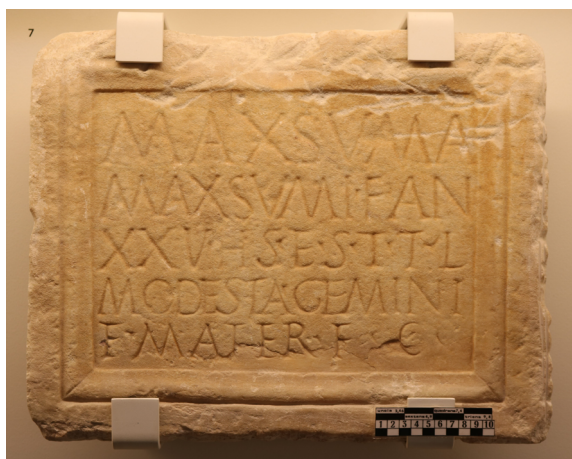


Figure 12. Marble funerary plaque of *Maxsuma Maxumi f.*, dedicated by her mother *Modesta Gemini f.*, from the Herdade da Camugem, Vila Boim (Elvas (PT) (Museu de Elvas; photo: author).

Nine of those with a single name from the region combine that with peregrine filiation, which indicates that they were freeborn (*ingenui*) but of non-citizen status. Four of these cases involve people with completely Latin onomastics: *Modesta Gemini f.* and her daughter *Maxuma Maximi f.*, both attested on the same funerary plaque (see Figure 12) that the former dedicated to the latter at the Roman necropolis located on the Herdade da Camugem, Vila Boim (Elvas) (*IRCP* 594),

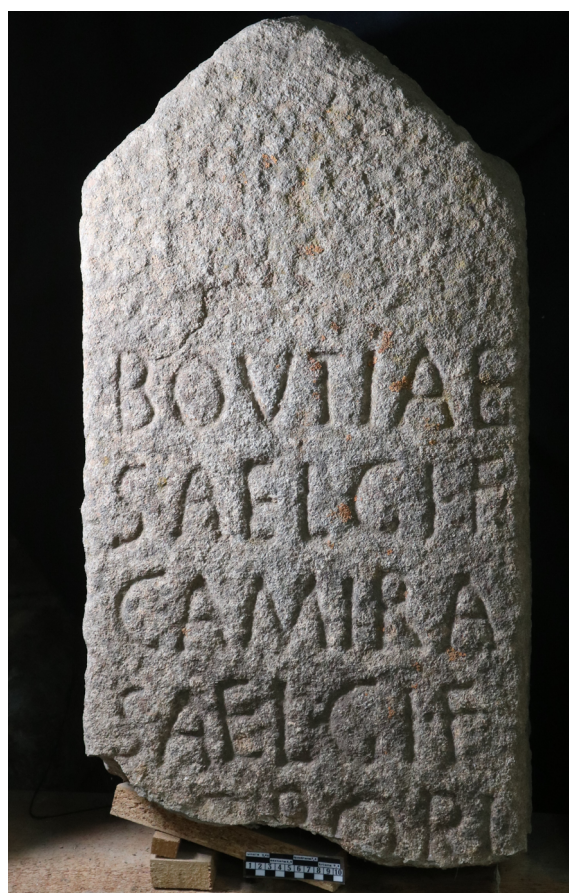


Figure 13. Granite funerary stele of *Boutia Saelgi f.*, dedicated by her sister *Camira Saelgi f.*, from the Roman necropolis on the *finca* “El Rincón de Gila”, Badajoz (BA) (Museo Arqueológico Provincial de Badajoz; photo: author).

³³ Abascal Palazón 1994, 31.

³⁴ Navarro Caballero & Edmondson 2024, 872; cf. <http://adopia.huma-num.fr/names/341>.

³⁵ On such *Übersetzungsamen*, see Weisgerber 1968, 380; Dondin-Payre 2011, 19.

³⁶ However, Encarnação pointed out in his commentary on *IRCP* 444 that the name *Surus* could be Latin, Greek or indigenous.

Valgius Marci f., who dedicated an altar to Bellona, reused in the chapel of Santa Catalina now submerged in the Caia reservoir near Santa Eulália (Elvas) (*FE* 207 = *AE* 1994, 821 = *HEp* 6, 1996, 1065), and *Rufinus Rufi f.*, attested at Vila Viçosa (*CIL* II 149 = *IRCP* 468). In contrast, the other five involve individuals with indigenous names and patronymics: *Caburius Tangini f.*, attested at Campo Maior (PT)³⁷, *Aunia Ammini f.* from Vila Viçosa (*CIL* II 146 = *IRCP* 444), *Toncius Andai[ti f.?*] from the Herdade da Fonte Branca, Caia de São Pedro (Elvas) (*IRCP* 574), plus *Boutia Saelgi f.* and *Camira Saelgi f.*, two sisters commemorated at the small necropolis found on the *finca* “Rincón de Gila”, located some 20 km north of Badajoz (see Figure 13)³⁸.

What is particularly interesting about this last site is that two of the people commemorated there bore *tria* or *duo nomina* with their filiation expressed by means of their father’s indigenous single name: *C. Allius Tangini f. Pap(iria tribu) [---?]* and *Iulia Rufa Tongeti f.* (see Figure 14a-b)³⁹. (The former’s *cognomen*, if he bore one, as seems likely, is lost because the bottom section of the granite stele is broken off.) Thus, in this area some of the local *peregrini* were incorporated into the citizen-body of the colony of Emerita, gaining Roman citizenship in the process. Their indigenous patronymics reveal that they were first-generation Roman citizens.

But how does the relative balance of different types of naming structures attested in the region under discussion compare with the broad-

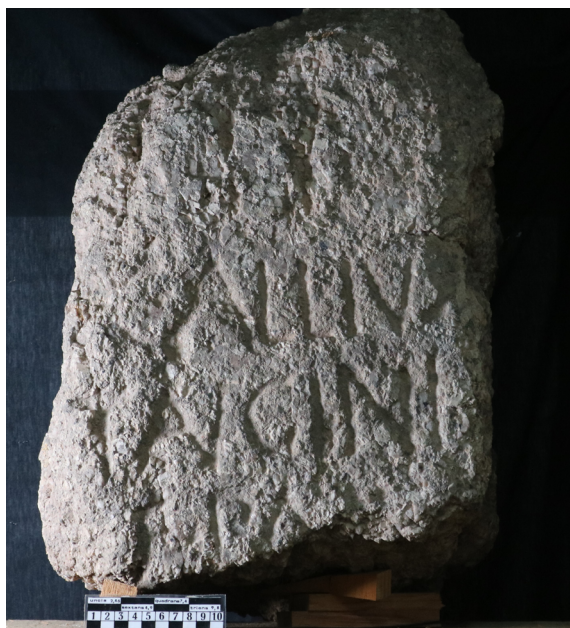


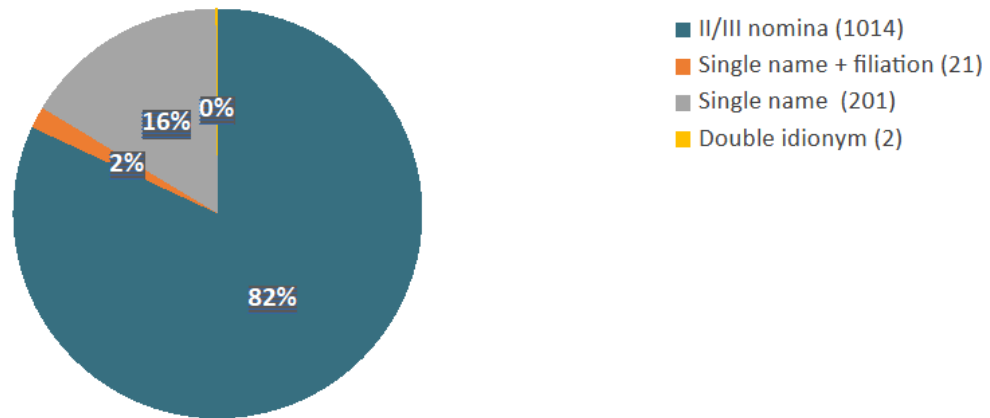
Figure 14a-b. Granite funerary stelae of *C. Allius Tangini f. Pap. [---?]* and *Iulia Rufa Tongeti f.* from the Roman necropolis on the *finca* “El Rincón de Gila”, Badajoz (BA) (Museo Arqueológico Provincial de Badajoz; photo: author).

37 Encarnação 2009, 130-136 (*HEp* 18, 2009, 581).

38 *Boutia Saelgi f.*: Ramírez Sádaba 1993, 252, n° 2 (*AE* 1993, 893; *HEp* 5, 1995, 53) = Ramírez Sádaba 2013, 79-80, n° 19. *Camira Saelgi f.*: Ramírez Sádaba 1993, 252, n° 2-3 (*AE* 1993, 893-894; *HEp* 5, 1995, 53-54) = Ramírez Sádaba 2013, 79-82, n° 19-20.

39 Ramírez Sádaba 1993, 251, n° 1, 252, n° 4 (*AE* 1993, 892, 895; *HEp* 5, 1995, 52, 55) = Ramírez Sádaba 2013, 77-78, n° 18, 83-84, n° 21.

Structure of personal names at the urban centre of Augusta Emerita and across the entire *ager Emeritensis* (N = 1238)



	Male		Female		Gender unclear		TOTAL		%	
	urban	rural	urban	rural	urban	rural	urban	rural	urban + rural	
<i>Tria / duo nomina</i>	454	88	410	45	16	1	880	134	1014	82%
Single name (idionym) + filiation	4	6	2	9	0	0	6	15	21	1.7%
Single name (idionym)	96	27	60	11	5	2	161	40	201	16%
Double idi-onym	0	2	0	0	0	0	0	2	2	0.16%
TOTAL	554	123	472	65	21	3	1047	191	1238	

Figure 15. Structure of personal names at Augusta Emerita (urban centre and entire rural territory).

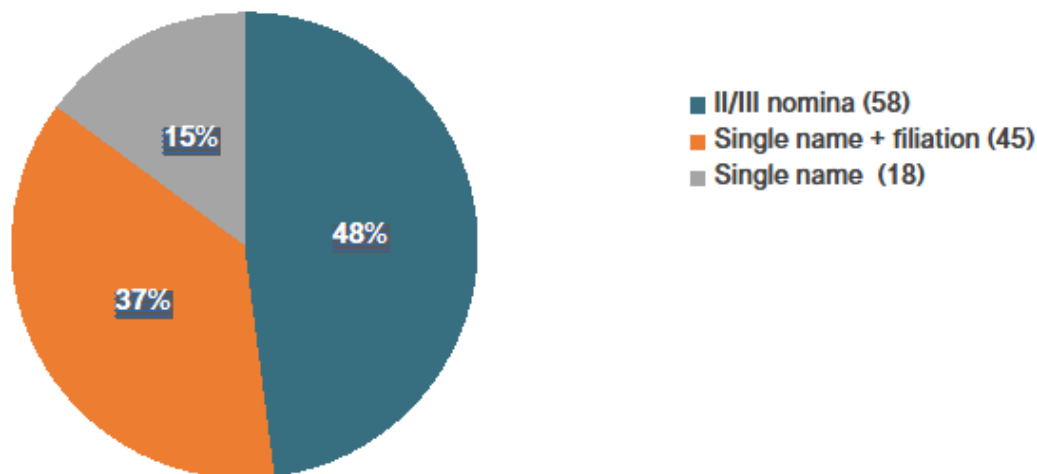
er picture of all personal names known from Augusta Emerita and its rural territory? Figure 15 summarizes the onomastic situation found in the urban centre of Emerita and across the entire *ager Emeritensis*⁴⁰.

If one compares the situation for the entire civic community of Augusta Emerita (summarized in Figure 15) with that found in the western sector of the *ager Emeritensis* (see Figure 9), in short, the basic onomastic patterns found in

this latter region broadly conform with those found in the urban centre and across the whole of the territory of Augusta Emerita. That said, there is a slightly weaker predominance of *duo* or *tria nomina* in this western periphery (78%) than in the urban centre and territory as a whole (82%), while, conversely, single names with filiation (typically borne by non-citizen *peregrini*) are significantly more widespread in this western zone (8% of the total) than more

⁴⁰ The tabulation in Figure 15 omits 51 cases where the structure of the personal name is unclear: 48 urban cases (20 males, 19 females, 9 gender uncertain) and 3 rural cases (2 males, 1 female). For a fuller analysis, see Edmondson 2024a, 48–116, 150–175, with complete lists of names in Cuadros 1.2, 1.8 and 1.21.

Structure of personal names: Ammaia: urban centre and rural territory (N = 121)



	Male		Female		Gender unclear		TOTAL			%
	urban	rural	urban	rural	urban	rural	urban	rural	urban + rural	
<i>Tria / duo nomina</i>	20	18	6	14	0	0	26	32	58	48%
Single name (idionym) + filiation	7	21	3	13	0	1	10	35	45	37%
Single name (idionym)	0	15	2	1	0	0	2	16	18	15%
TOTAL	27	54	11	28	0	1	38	83	121	
Structure unclear		3						3	3	

Figure 16. Structure of personal names at Ammaia (urban centre and entire rural territory).

generally at Emerita, where they make up just 1.7%.

The general onomastic profile of Emerita contrasts quite sharply from what is found at Ammaia (São Salvador de Aramenha, Marvão, PT), the civic community whose territory bordered that of Emerita on its north-western side. Ammaia became a *ciuitas stipendiaria* in the Augustan reorganization of Hispania Ulterior,

which came to involve the creation of the new province of Lusitania, and then gained the *ius Latii* under Vespasian⁴¹. As for its onomastics, according to a recent study by Amílcar Guerra⁴²:

Ammaia presents a set of particularities that stem naturally from the preponderance of a local onomastic tradition that lasted for a longer period of time [sc. even after the grant of the *ius Latii* under Vespasian]:

⁴¹ For a recent overview on Ammaia, see Guerra 2021 (with further bibliography).

⁴² Guerra 2024, 391: “*Ammaia* apresenta um conjunto de particularidades que decorrem, naturalmente, da preponderância de uma tradição onomástico local que se mantém por mais tempo: elevado número de nomes indígenas; mais forte presença de nomes únicos ou *cognomina*/nomes únicos; menor incidência de *nomina* latinos e de nomes gregos”.

	male	female	uncertain	Total
Aebutius	1			1
Annius	1			1
Antestius	2			2
Aplanius	1			1
Aponius	1			1
Apronia		1		1
Aquilia		1		1
Atilia		1		1
Attius	1			1
Axonius	2			1
Blesidiena		1		1
Bou[ius?]	1			1
Caecilius	1			1
Calaetica		1		1
Catinia		1		1
Cincius	2			2
Clodius	2			2
Cominius, -a	1	2		3
Cornelius, -a	2	2		4
Cur(ia)		1		1
Fabia		1		1
Faleia		1		1
Fel(---)			1	1
Flauia		1		1
Furnia		1		1
(H)eluius, -a	1	1		2
Iulius	6	4		10
I(ulius)?	1			1
Iun[ius/ia]			1	1
Licinius	3			3
Lucretius	2			2
Mania		1		1
Marcus, -a	3	1		4
Marius	1			1
Numitoria		1		1
Petronius	1			1
Pomponius, -a	2	1		3

a high number of indigenous names; a stronger presence of single names or *cognominal*/single names, and a lower incidence of Latin *nomina* and Greek names.

Further analysis of all personal names attested from the urban centre of Ammaia and its rural

	male	female	uncertain	Total
Scribonia		1		1
Secundytius	1			1
Septimius	1			1
Silius	1			1
Soius	1			1
Stertinus, -a	3	1		4
T(erentius?)	1			1
Valeria		2		2
[V?]estilia		1		1
Vettius	1			1
Vibia		1		1
Vinicius	1			1

Figure 17. *Gentilicia* attested in the western section of the territory of Augusta Emerita.

territory reveals that there is also a divergence from what is found at Augusta Emerita in terms of the structures of personal names (see Figure 16). There is a much higher percentage of peregrine-type single names with filiation here (37%) than in the western part of the territory of Emerita (8%) or across the whole community of Emerita (urban centre and the entire *ager Emeritensis*) (7%) and, at the same time, a much lower representation of *tria* or *duo nomina* (48%) than in the west of Emerita's territory (78%) or in Emerita as a whole (82%) (cf. Figures 9 and 15).

In short, the situation found around Badajoz, Elvas and Vila Viçosa is consistent with the general pattern of Emeritan onomastics and significantly different from that of the neighbouring community of Ammaia. This provides an important criterion for arguing – at the very least – that this zone fell within the cultural influence of the Lusitanian capital. However, when one combines the onomastic profile of this region with the evidence for individuals enrolled in the *Papiria* voting-tribe and/or who identified explicitly as *Emeritenses*, then one has stronger grounds for arguing that this zone actually formed part of the *ager Emeritensis*.

2. The *gentilicia* represented

Another onomastic phenomenon lends further weight to this hypothesis, namely, the assemblage of *nomina gentilicia* that are attested among the inhabitants of this western zone. In the current state of our knowledge, 50 separate *nomina* are known, borne by 81 separate individuals (see Figure 17)⁴³. Not surprisingly, *Iulius* is by far the commonest *nomen* documented in this westerly zone, with ten examples, echoing its dominance among the *gentilicia* attested at Emerita in general, whence 111 examples are currently known from the urban centre and twenty-one from the whole of the *ager*, and across Lusitania and Hispania in general⁴⁴. In addition, there are two attestations each of *Cornelius* and

Valerius, which rank third and second respectively in terms of all *gentilicia* attested at Emerita (urban centre and rural territory)⁴⁵.

However, it is the rarer *gentilicia* that are the most illuminating for the argument being advanced here. Among the 50 *gentilicia* attested, these rarities fall into five different categories (see Figure 18).

Two of the *gentilicia* attested in the area are found only here and nowhere else across the entire Roman world: *Calaetica* and *Secundytius*. First, *Calaetica Luci f. Seuera*, wife of *Q. Caecilius Vitulus*, attested at Vila Boim (Elvas) (see Figure 19), bore a name that appears to be related etymologically to the wider kinship group (*gentilitas*) *Calaeticum*, found in north-eastern Lusitania at El Tiemblo (Ávila)⁴⁶. It would thus derive from

A	Unparalleled <i>nomina</i> (2)	1. Calaetica Luci f. Seuera (Vila Boim, Elvas) 2. Secundytius Victori[nus] (Elvas)
B	<i>Nomina</i> only paralleled in Hispania at Emerita (1)	1. P. Aplanus Pap. Marcianus Emerite(nsis) (La Pinela, Badajoz)
C	<i>Nomina</i> unparalleled in Hispania, but found occasionally elsewhere in the Roman Empire (2)	1. Faleia Auita (Vila Boim, Elvas) 2. Sex. Soius Quartio (Vila Boim, Elvas)
D	<i>Nomina</i> occasionally paralleled in Lusitania, but nowhere else in Hispania (3)	1. C. Axonius Q. f. Pap.; Q. Ax(onius) Q. f. (Elvas) 2. Blesidiena Marcella (Santa Eulália, Elvas) 3. M. Bou[ius? ---] (Barbacena, Elvas)
E	<i>Nomina</i> unparalleled in Lusitania, but found elsewhere in Hispania (5)	1. Sex. Aebutius Sex. f. Pap. Rufinus (Veiros, Estremoz) 2. P. Cincius Pap. Rufus; P. Cincius Pap. Tuscus (Badajoz) 3. Numitoria Q. f. Maxuma (Elvas, region of) 4. Q. Stertinus Q. f. Bassus, L. Stertinus Q. f. Rufinus, Q. Stertinus Q. f. Rufus, Stertinia Caesia (Juromenha, Alandroal) 5. L. Vinicius [---] (Dehesa de la Encomienda, Badajoz)

Figure 18. Rare *gentilicia* in the western region of the territory of Augusta Emerita.

⁴³ Omitted here is a case where a Latin *gentilicium* was used at Santa Eulália (Elvas, PT) as a single name in the first quarter of the first century CE: *Valgius Marci f.*: Maciel, Maciel, Encarnação 1994, FE 207 (AE 1994, 821; HEp 6, 1996, 1065).

⁴⁴ For *gentilicia* at Emerita in general, see Edmondson 2024a, 116–129; for Lusitania, Navarro Caballero & Edmondson 2024, 874, with Cuadro C.4; for Hispania as a whole, Abascal Palazón 1994, 29–30.

⁴⁵ See Edmondson 2024a, 116–117, Cuadro 1.9.

⁴⁶ Encarnação 1988, FE 116 (AE 1988, 688; HEp 10, 1990, 825): *Calaetica Luci / f(ilia) Seuera ann(or)um / XV / b(ic) s(ita) e(st) s(it) t(ibi) t(erra) l(euis) / Q(uintus) Cornelius / Vitulus coniugi / suae d(edicauit) p(onendum)*



Figure 19. Marble funerary plaque of *Calaetia Lucif. Seuera*, set up by her husband, *Q. Cornelius Vitulus*, from the Herdade da Camugem, Vila Boim (Elvas (PT)) (Museu de Elvas; photo: author).



Figure 20. Marble funerary plaque of *Faleia Auita*, set up by her husband, *L. T(erentius?) Rufinus*, from the Herdade da Camugem, Vila Boim (Elvas (PT)) (Museu de Elvas; photo: author).

an indigenous personal name and be an example of a so-called patronymical *gentilicium*, i.e., where a local when taking a Roman name after a grant of citizenship coined a *nomen gentile* based on an indigenous single name⁴⁷. Secondly, *Secundytius Victori[nus]*, attested on a votive altar from somewhere in the region of Elvas (*IRCP* 575), bears an unparalleled *gentilicium* that was clearly formed from the Latin name *Secundus*.

Of the other rare *nomina*, *Aplanius* is attested nowhere else in the Hispanic provinces except in the urban centre of Emerita in the persons of *Aplania Lais* and *M. Aplanius Ma[xu]mus*. The latter held the duumvirate in 137, when the colony dedicated a small altar to L. Aelius Caesar, at that time Hadrian's heir before his untimely death on 1 January 138⁴⁸. The only other *Aplanii* yet known are found at Puteoli and Cumae in Italy. Two of the *nomina* attested at the Herdade da Camugem, Vila Boim (Elvas), *Faleius* and *Soius*, borne respec-

tively by *Faleia Auita* (see Figure 20)⁴⁹ and *Sex. Soius Quartio* (*IRCP* 597; above, Figure 11 and note 28) are extremely rare. They are otherwise unparalleled in Hispania, but both are found in Cisalpine Gaul, where *L. Faleius L. f. Blarus* is known from the Piedmont region (*CIL* V 7185, exact findspot unclear) and *C. Soius Seuerus* is attested at Brixia (*CIL* V 4728).

Furthermore, a small group of three *nomina* from this region are occasionally paralleled in Lusitania but found nowhere else in Hispania. The *gentilicium* *Axonius*, borne by the two brothers attested at Elvas, *C. Axonius Q. f. Pap(iria tribu)* and *Q. Ax(onius) Q. f.*, is shared by the dedicator of a small altar to Jupiter found at Borba (EV), very close to the south-western border of Emerita's territory,⁵⁰ and by *L. Axonius* who dedicated an altar to Dea Sancta Turubrige(nsis) at Pax Iulia (Beja).⁵¹ The extremely rare name *Bl(a)esidienus*, attest-

c(urauit); cf. *LICS* 88 (*HEp* 4, 1994, 131) = *ERAv* 173 = Fabián *et al.* 2021, 96–98, n° 4: *Lanciu[s] Calaeticum*; *CIL* II 3052 = *LICS* 89 = *ERAv* 172: *Priscus Calaeti(u)m*.

⁴⁷ On patronymical *gentilicia* in Lusitania, see Navarro Caballero 2021 (with further bibliography).

⁴⁸ *CIL* II 531 (*Aplania Lais*); Hidalgo Martín & Feijoo Martínez 2023 = *CILAE* 1590 (*L. Aplanius Ma[xu]mus*).

⁴⁹ *IRCP* 585: *Faleia Auita an(norum) / XXX h(ic) s(ita) e(st) s(it) t(ibi) t(erra) l(euis) / L(ucius) T(erentius?) Rufinus / marit(a)e su(a)e / fecit cura(uit)t*.

⁵⁰ Ribeiro 2002, 422, n° 89 (A. Guerra, J. C. Ribeiro) (*HEp* 12, 2002, 633): *Ioui [sa]/crum / [P]r(imus) A[x]o[n]/ius [Sar]/on(is) anim/o libe(n)s po(suit)*.

⁵¹ *CIL* II 71 = *IRCP* 287: *D(eae) s(anctae) Turubrige(nsi) / L(ucius) Axonius / u(otum) s(olvit)*.



Figure 21. Marble funerary plaque of *Blaesidiena Gn(aei) f. Marcella*, set up by her parents, *Gn. Blaesidienus Marcellus* and *Valeria [-] f. Tertulla*, from the Herdade de Reguengos do Caia, São Bartolomeu, Arronches (PT) (Museu de Elvas; photo: author).

ed in the later second century at Santa Eulália, Elvas in the person of *Blaesidiena Marcella* (above, Figure 10 and note 27), is only otherwise known at Arronches (PT), 14 km to the north in the territory of Ammaia in an epitaph that mentions *Blaesidiena Gn. f. Marcella* and her father *Gn. Blaesidienus Marcellus* (Figure 21)⁵². It is tempting to suppose that they were members of the same extended family, even though they lived about a century apart, and that the family owned extensive estates at the north-western edge of the territory of Emerita and at the southern periphery of the territory of Ammaia. This *nomen* may be connected to the equally rare name *Blaesienus*, attested only once so far at a Roman villa in the territory of Metellinum (Medellín, BA)⁵³.

Thirdly, the *gentilicium* *Bouius* seems to be a very plausible restoration of the fragmentary name

found in the first line of an epitaph on a funerary plaque from Barbacena (Elvas) (IRCP 581). This name is otherwise attested in Lusitania as a *nomen gentile* at Aeminium (Coimbra) and twice or three times within the territory of Olisipo: at Oeiras, Santa Maria (Torres Vedras) and possibly at São Pedro da Cadeira (Torres Vedras)⁵⁴.

A final group of *gentilicia* attested in this region are not found anywhere else in Lusitania but are paralleled very occasionally elsewhere in Hispania (see Figure 22). These include the rare names *Aebutius*, *Cincius* and *Numitorius*, as well as *Stertinius* and *Vinicius*, which, though unparalleled in Lusitania, are found to some degree in Baetica and Hispania Citerior and are well represented in Rome, Italy and the western provinces.

In addition to the rare *nomina* *Calaetica* and *Secundytius* (already discussed), a third patronymical *gentilicium* is attested in this area in the person of *Mania Mani f. Camira*, who set up a funerary plaque for her daughter, *Iulia Maura*, on what is now the Herdade dos Teixeira, São Bento do Cortiço, Estremoz (IRCP 460). Encarnação argued (*ad loc.*) that *Mania Camira's* *gentilicium* was probably derived from the Roman *praenomen* *Manius*, but it seems more likely that it was formed on the basis of her father's single name, *Manius*, in a manner closely analogous to that of *M. Fidius Fidi f. Quir(ina tribu) Macer*, magistrate at Capera three times when it was still a *ciuitas stipendiaria* and then *duumvir* twice after the community had gained the *ius Latii* under Vespasian⁵⁵. Hence, *Mania Mani f. Camira* likely came from a fami-

52 EE IX 18 = IRCP 580: *Blaesidiena / Gn(aei) f(ilia) Marcella / ann(or)um XX b(ic) s(ita) e(st) s(it) t(ibi) t(erra) l(euis) / Gn(aeus) Blaesidienus (vac) / Marcellus et Valeria / C(ai)? f(ilia) Tertulla et piae et / sibi f(aciendum) c(urauerunt)*.

53 Salas Martín & Haba Quirós 1987, 135–138, n° 2 (HEp 1, 1989, 97; HEp 2, 1990, 33; AE 1987, 487): *Q(uintus) Blaesienus / Q(uinti) f(ilius) Ser(gia tribu) / Potitus a(nnorum) / XXXI b(ic) s(itus) e(st)*, with a photo at Edmondson 2024b, 208, fig. 2.5.

54 CIL II 5011 (Oeiras): *L. Bouius Iulianus*; Mantas 1982, 35–42, n° 6 (AE 1982, 465) = Guerra 2004, 70, n° 6 (Santa Maria, Torres Vedras): *Q. Bouius Atimetio Victor Q. B(oui) Marciani (f.)* and *Q. (Bouius) Potitus*; Mantas 1985, 137–145, n° 3 (AE 1985, 512) (São Pedro da Cadeira, Torres Vedras): *Q. B(ouius?) Calamon*.

55 CIL II, 834–835 = CILCC III 1003–4; CILCC III 1014. See further Esteban Ortega 2017; Navarro Caballero 2021, 681–684, with fig. 1.

Aebutius	Sex. Aebutius Sex. f. Pap. Rufinus (Veiros, Estremoz)	Hispania Citerior: Legio (<i>CIL</i> II 2672-2673), Dertosa (<i>CIL</i> II ² /14, 814)
Cincius	P. Cincius Pap. Ruf(us); P. Cincius Pap. Tuscus (Badajoz)	Baetica: Sosontigi (<i>CIL</i> II ² /5, 234); Singilia Barba (<i>CIL</i> II ² /5, 243) Hispania Citerior: Tarraco (<i>CIL</i> II ² /14, 861, 1515)
Numitorius	Numitoria Q. f. Maxuma (region of Elvas)	Hispania Citerior: Tarraco (<i>CIL</i> II ² /14, 818); Barcino (<i>IRC</i> IV 58)
Sertinius	Sertinia Caesia, Q. Sertinius Q. f. Bassus, L. Sertinius Q. f. Rufinus, Q. Sertinius Q. f. Rufus (Juromenha, Alandroal)	Baetica: Corduba (<i>CIL</i> II ² /7, 384), Arva (<i>CIL</i> II 1072), Carmo (<i>AE</i> 1998, 735), Munigua (<i>CILA Sevilla</i> 1086), Obulco (<i>CIL</i> II ² /7, 133), Sexi (<i>CILA Granada</i> 168), Ucubi (<i>CIL</i> II ² /5, 457)
Vinicius	L. Vinicius [---] (Dehesa de la Encomienda, Badajoz); cf. T. Vinicius Felix (Mérida)	Baetica: Ugultunia Contributa Iulia (T) (<i>AE</i> 2016, 721, Los Santos de Maimona); Gades (<i>CIL</i> II 1914, 1915; <i>IRPCádiz</i> 432) Hispania Citerior: Tarraco (<i>CIL</i> II ² /14, 1706)

Figure 22. *Gentilicia* found in the western zone of the *ager Emeritensis* and occasionally in Baetica and Hispania Citerior, but nowhere else in Lusitania.

ly of *peregrini* who had recently received Roman citizenship. When choosing a Roman *gentilicium*, they decided to create a new one that preserved the memory of their indigenous past. In addition, she bore the typically Lusitanian name *Camira* as her *cognomen*⁵⁶. The presence of this family near Estremoz provides another case of *peregrini* who continued to reside on the edges of the *ager Emeritensis*, some of whom were integrated within the citizen body of the colony of Emerita and hence gained Roman citizenship⁵⁷.

Finally, among the *gentilicia* attested in this western fringe of Emerita's territory there are 14 examples of names that Milagros Navarro Caballero has aptly termed “onomastic fossils”, i.e., *nomina* that were used in Italy during the Republican period but are found only spasmodically in the western provinces during the imperial period⁵⁸. In fact, these sorts of *gentilicia* were very much part of the onomastic profile of Emerita, with 83 of them on record in the urban centre and another six from

other parts of the *ager Emeritensis* in addition to the 14 found in this western section of Emerita's territory (see Figure 23).

In Lusitania, these “onomastic fossils” are typically found at Roman *coloniae* – especially at Emerita, Metellinum and Norba Caesarina, but to some degree at Pax Iulia too – and also at the *municipium ciuium Romanorum* of Olisipo⁵⁹. Hence, the significant presence of such *nomina* in the region that we are exploring here provides another good indication that it formed part of the territory of Augusta Emerita. Many of these onomastic fossils must trace their origins to the first generation of settlers at the colony, who had fought in Augustus' legions during the first phase of his campaigns in Cantabria and Asturia. A significant number of these settlers came from Italy, and their distinctive *gentilicia* were transmitted to subsequent generations of their families to leave their mark on the onomastic mosaic of these *coloniae*.

⁵⁶ See Vallejo Ruiz 2005, 254-255; <http://adopia.huma-num.fr/names/516>.

⁵⁷ On this, see further Edmondson 2024a, 143-150.

⁵⁸ Navarro Caballero 2000, 2006. See further Edmondson & Navarro Caballero (eds.) 2024, 118-119, 128-129, 212-213, 247-248, 282-283, 293, 307-309, 341-342, 367-368, 404-405, 441-447, 492, 519, 528, 545-546, 706, 877-878.

⁵⁹ Metellinum: Edmondson 2024b, 212-213; Norba Caesarina: Navarro Caballero 2024, 247-248, with fig. 3.9; Pax Iulia: Guerra 2024, 367-368; Olisipo: Edmondson 2024c, 441-447.

Urban centre (83)	Aefulanus, -a; Aequania; Afnius, -a; Aiatius; Albicia; Aplania; Articuleius; Asullius; Atanius, -a; Atennius, -a; Aufia; Aulius; Baberius; Barbatius, -a; Betutius; Camerius; Camilius; Camulius; Candilia; Cantia; Cantinia; Cartilia; Castricius; Catus; Caius; Clarinius; Clouatia; Clunia; Cominius; Corona; Coutius; Duccius; Ebrilia; Etrilius; Felginatius; Feridia; Fuficius; (H)erennius; Herennuleius, -a; Iustulenus; Laberius, -a; Louesius; Lutatia; Maecius; Magia; Mallia; Mansuanus; Matius, -a; Mattius; Metili[us/a]; Monteia; Murria; Mussia; Mussidius; Naeuidius, -a; Neranius; Ofilius; Orbis, -a; Peticius; Petrusidius; Pontia; Popil(l)ius, -a; Prosodia; Puccia; Roucia; Rubrius; Satria; Scantius, -a; Seuius; Sinnius; Sittius; Tettonius; Titinius; Tongilia; Trebecius, -a; Trebia; Turrania; Tursidia; Vibidius; Viccia; Villius; Volesia; Vrsius, -a
Western section of the <i>ager Emeritensis</i> (14)	Aebutius (Veiros); Aplanius (La Pinela); Axonius (Elvas); Blesidiena (Santa Eulália); Catinia (Vila Boim); Cincius (Badajoz); Curtius (Santa Eulália); Faleia (Vila Boim); Fel(eius?) (Elvas); Furnia (Badajoz); Numitoria (Elvas); Soius (Vila Boim); Stertinus (Juromenha); Vestilia (Badajoz).
Rest of the <i>ager Emeritensis</i> (6)	Albicia (Alange); Blaius (La Parra); Frontonia (Villafranca de los Barros); Pontius (Santa Lucía del Trampal); Scandilia (Torre de Miguel Sesmero); Viuia (Santa Lucía del Trampal)

Figure 23. “Onomastic fossils” attested in Augusta Emerita and its territory.

It is much less likely that such *gentilicia* would have featured to the same degree among the populations of Ebora and Ammaia, indigenous communities that were granted the *ius Latii* in the Augustan and Flavian periods respectively. When the freeborn inhabitants of Ebora and Ammaia assumed Roman *tria nomina* after gaining the *ius Latii*, on the whole they chose much more regular, standard Roman *nomina*. This is particularly clear at Ebora, where, according to the recent study of A. Guerra, *Iulii* comprise 51 of the 181 individuals on record with the *tria* or *duo nomina* from the urban centre and rural territory: i.e., over 28% of the entire sample (see Figure 24). The next most common *nomen* is *Calpurnius* (nine cases), then *Caecilius* (six cases), then *Licinius* and *Terentius* both with five, and then *Annius*, *Fabius* and *Iunius*, each with four attestations⁶⁰. These are all standard Roman *gentilicia*. It is true that some gentilicial fossils are found at Ebora and in its territory (marked with a single asterisk [*] in Figure 24), but a number of these were borne by people who offered dedications at the sanctuary of Endovellicus at São Miguel da Mota, Terena, Alandroal (EV)⁶¹. (These are

marked with a double asterisk [**] in Figure 24.) Some of these devotees of Endovellicus may well have been citizens of Ebora, but they could just as easily have been citizens of Augusta Emerita, since at least one dedication was made at the sanctuary by an individual – *Q. Seuius Q. f. Pap(iria) Firmanus* (CIL II 139 = IRCP 526) – who was explicitly a citizen of Emerita, as his Roman voting-tribe makes clear.

At Ammaia, as we have seen, the number of individuals who bore Roman-style *tria nomina* or *duo nomina* was not high, in neither its urban centre nor its rural territory, and peregrine onomastics were proportionally more widespread. As a result, the number of *nomina gentilicia* attested is much more modest than at Emerita or at Ebora. In his recent study, A. Guerra has identified just 27 *gentilicia*, borne by a total of 56 individuals (see Figure 25).

Alongside a group of standard Roman *gentilicia* (*Cornelius*, *Iulius*, *Valerius*, *Calpurnius*, *Annius*, *Antonius*, *Heluius*, *Iunius* and *Vibius*), which comprise 20 of the 52 cases, i.e., 38.5%, a few rarer names are attested. *Carminius*, *Preccius*, *Cantrius* and *Probinus* have, to date, been found only at

⁶⁰ Guerra 2024, 350-358, with a list of the full *tria nomina* in Quadro 5.11.

⁶¹ For studies of the devotees of Endovellicus, see Dias & Coelho 1995; Edmondson 2022, 87-91, 98-99, with Table 6.3

IVLIVS, -A	51	LABERIVS, -A	2	FVLVIVS	1
CALPVRNIVS, -A	9	LIVIVS, -A	2	LVRIA	1
CAECILIVS, -A	6	MAECIVS, -A	2	MAELIVS, -A	1
LICINIVS, -A	5	MANILIVS, -A	2	MANIVS, -A	1
TERENTIVS, -A	5	MARIVS, -A	2	*MASONIVS, -A	1
ANNIVS, -A	4	*MVNNIVS, -A	2	MESSIVS, -A	1
FABIVS, -A	4	PETRONIVS	2	MINATIVS, -A	1
IVNIVS, -A	4	SITONIVS, -A	2	*MISINIVS	1
ALBIVS, -A	3	SVLPICIVS, -A	2	**MOGOLIVS	1
ALFIVS, -A	3	TERENTIVS, -A	2	NORBANVS, -A	1
ANTONIVS, -A	3	TVLLIVS, -A	2	**OLIA	1
AVRELIVS, -A	3	**VESIDIVS, -A	2	PVBLICIVS, -A	1
CORNELIVS, -A	3	VIVENNIA	2	QVINTIVS, -A	1
HELVIVS, -A	3	ACILIVS, -A	1	ROMANIVS	1
POMPEIVS, -A	3	ALLIVS, -A	1	SEMPRONIVS, -A	1
VALERIVS, -A	3	APPVLEIVS	1	SIDONIVS, -A	1
VIBIVS, -A	3	ASINIVS, -A	1	*STAIVS	1
ARRIVS, -A	2	*AXONIVS, -A	1	**STATORIVS, -A	1
ATILIVS, -A	2	BAEBIVS, -A	1	**TREBICIVS	1
CAESIVS, -A	2	CALL(A)EVS, -A	1	**TREBIVS, -A	1
CAS(S)IVS, -A	2	CANIDIVS, -A	1	*TVRRANIVS, -A	1
CATINIVS, -A	2	C(A)ECIA	1		

Figure 24. Eborā: Latin *nomina gentilia* in the urban centre and the *ager Eborensis* by order of frequency (according to Guerra 2024, 352, Quadro 5.10)

(* = onomastic fossil; ** = onomastic fossil attested at the sanctuary of Endovellicus, São Miguel da Mota).

Ammaia or in its territory⁶², while *Turranius* is only otherwise attested at Emerita, in the territory of Eborā (at Bencatel, located near the border with the *ager Emeritensis*), at Eburobrittium and Conimbriga⁶³. As discussed above, the name *Blaesidienus* is attested in the *ager Ammaiensis* in the persons of *Gn. Blaesidienus Marcellus* and *Blaesidiena Gn. f. Marcella* (EE IX 18 = IRCP 580), mentioned on a funerary plaque found on the Herdade de Reguengos de Caia, São Bartolomeu, Arronches (PT) (see Figure 21). This site is located in the very south of the territory of Ammaia, just 14 km from the other occurrence of this same

rare *gentilicium* at Santa Eulália (Elvas), which, I argue, was situated in the far west of the territory of Emerita. Hence it is possible that the extended family of the *Blaesidieni* came to own property on the fringes of the territories of both Emerita and Ammaia. In short, the presence of a few onomastic fossils at Ammaia does not invalidate the general hypothesis that such *gentilia* are more likely to occur in communities that traced their origins to *coloniae*, where veteran soldiers were settled after their demobilization from the army.

62 *Carminius*: <http://adopia.huma-num.fr/names/545>; *Preccius*: IRCP 595a; <http://adopia.huma-num.fr/names/1566>; *Cantrius*: IRCP 606, revised at Guerra 2012-2013 [2018], 225-226, n° 1.1 (HEp 2016-2017, 1050); <http://adopia.huma-num.fr/names/3001>; *Probinus*: CIL II 160 = IRCP 617, revised at Guerra 2012-2013 [2018], 227-228, n° 1.3 (AE 2017, 586; HEp 2016-2017, 1052); <http://adopia.huma-num.fr/names/4855>.

63 For these other *Turrani*, see <http://adopia.huma-num.fr/names/1973>.

CORNELIVS, -A	5
IVLIVS, -A	5
SENTIVS, -A	5
CARMINIVS -A	4
PRECCIUS, -A	4
SENTIVS, -A	4
ALLIVS, -A	3
VALERIVS, -A	3
ATTIVS, -A	2
BL(A)ESIDIENVS, -A	2
CALPVRNIVS, -A	2
VOCONIVS, -A	2
ANNIVS, -A	1
ANONIVS, -A	1
ANTONIVS	1
APONIVS	1
APPVLEIVS	1
AQVILIVS, -A	1
CAESIVS, -A	1
CANTRIVS	1
COELIVS, -A	1
HELVIVS, -A	1
IVNIVS, -A	1
PROBINIA	1
QVINTIVS, -A	1
TVRRANIA	1
VIBIVS, -A	1

Figure 25. Latin *nomina gentilicia* attested at Ammaia and in its territory (according to Guerra 2024, 343, Quadro 5.5).

Conclusion

Space constraints preclude an exploration here of further themes that would strengthen the argument that this zone formed part of the territory of Augusta Emerita: for example, the Roman road system, the style of funerary monuments or

the formulas used in their epitaphs. The region that comprised the western part of the Spanish province of Badajoz and the Portuguese *concelhos* of Elvas and Estremoz was well connected to the urban centre of Augusta Emerita by the three major Roman roads that led from Olisipo to Emerita, one that passed via Ebora (*It. Ant.* 416.4–418.5) and two via Scallabis (*It. Ant.* 418.7–419.6, 419.7–420.7)⁶⁴. Furthermore, the funerary monuments found in this rural zone – both moulded marble plaques and marble funerary altars – are highly reminiscent in terms of their physical design of those set up in the suburban cemeteries of Emerita itself⁶⁵. And the formulas used in the funerary epigraphy from this western zone, with a few exceptions from the epitaphs found on the Herdade da Camugem, Vila Boim (Elvas), are broadly very similar to those found in the colony's urban centre and in other parts of its territory⁶⁶. But a full analysis of these topics must await another occasion.

In this contribution, I hope to have shown that the presence in this region of individuals enrolled in the *Papiria* tribe and persons who identified as *Emeritenses* strongly suggests that the *pertica* of the colony of Augusta Emerita extended as far west as the region around modern Estremoz. The precise line of the boundary in this zone between the territories of Emerita and the neighbouring *municipium* of Ebora remains unclear, but the discovery of an epitaph of a Roman citizen, *Q. Romanus Q. f. Cal. (sic) Tuscus*, enrolled in the *Galeria* tribe and hence likely a citizen of Ebora, in the vicinity of Bencatel, 6 km south-west of Vila Viçosa, would suggest that the frontier here lay somewhere very close to Vila Viçosa⁶⁷. Without the pioneering work of José d'Encarnação on the inscriptions of the Alto Alentejo,

⁶⁴ See further Mantas 2012, 146–181.

⁶⁵ For a subtle analysis of five funerary plaques from the Elvas area, Encarnação 1977.

⁶⁶ I am very grateful to Prof. Catarina Gaspar (Centro do Estudos Clássicos, Universidade de Lisboa), who is currently working on this topic, for discussing it with me. See now Gaspar 2024.

⁶⁷ *IRCP* 467.

brought together 40 years ago with the publication of *IRCP*, it would be impossible to carry out the sort of investigations contained in this contribution. It is with no disrespect to Professor Encarnação that it is now necessary to claim for the *conuentus Emeritensis* and, more precisely, for the territory of Augusta Emerita a small part of what he once believed comprised the eastern reaches of the *conuentus Pacensis*. Similarly, it is now widely agreed that the *municipium* of Ammaia formed part of the *conuentus Emeritensis* rather than the *conuentus Pacensis*, which was the working hypothesis adopted in *IRCP*⁶⁸. It is only by re-examining material treated with such thoroughness, precision and subtlety some 40 years ago and by adding new material to the discussion that it is possible to advance our understanding of the Roman province of Lusitania and, more precisely, the difficult question of the precise limits of the territory of its capital, the colony of Augusta Emerita⁶⁹.

68 This was agreed by the main specialists working on Lusitania at the first international Round Table on the province, held in Bordeaux in 1988; see Alarcão *et al.* 1990, esp. 326; cf. *IRCP* 604-636 (pp. 667-694).

69 I would like to thank the organizers of the stimulating international conference, “Escritas e Leituras do Passado Romano”, held in Beja on 24-25 May 2024, for their kind invitation and all the participants at the conference for their comments on this paper, especially J. de Encarnação, A. Guerra, P. Le Roux and J. Cardim Ribeiro. I am also grateful to the successive directors of the Museo Arqueológico Provincial de Badajoz, Dr Guillermo Kurtz and Dr Javier Heras Mora, and to the director of the Museu de Arqueologia e Etnografia de Elvas, Dra Patrícia Azevedo Cutileiro, and all their staffs for their assistance during my work on the inscriptions in the galleries and storerooms of these museums on 9 December 2022 and on 22 June and 20 November 2023 in the company of my good friend and colleague on the *CIL* II-Mérida project, L. Á. Hidalgo Martín. This study forms part of two research projects generously funded by the Social Sciences and Humanities Research Council of Canada / Conseil de recherches en sciences humaines (SSHRC-CRSH): “Names and identity in Roman Spain: the ADOPIA project” (Partnership Development Grant #890-2017-0039) and “Latin epigraphy of Augusta Emerita (Mérida, Spain)” (Insight Grant # 435-2021-0380).

Abbreviations

<i>AE</i>	<i>L'Année Épigraphique</i>
<i>CIL</i>	<i>Corpus Inscriptionum Latinarum</i>
<i>CILAE</i>	Corpus Inscriptionum Latinarum Augustae Emeritae, Centro CIL II, Universidad de Alcalá: https://cil2digital.web.uah.es/
<i>CILCC</i>	ESTEBAN ORTEGA, J. (ed.), <i>Corpus de inscripciones latinas de Cáceres</i> (5 vols.). Cáceres: Universidad de Extremadura, 2007–2019.
<i>EE</i>	<i>Ephemeris Epigraphica</i>
<i>ERAv</i>	HERNANDO SOBRINO, M. R. (ed.), <i>Epigrafía romana de Ávila</i> (PETRAE Hispaniarum 3). Bordeaux: Ausonius Éditions; Madrid: Universidad Complutense, 2005.
<i>FE</i>	<i>Ficheiro Epigráfico</i>
<i>HEp</i>	<i>Hispania Epigraphica</i>
<i>IRCMAPB</i>	SALAS MARTÍN, J., ESTEBAN ORTEGA, J., REDONDO RODRÍGUEZ, J. A., SÁNCHEZ ABAL, J. L. (eds.), <i>Inscripciones romanas y cristianas del Museo Arqueológico Provincial de Badajoz</i> . Badajoz: Editora Regional de Extremadura, 1997.
<i>IRCP</i>	ENCARNAÇÃO, J. DE (ed.), <i>Inscrições romanas do Conventus Pacensis. Subsídios para o estudo da romanização</i> (2 vols.). Coimbra: Universidade de Coimbra, 1984.
<i>LICS</i>	KNAPP, R. C. (ed.), <i>Latin Inscriptions from Central Spain</i> . Berkeley, Los Angeles, Oxford: University of California Press, 1992.

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