

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Chalkidike
iii. Site	Kassandreia (territorium of the Roman colony)

II. NAME

i. Full name (original language)	κολλήγιον Αὐγουστάλων (unpublished, see Sverkos 2002: 176 n. 43)
ii. Full name (transliterated)	<i>kollegion Augoustalon</i>

III. DATE

i. Date(s)	200 - 250 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	Αὐγουστάλαι (SEG 29: 614; SEG 46: 746 with SEG 52: 606)	
ii. Name elements	Cultic:	<i>augoustalai</i> : Although it is clear that the social and political function of the <i>Augustales</i> was hardly limited to emperor cult (an activity of theirs for which there is actually little evidence, see the bibliography in XIII.i: Evaluation, below), it is also clear that the name of this title alludes to emperor cult.
	Personal:	<i>Augoustalai</i> : the Emperor
	Status-related:	<i>augoustalai</i> : Given that <i>augustalis</i> was an individual title with specific functions as far as official status and social standing are concerned, the name of the association of <i>augustales</i> can also be seen as stemming from status terminology.

iii. Descriptive terms	κολλήγιον, <i>kollegion</i>
Note	In an unpublished inscription (Sverkos 2002: 176 n. 43), the Αὔγουστάλαι, <i>Augoustalai</i> (<i>Augustales</i>) are collectively called a κολλήγιον, <i>kollegion</i> , a common term for associations of various kinds in Macedonia and elsewhere.

V. SOURCES

i. Source(s)	SEG 29: 614 (iii AD) SEG 46: 746 with SEG 52: 606 (f. iii AD)
Note	See also Sverkos 2002: 176 n. 43 and perhaps Juhel and Nigdelis 2015: no 54 (cf. XII.i).
Online Resources	SEG 29: 614 SEG 52: 606
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek funerary inscriptions
i.c. Physical format(s)	SEG 29: 614 is an undecorated stele. SEG 46: 746 with SEG 52: 606 is a funerary relief.
ii. Source(s) provenance	SEG 29: 614 was found at Kalandra, near ancient Mende, in a region incorporated to the territorium of the Roman colony of Kassandreia. SEG 46: 746 with SEG 52: 606 was found at Princhori, near ancient Anthemous, likewise incorporated to the territorium of Roman Kassandreia.

VII. ORGANIZATION

iii. Members	The members of the association / institution were obviously called Αὔγουστάλαι, <i>Augoustalai</i> (<i>Augustales</i>).
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Given that both relevant published sources record donations by the association for the funerary expenses of two individuals (in SEG 29: 614 the association only covers part of the cost), the college of the <i>Augustales</i> in the Roman colony of Kassandreia must have possessed discretionary funds.
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IX. MEMBERSHIP

iv. Status	No indication of the status of the <i>Augustales</i> of Kassandreia can be deduced by the relevant sources (see, however, XI.i: Local interaction, below). For the status of the <i>Augustales</i> in the Roman Empire in general, see the bibliography in XIII.i: Evaluation, below.
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X. ACTIVITIES

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| iv. Honours/Other activities | The college paid for (at least part of) the funerary expenses of citizens of Kassandreia. |
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XI. INTERACTION

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| i. Local interaction | <p>See under XIII.i: Evaluation, below.</p> <p>It should be noted that, while the deceased and his son in SEG 46: 746 with SEG 52: 606 fit very well the expected profile for an <i>Augustalis</i> and his son (a freedman and his son, with the latter bearing, most probably, his mother's <i>nomen gentis</i>: see Sverkos 2002: 172-3), the deceased and his widow in SEG 29: 614 do not bear <i>nomina gentis</i> and their civic status is thus unclear. We cannot therefore exclude the possibility that the college of <i>Augustales</i> did not only pay for the funerary expenses of the college's members, but also for those of other residents of Kassandreia, as part of civic euergetism which was an integral aspect of the <i>Augustales'</i> function in general.</p> |
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XII. NOTES

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| i. Comments | <p>The phrase κατὰ τὸ δόγμα (<i>kata to dogma</i>, 'by decree') in SEG 29: 614 is the only reference to the college's institutions. The phrase κατὰ τὸ δόγμα <i>kata to dogma</i> also occurs in Juhel and Nigdelis 2015: no 54, an epitaph for an <i>Augustalis</i>, where, however, it is not entirely certain that the decree in question is a decree of the association, as in SEG 29: 614.</p> |
| iii. Bibliography | <p>Abramenko, A. (1993), <i>Die munizipale Mittelschicht im kaiserzeitlichen Italien: zu einem neuen Verständnis von Sevirat und Augustalität</i>. Frankfurt.</p> <p>Duthoy, R. (1978), 'Les Augustales', <i>ANRW</i> II.16.2: 1254-1309.</p> <p>Juhel, P.O. and Nigdelis, P.M. (2015), <i>Un danois en macédoine à la fin du 19e siècle. Karl Frederik Kinch et ses notes épigraphiques</i>. Thessaloniki.</p> <p>Mouritsen, H. (2011), <i>The Freedman in the Roman World</i>. Cambridge.</p> <p>Sverkos, E. (2002), 'Παρατηρήσεις σε μια νέα επιγραφή από το territorium της ρωμαϊκής αποικίας της Κασσάνδρειας (Πρινοχώρι)', <i>Tekmeria</i> 7: 167-80.</p> |

XIII. EVALUATION

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| i. Private association | Discarded |
| Note | <p>Kassandreia is the only Roman colony (or <i>municipium</i>) in Macedonia where the <i>Augustales</i> appear within an associative context; in the <i>municipium</i> of Stobi and in the colony of Philippi they are only attested as individuals (for the sources, see Sverkos 2002: 175); for a new inscription mentioning an individual <i>Augustalis</i> from Kassandreia, see Juhel and Nigdelis 2015: no 54.</p> <p>This is not the place to discuss the institution of the <i>Augustales</i> in general (for the huge relevant bibliography, Duthoy 1978, Abramenko 1993 and Mouritsen 2011: 249-61 may serve as useful starting points). It is, however, clear, that, whatever their origin and their precise institutional relationship with the <i>ordo decurionum</i> may have been, the <i>Augustales</i>, both as individuals and as an organized group, were intimately tied to the institutional fabric of a Roman colony or <i>municipium</i>, and thus their association should not be viewed as 'private' in any meaningful sense of the word (for a different view, see now Juhel and Nigdelis 2015: 104-7).</p> |